

GIAHS DIALOG

Globally Important Agricultural
Heritage Systems



International GIAHS Seminar

Stakeholders Dialogue with Dr. Parviz Koohafkan,
GIAHS Global Coordinator

As of June 2011, Food and Agriculture Organization (FAO) of the United Nations officially designated Noto's Satoyama and Satoumi (Ishikawa Prefecture) and Sado's Satoyama (Niigata Prefecture) as the 1st Globally Important Heritage Systems (GIAHS) sites of Japan. With this GIAHS Initiative as a complement to strong local efforts for a long-term and successful preservation of ecologically valuable traditional farming system and agricultural practices in danger of dying, activities were initiated to help spur conservation efforts since its inscription 2 years ago. However, GIAHS Noto is on the brink of unprecedented challenges posed by the decreasing and ageing population structure of the local communities. Experiencing these tough challenges has encouraged us to develop activities for a holistic approach to help reactivate and build a stronger Noto Satoyama and Satoumi. For this purpose, we invited the GIAHS Global Coordinator, Dr. Parviz Koohafkan to this 2nd International GIAHS seminar. His dedication and commitment in promoting the tremendous potential of GIAHS Initiative since 2002, is found to be very important and crucial in the success of maintaining these systems. The first day of the seminar will feature the lecture of Dr. Koohafkan focusing on the importance and challenges of sustainable agriculture and rural development; significance and expectations of GIAHS Noto and Sado recognition; and the role of GIAHS in an industrialized country like Japan. It will be participated in by the stakeholders of Noto and Sado including the local government, farmers, fishermen, academe, researchers, local communities, among others. On the 2nd day, will be a dialogue between young stakeholders actively involved and engaged in agriculture and fisheries and Dr. Koohafkan. This will be a chance to have an interactive exchange of experiences, perspectives and opportunities as well as to share obstacles in implementing GIAHS. The discussion hopes to identify synergies, local actions and effective implementation mechanisms involved in the dynamic conservation of GIAHS.

International GIAHS Seminar

Stakeholders Dialogue with Dr. Parviz Koohafkan, GIAHS Global Coordinator

» DAY 1

Participants: Local government, agriculture/farming and fisheries communities, academe, researchers

Date 19 February 2013, 14:00-16:30

Venue 1st Floor, Small Hall, Laporto Suzu, Suzu City

Language: English with simultaneous Japanese interpretation

PROGRAM

Lecture : Dr. Parviz Koohafkan [GIAHS Global Coordinator]
Prest'n 1: Hon. Masuhiro Izumiya [Suzu Mayor]
Prest'n 2: Hon. Kai Motoya [Sado Mayor]
Prest'n 3: Dr. Koji Shinsaku [Satoyama Satoumi Meister Project, Kanazawa University]
Moderator: Prof. Koji Nakamura [Deputy President, Kanazawa University]

Networking reception and no-sponsor dinner will be held at Café de Lamp (With charge, RSVP required)

» DAY 2

Young Stakeholders of Noto GIAHS Dialogue with Dr. Koohafkan

Date 20 February 2013, 10:00-12:30

Venue Suzu Beach Hotel, 2nd Floor Meeting Room, Tacomia, Suzu City

Expert and Commentator:

Dr. Parviz Koohafkan [GIAHS Global Coordinator]

Presenters: Mr. Kazutaka Kawakami* [Sugiyo Co., Ltd.]

Mr. Hiroshi Arai** [Farmer]

Mr. Go Tabinuki [Mother Nature Co., Ltd.]

Mr. Choitiro Ohno* [Charcoal Producer]

Ms. Naho Nakatani* [Cook]

Ms. Yuki Hagino* [Designer]

*Noto Satoyama Meister, **Student of Noto Ikimono Meister

No-sponsor informal networking party follows after the dialogue (with charge, RSVP required)

Organized by: NOTO Campus Project , Noto Satoyama Satoumi Meister Training Program

Co-organized by: UNU-IAS Operating Unit Ishikawa/Kanazawa

Supported by: Noto Regional Association for GIAHS Promotion and Cooperation

Information

Pre-registration is required for the seminar (Day 1 and Day2).

The seminar is free of charge but the excursion is subjected to fees.

For more details, please contact Rizalita Rosales-Jos-Edpalina (epinephilus@yahoo.com).



Foreword

Dr. Koji Nakamura

Professor and Deputy President of Kanazawa University



As of June 2011, the Food and Agriculture Organization (FAO) of the United Nations officially designated Noto's Satoyama and Satoumi (Ishikawa Prefecture) and Sado's Satoyama (Niigata Prefecture) as the 1st Globally Important Heritage Systems (GIAHS) sites of Japan. However, GIAHS Noto and Sado are on the brink of unprecedented challenges posed by the decreasing and ageing population structure of the local communities. Experiencing these tough challenges has encouraged us to develop activities for a holistic approach to help reactivate and build a stronger Noto Satoyama and Satoumi. For this purpose, we invited the GIAHS Global Coordinator, Dr. Parviz Koohafkan to this International GIAHS seminar. His dedication and commitment in promoting the tremendous potential of GIAHS Initiative since 2002, is found to be very important and crucial in the success of maintaining these systems. The subtitle of the international forum today is "Stakeholders Dialog with Dr. Parviz Koohafkan, GIAHS Global Coordinator." In this seminar, we invited people connected to GIAHS engaged in agriculture, the staffs from a variety of municipalities, such as the Ishikawa Prefectural Office, Hokuriku Regional Agricultural Administration Office, Suzu City, Nanao City, and many others with a stake in GIAHS. In addition we also invited people with a strong motivation to take on a role within GIAHS, further develop it, like the Noto Satoyama and Satoumi Meister program participants and those who have completed the program. Furthermore, I am truly grateful that Mayor Izumiya and Mayor Kai joined the seminar from Suzu City and Sado City, respectively. On the first day, we heard a first-hand account from Dr. Koohafkan, and Mayor Izumiya and Mayor Kai talked about their cities. After that, although only for a limited amount of time, we had discussions together. I believe that a venue of this size was most suitable for discussion.

On the second day, six people who have completed the Satoyama Meister program or are currently enrolled talked about their activities and ambitions for five to ten minutes to appeal to Dr. Koohafkan and shared their efforts with him. He then offered comments and encouragement. An opportunity like this is truly exceptional. I am sure that the local municipalities are continuously working hard towards the 4th International Forum on GIAHS that will be held at the end of May at Nanao city, Ishikawa Prefecture, and I hope to take this opportunity to create a wonderful, enthusiastic international forum from the bottom-up. Thank you for your support to our GIAHS International Seminar.

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International GIAHS Seminar

Stakeholders Dialogue with Dr. Parviz Koohafkan,
GIAHS Global Coordinator

[DAY 1]

**PARTICIPANTS: LOCAL GOVERNMENT, AGRICULTURE/FARMING AND FISHERIES
COMMUNITIES, ACADEME, RESEARCHERS**

February 19, 2013
Suzu Beach Hotel, 2nd Floor Meeting Room

Opening Address

Dr. Sho Sakurai

Director and Vice President, Kanazawa University

Good afternoon everyone. I will provide the opening words for this international seminar on GIAHS. I am pleased to be able to welcome GIAHS global coordinator Dr. Parviz Koohafkan from Rome today, as well as the GIAHS related speakers from the Noto region. Thank you, Dr. Koohafkan and the FAO's Mary Jane, for coming all the way to the Noto. I would also like to thank everyone who is associated with or is interested in GIAHS, including Motonari Kai, mayor of Sado City, and Masuhiro Izumiya, mayor of Suzu City, for participating in GIAHS.

The international seminar on GIAHS is sponsored by the Noto Campus Project and the Noto Satoyama and Satoumi Meister training program. As part of the Noto Campus Project, the Noto World Challenge Project invites prominent people to gatherings like this with the objective of spreading the word about the Noto to the world. Parviz was invited to the first gathering today.

GIAHS is the abbreviation for Globally Important Agricultural Heritage Systems, which is translated into Japanese as "World Agricultural Heritage" without the corresponding word "Systems" at the end. When I asked Dr. Koohafkan about this earlier, he told me that it does not only mean the landscapes, but also the people living there and the entire culture as a system. It is somewhat different from natural and cultural heritages. Currently, 19 GIAHS sites are designated around the world. The Noto/Sado GIAHS site is the only GIAHS site in Japan. When browsing the website yesterday, I found some picture of the very beautiful scenery of the Noto. I know that people around the world will think of visiting the Noto when they see the site. I hope to spread the word about Sado and the Noto to the world using websites like this. As part of that effort, the international forum on GIAHS will be held at Wakura Onsen in late May. In addition, I hope that the efforts in the Noto and Sado will spread to people around the world.

The Noto Satoyama and Satoumi Meister training program is attempting to train young people to inherit the Noto's Satoyama and Satoumi. GIAHS is aiming at Dynamic Conservation, which is

another keyword for GIAHS heading into the future. I think this phrase implies the maintenance and use of agricultural heritages into the 21st century in a system integrating interpersonal relationships. For the Noto site we are hoping to train many young people over the next 10 years through the Noto Satoyama and Satoumi Meister training program and we have six current and already graduated students who will present details of their activities tomorrow. We ask Dr. Koohafkan to kindly provide them with support and thorough suggestions.

Finally, I will finish by saying that I hope that this GIAHS forum will be the first step in creating a network of GIAHS sites around the world and that it will be a fruitful gathering that deepens the meaning of GIAHS. Thank you.



Keynote Speech

Cultivating Diversity in our Agricultural Heritage Systems

Dr. Parviz Koohafkan

President, World Agricultural Heritage Foundation

This presentation is very similar to the one I did at the Earth Hall of Fame Kyoto three days ago (February 16th) for a very high level group of about 1000 people. They were celebrating the day of celebration of the Kyoto Protocol on climate change. I was talking as the founder and President of World Agricultural Heritage Foundation and that is why I was invited there. I will go through some of the work that I presented there.

Agricultural Systems at Risk

I published a book last year on the state of the world's land and water resources for food and agriculture in FAO for which we evaluated the world performance in the agriculture sector for the last 50 years. We had, at the world level, an expansion of agricultural land to the forest, to the wetland, to the mountain of 12%. We had an expansion of irrigation areas of 117%, and we increased food production by 200%, which means a threefold increase in food production.

It seems that we are very excited and we are very successful, but at the same time degraded our land, made many problems including desertification, climate change, poverty and migration. What we achieved in the agriculture sector by producing a lot of food, we ended up destroying our natural resource base and created so many problems.

I have seen for myself the erosion problem in Persia. I have also seen the salinization of a lot of agricultural land, degradation of pasture where the animals practically have no pasture to eat, sand dune encroachments in the farmlands, the flood in the cities because of climate change and migration because of poverty.

We created a number of what we call in this book called Agricultural Systems at Risk. There are many systems related to agriculture. For example, if you take Europe we have the problem of pollution of water, we have the problem of biodiversity loss, we have the problem of climate impact, etcetera. Different types of risks are associated with different places, which actually create a lot of uncertainty about our future of food security and development.

One example is the depletion of groundwater in many dry land countries like India, China, the Middle East, and Latin America. Since the ground water is the source of the irrigation, in many countries with the depletion and pollution of ground water, we are facing a very difficult



situation of food security because the water is simply not there anymore because they have pumped too much water for irrigation.

Of course, we endanger the traditional agricultural systems, like the rice terraces in China, which are an example of globally important agricultural heritage. It shows the ingenuity of human beings in creating such beautiful terraces and such a beautiful irrigation system that produces rice together with fish, which help people to have food security in these areas. They are now abandoned or destroyed because we do not have enough of a support policy so they are a system that has disappeared.

Linkage Between Food and Biodiversity

Now, we are heading towards 2050. We have a lot of challenges ahead of us. We have already destroyed our natural resource base and we have huge challenges to face in the future. One of the biggest challenges in developing countries is their population growth, particularly in poorer countries. Actually, in least developed countries, the population growth is six-fold than that in developed countries.

Another problem is the change in our consumption patterns. More and more people eat meat more than vegetables, grains, or fruit. Traditional society consumed many more vegetables than modern society and the production of one kilogram of meat needs 10 times more water than one kilogram of grain, fruit or vegetables. This is a huge problem, particularly in some countries with dry lands, the water is already scarce and they have problems with water. These countries include India, China, Brazil and many countries around the world. In the dry land area countries, water is already finished. There is very little water available, even drinking water is very scarce, so by changing our diet, we will eat more meat and more meat means more water. That is a big problem since we already have a problem with water.

With these trends in population growth, urbanization, and the change of consumption pattern, we need to produce 60% more food globally and 100% more food in developing countries. This is a big challenge with resource limitation we already have along with the degradation of resources. Of course, then we need a shift; a change of our development paradigm, particularly agricultural development paradigm because in 50 years in spite of all successes we lost so much and degraded so much of our resources that if we continue like that we will have a lot of problems. We need to change the way we are doing agriculture.

Because we are talking about the poorest of the poor in developing countries, they do not have enough food, they do not have enough water, they do not have enough health sanitation, and in spite of all the success that we had in the last 50 years for food production, we have still more than 1 billion people hungry. So the question that we should ask for this paradigm shift that I spoke of is this: to what extent can farmers improve food production with low cost, locally available technologies and input along with their changing climate scenario and what impact this kind of food producing system could have on environmental goods and services?

Because globalization has not resolved the problem of poverty, the problem of food insecurity, and the problem of natural resource degradation, we need to go back and look. That is the message. Now, there is a different pattern of food production between developed countries, emerging countries, and poor countries. When you compare the amount of money they pay for 1 week of food, there is an enormous difference between the developed countries which is around

\$350 per week or \$50 more or less per day of food purchase compared to a country like Chad, which is \$1.35 for an entire week. Food is 340 times more expensive in spite of all the abundance for a family in the developed countries as compared to developing countries. These poor people in developing countries will never be able to catch up with the income they have to eat that kind of food. In addition, although food diversity seems to exist in developed countries, it is not true diversity. It is diversity of packaging; of putting things in colorful boxes.

In addition, because of the loss in diversity of our food, we have a double problem. In developing countries because the food diversity has been lost, people are poor in nutrition and microelements, and in developed countries because of that poor diet and loss of food diversity, we have problems like diseases of affluence. These include type 2 diabetes, heart disease, and obesity. Both in the developed countries and developing countries we have problems with the way we have produced food because we have diminished our diversity of food. Fortunately, this is not case of Japan because Japan has kept their tradition, their food diversity, but in developed countries like in United States, Australia, Europe, other developed countries and in the big cities of developing countries, food diversity is decreasing. Even the younger generation in a country like Japan and China, food diversity is getting lower and lower and of course we have more and more problems with health because the diversity of food and nutrition is no longer there and we eat more fat, we eat more sugar and that creates health problems.

This food diversity is connected to biodiversity. There are 230 varieties of potato in Peru and Andes region of in Latin America and each of them have a different color and different taste. There are so many seeds and grains in dry lands but they have been all lost because we do not eat them there anymore. Again, China, India, and Japan are lucky countries because they kept their food tradition and you fortunately still have a lot of diverse foods. This is not the usual case. We also have the loss of what they call functional biodiversity, which is the loss of pollination capacity by bees because there have been too many pesticides used in farming. The bees, the insects are lost and they cannot pollinate crops and that is a big problem in many countries.

We came to the conclusion that both a major challenge and opportunity are small farmers and family farming. Small farmers and family farmers are producing locally, they maintain their natural environment better, they make the food available without a cost of transportation and emissions, and of course even today they produce more than 70% of the world's food. Why do we not invest in these small farmers? If we invest in these small farmers in local communities whatever they produce, it is diverse. In addition to that, it is ecologically better and viable. That way we could not only resolve the problem of food production but also environmental stewardship.

Of course, culture and biodiversity and



environmental conservation are linked together. Culture is the root of our civilization. There are many cultural roots of rice production. In China, the Himalayas, India, Indonesia, Japan, Vietnam, and Hindu temples, there are different goddesses and symbols of rice. So the food and culture are so intimately linked. If you want to maintain culture, you need to maintain food diversity. If you want to maintain food diversity, you need to maintain cultural diversity, so it is a very important link.

Conservation and Adaptive Management of GIAHS

Because of these sorts of general problems and general issues around the world, we come to our very close subject area, which is the dynamic conservation of globally important agricultural heritage. This program is to respond to all these problems that we mentioned before. GIAHS is a global partnership that we launched in 2002, during the World Summit on Sustainable Development in Johannesburg. This is the response to the demand for sustainable development.

For GIAHS selection, we have five major criteria. One is local food and livelihood security, second is biodiversity and genetic resources, third is local knowledge of individuals and communities, fourth is cultural diversity of agri-“culture” including the diversity of products and services, and the last is landscape diversity and aesthetic beauty. These are the five criteria we have selected to choose globally important agricultural heritage systems.

Once we choose a globally important agricultural heritage, they should have at least 50-70% of these criteria to be actually fulfilled. For example, there is an area, which is very strong in biodiversity, in another area we are very strong in cultural diversity, in another area it is beautiful, but most of the time, interestingly, these all go together. All of it together makes a globally important agricultural heritage.

When the Noto and Sado Islands presented themselves for GIAHS selection, they looked at all these criteria, they analyzed them, they assessed them, they described them and sent it to the FAO. We came and visited and saw that there are important biodiversity; we saw there is local food, we saw that there is cultural diversity and the place is beautiful, there is a sense of community and people know about how to manage land, water, and landscape. They also had the diversity of culture. All these together formed a package put together, presented as a globally important agricultural heritage. Based on that, of course not only FAO and the secretariat, but also we have a scientific committee that reviews these criteria and then it is presented to a big steering committee and then FAO selects and nominates them as globally important agricultural heritage.

Of course, we will follow and monitor these criteria to at least ascertain if they have not improved or if they are degraded, obviously these systems will lose their nomination. The monitoring happens every 2-3 years. We come and look and again make an assessment for improvement or degradation. Just like the UNESCO World Heritage System, if they do not maintain those heritage sites properly, they lose the nomination. It is the same for agricultural heritage. They should always improve. That is why the community and the policy activities should join forces in order to maintain this system for a better future.

Examples of GIAHS

Now, I am going to show you some examples of this globally important agricultural heritage around the world, but I am not going to go too much in detail. We will start with a rice-fish system. It is a pity in Japan, you have so many rice paddies, you eat both rice and fish but

because of the intensification and too much use of pesticides, your rice paddies cannot hold fish anymore. Of course, the rice-fish system is a very ingenious system because the rice is fertilized by the fish and the fish eat the insects, so it maintains a harmony not just between rice and fish systems, but also we have protein, energy, and grain together in the poor places of the world.

I visited some places in the Noto where they are not using any more pesticides. They are producing organic rice, so little by little the rice paddies are full of frogs, animals, different types of worms and different types of mollusks. That is very important because not only you restore the ecology and the biodiversity but also a type of equilibrium is built within nature so you do not need any more pesticides or fertilizers. If we have more and more of these kinds of natural systems, hopefully you will have more fish in your rice paddies, and then it means that you are improving your GIAHS.

The Ifugao rice terraces are a wonder. Also, many, varieties of rice have been grown in this wonderful place. It is in danger because the forest is degraded and there is not enough water for the irrigation system of the paddies. We are trying to improve the situation; to bring back the livelihood in that place including doing some eco-tourism because many people are very happy to see these beautiful rice terraces and the rituals. They prepare a lot of good and interesting products similar to sake made in the Philippines and in Ifugao. This is an example of how we are working with the Filipino government and local communities.

The ancient farmers of the highlands of Peru prepare a band of water and a band of land. Since it is at a 4000 meter altitude, during the night there is frost. During the day the water absorbs the heat and at night it releases the heat to be able to plant a 4000 meter altitude potato, which is the basis for food security of those people. This is an ingenious system that mitigates the climate, climate variability and the problem of climate.

Another example of GIAHS is in Peru, Ecuador, and Bolivia: the alpaca system. You have probably heard of it. It is a very interesting animal, which is both for transport but also for alpaca wool; they were disappearing because people were abandoning them. Now it is another GIAHS that we have been working on. Besides that, we have several traditional pastoral systems, for example, Massai pastoral system in Tanzania and Kenya, and Agro-Sylvo- Pastoral System in Chiloé Island in Chile.

There is an oasis system in the middle of a desert. There is a very ingenious underground irrigation system to produce dates, multi-layered gardens, and a fascinating civilization with very little water. This is another example of GIAHS in North Africa countries like Tunisia, Algeria, Morocco and Egypt that we have been looking into. There is nothing growing around this oasis because there is no water. Human ingenuity managed to have these beautiful gardens because of the water which comes from 500 kilometers far away in the mountains all the way down. Also, Saffron Heritage System in Kashmir, India and of course Satoyama in Japan, are recognized as GIAHS sites.

GIAHS Recognition System

We have identified 200 systems that are unique in the world so far. There are certainly more, but out of these 200 systems so far we have recognized 19 on which we continue to work. Essentially, once we identify a system, we have three levels of intervention. At the global level is the recognition of the system. At the national level are the development policies for dynamic

conservation. At the local level is empowering people and diversification eco-labeling, eco-tourism, in order to allow those systems to be developed and maintained. Global, national, local connecting these activities together, the recognition is at the global level by FAO, the national policies support these small farmers and family farmers and local Satoyamas and Satoumis, and then of course at local level, branding the products and services in order to get economic added value.

We work on a framework, which is called Sustainable Livelihood Framework, that looks at five capitals of rural areas. We have natural capital, human capital, social capital, physical capital, and financial capital. These are all the capitals that we need to invest in. It is not only financial capital or money; it is not only the natural capital of land water; it is also human capital in young people, health, individual schools, knowledge, and skills. We also have social capital or the relation and the connections between them and the physical capital infrastructure like road, markets and etcetera. All of these together we work with the farmers to prepare an action plan where we invest in all these capitals.

We need to do intensification but without simplification because often intensification like in Japanese rice paddies means we put more seeds, more fertilizer, more pesticides to produce more, but it is a simplified system, we use a lot of energy and we destroy the natural capital. We want to intensify, we want to bring a lot of goods and products and services but without simplifying the system. For example, we have a comparison between Satoyama system and intensified rice. They are both very productive but one is diversity of products, beauty of the products, and also richness of products along with culture and the other one is the kilo, only about how many kilograms of rice, so that is not really the objective for us.

We want to link global to local, local to global and that is exactly what we have done. The Prime Minister of India delivered a GIAHS certificate to a farmer in Koraput, India. This farmer is an indigenous person who has in his farm more than 400 different types of rice. He has a very small plot but the richness of 400 varieties of his plot is recognized as a globally important contribution to the world. We promote many activities around the world like ecological farming, labeling, fairs; potato fairs for example, Oasis date fairs, markets and products of farmers being directly exposed. These are the kind of activities we promote to express global importance of agriculture heritage.

GIAHS is not about the past, it is about the future. We are not talking about conserving in a museum a small piece of farm. It is about how we want to develop a kind of agriculture that is prosperous. In Napa Valley in the United States, there is an organic vineyard where the farmer has reconstituted all the ecological services like the plants around the vineyards. All these plants attract bees in order to be able to produce a very excellent aromatic wine using organic farming. It is about the future, it is not about the past. The vineyard does not produce a large quantity, but it commands a high price in the market. The farmer gets his reward, not only he produces good things but also he maintains the ecology and biodiversity. You can call this an American modern Satoyama.

As Kofi Annan says in one of his speeches, biodiversity is the life insurance policy for life itself. We need to maintain very bio-diverse agriculture. Diversity and biodiversity is so important for our life support system and it is like insurance. The more biodiversity we have, the more insured we are against the problems of the future. For example, we have the different colors for different

varieties of quinoa with different local varieties. It is such a beautiful place in Peru. More interestingly, each of the strains is resistant to some kind of disease, so at the whole, you have a very resistant and bio-diverse farm. This is important for present and future generations.

GIAHS
Globally Important Agricultural Heritage Systems

Cultivating Diversity in our Agricultural Heritage Systems

Parviz Koohafkan
President, World Agricultural Heritage Foundation
Rome, Italy



TOWARDS 2050.....

THE CHALLENGE AHEAD



Water and changing diets

Product		liter/kg
beef		15 000
cereal		1 500
fruit		1 000

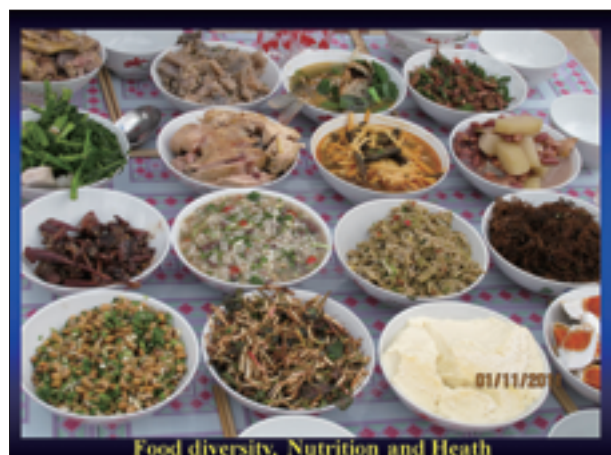
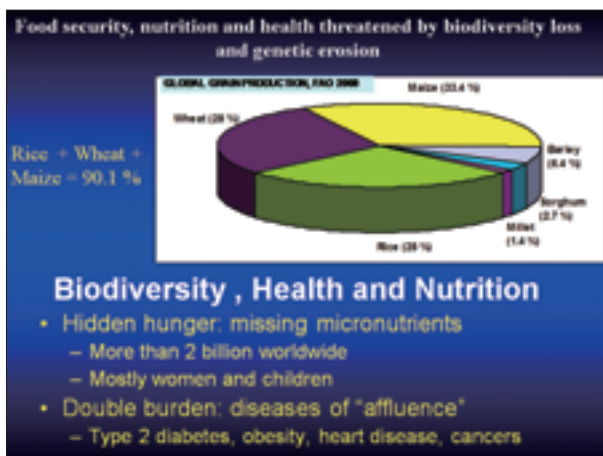


**The Challenges Ahead Require:
A Paradigm Shift in
Development(Agricultural) Policies**

addressing food security and Poverty

While Sustaining Natural Resources Base

- Best options for the poorest?**
- Which work best for the poorest?
 - great success in past... but still more than 1 billion people are food poor
 - Key questions:
 - to what extent can farmers improve food production with low-cost and locally-available technologies and inputs under climate change Scenarios?
 - What impacts do these methods have on environmental goods and services, and the livelihoods of people relying on them?
 - Emergence of the concept of Food Sovereignty and local production





A major Challenge and opportunity: Small holders and Family Farming

- Produce the bulk of the global food
- Are the largest number of stewards for the environment and its services including biodiversity
- Higher and sustainable productivity increase at their level will have a major impact on poverty reduction, economic growth and climate change mitigation and adaptation: Win Win Win Win...

Tradition and culture has always been an integral part of agriculture, example of rice based livelihood systems

In China

The Goddess **Guanyin** took pity on farmers and gave her milk and blood to make white aromatic rice.

In the Himalays

Goddess **Parvati**, the daughter of the mountain, was the first to grow rice.

In India

Rice is associated with prosperity and with the Hindu Goddess of Wealth, Lakshmi.

In Indonesia and Bali

People perform rituals to honor Dewi Sri, the goddess as a guardian of rice and the rice harvest.

In Japan

It is said that the rice goddess Amaterasu hid her face in the folds of heaven, giving birth to rice in the world. In the Japanese, the rice god is called Inari, the Lord of Eight Gates, Heaven, Japan.

In Vietnam

Early **Ruhik** farmers, the ancient performance are created in the landscape, the rising landscape rice in the shade of rice tree.

In Hindu Temples

Large legends of rice cakes are made as offerings to Hindu temples.

Conservation and Adaptive management of GLOBALLY IMPORTANT AGRICULTURAL HERITAGE SYSTEMS

GIAHS
Globally Important Agricultural Heritage Systems

GIAHS PARTNERSHIP INITIATIVE

Was conceptualized and launched by FAO in 2002 at the occasion of World Summit on Sustainable Development in Johannesburg South Africa

What are GIAHS?

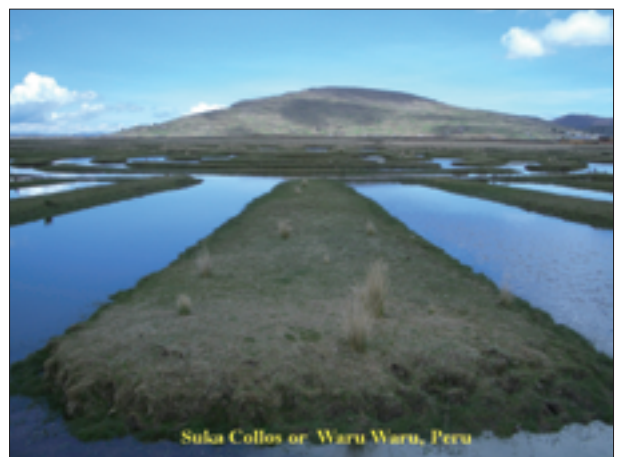
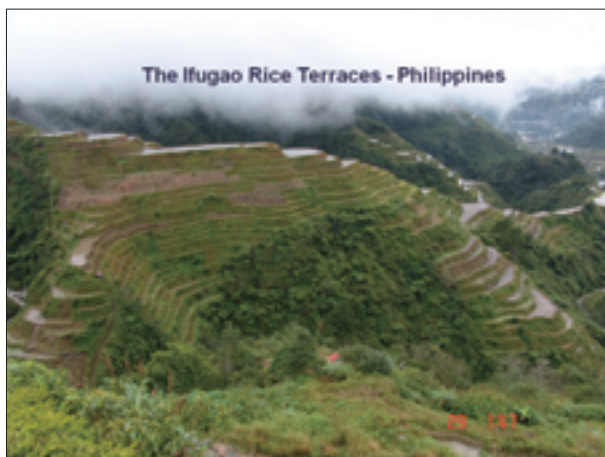
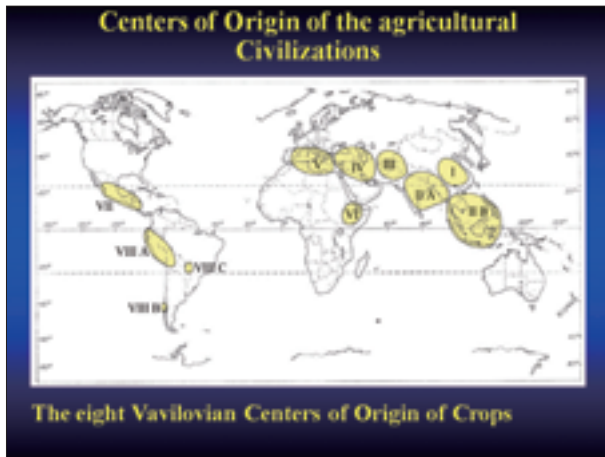
"Remarkable Land Use Systems and landscapes which are rich in biological diversity evolving from the co-adaptation of a rural community/population with its environment and its needs and aspirations for sustainable development (FAO, 2002)".

Important attributes of GIAHS

- Local food and livelihood security
- Biodiversity and genetic resources
- Local knowledge of individuals and community
- Cultural Diversity of Agri-"Culture" including product and service diversity
- Landscape diversity and aesthetic values

Examples of GIAHS

1. Mountain rice terrace agroecosystems
2. Multiple cropping/polyculture farming systems
3. Understory farming systems
4. Nomadic and semi-nomadic pastoral systems
5. Ancient irrigation, soil and water management systems
6. Complex multi-layered homegardens
7. Below sea level systems
8. Tribal agricultural heritage
9. High-value crop and spice farming
10. Hunting-gathering system





Overall goal of GIAHS Initiative

to "protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements", specifically within agricultural systems. CBD: Article 8(j)

Objective

to promote dynamic conservation and adaptive management of globally significant agricultural biodiversity harboured in globally important agricultural heritage systems.

At Global level

by identification, selection and recognition of GIAHS

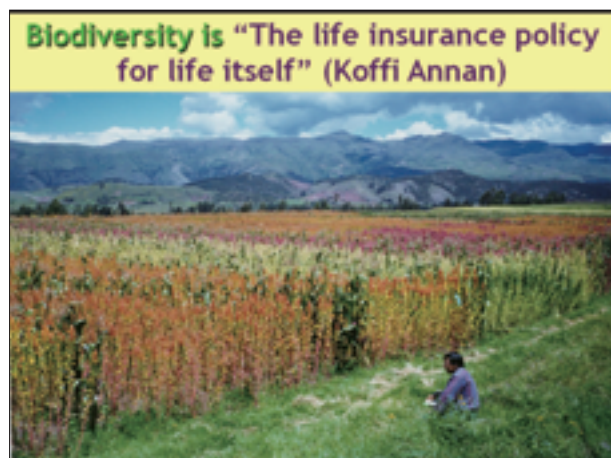
At National level

by capacity building in policy, regulatory and incentive mechanisms to safeguard these outstanding systems and use them as sustainability bench mark systems

At Local Level

by empowerment of local communities and technical assistance for sustainable resource management, promoting traditional knowledge and enhancing viability of these systems through economic incentives





Report 1

GIAHS in the Noto

Masuhiko Izumiya

Mayor of the City of Suzu

I am truly grateful that Suzu City is hosting this international forum on GIAHS and that we have GIAHS global coordinator Dr. Parviz Koohafkan of the Globally Important Agricultural Heritage Systems (GIAHS) and the UN's Food and Agriculture Organization (FAO) here with us. I would like to thank Kanazawa University, the United Nations University, the Kanazawa/Ishikawa operating unit, and all of those concerned for their efforts. Thank you for coming to Suzu City, Dr. Koohafkan. I sincerely welcome you and I am honored by your presence. Mayor Kai and former Mayor Takano from Sado City are attending today as well. I would also like to cordially thank those of you who have come all the way from other locations within the prefecture.

Dr. Koohafkan said that the Noto's GIAHS designation may be removed from the registration list if it is not well maintained, but we consider this registration simply as a starting line for our cities and towns, not the finish by any means. Under such circumstances, I would like to review the Noto's GIAHS related efforts.

Selected as the First GIAHS in Japan

The Noto's Satoyama and Satoumi were selected for GIAHS in the international forum on GIAHS in Beijing, China on June 11, 2011. The next international forum is scheduled to be held in the Noto, Ishikawa on May 29 of this year. Having been selected as a GIAHS, the four cities and four towns in the Noto launched the Noto Regional GIAHS Executive Committee.

Dr. Koohafkan provided an easy-to-understand illustration of the GIAHS-registered sites earlier and the Noto's Satoyama and Satoumi were selected for GIAHS because of its traditional culture, lifestyle, livelihood, and scenery all incorporated as a set. Satoyama is really a part of life; traditional techniques for agriculture, forestry, and fishing. The traditional culture of the region is deeply connected with agriculture, forestry, and fishing with examples including "Aenokoto" and the Kiriko Festivals. In addition, scenes of Senmaida (terraced rice paddies) and Magaki (wind breaking bamboo fences) can be seen. These were all factors in the selection of the Noto's Satoyama and Satoumi for GIAHS. As for biodiversity, rare fauna and flora, such as migratory birds, insects live in the Noto. In addition, we have the traditional *agehama* technique of salt making by artificially flooding field above the high-tide mark, Wajima lacquer ware, and traditional charcoal production.

Current Efforts towards Maintenance and Utilization

Regarding current efforts for maintenance and utilization, an ownership system for terraced rice paddies has been



implemented in Wajima, and many people have visited Shunran-no-Sato, which feature farming workshops and a network of farmhouse inns located in Noto-machi. Shiki-no-Sato (Four Seasons Village) in Anamizu-machi is working on green tourism and the city of Suzu is developing human resources in collaboration with universities. Suzu City established the GIAHS Satoyama and Satoumi Support Fund to provide assistance to efforts for the maintenance and use of Satoyama and Satoumi. Currently, funds covering 100% of the costs are provided for conservation-related projects, and funds covering the two-thirds of the costs, up to a 500,000 yen maximum are provided for utilization-related projects. Recently, the Satoyama Support Funds have been used to train people in the replacement thatched roofs, to develop firefly villages, and to conduct food research.

Apart from that, Japanese black pines will be planted near the Beach Hotel on March 10. Takojima, Suzu City sponsors a Kiriko Festival, which is famous for the very beautiful Kiriko adorned with gold leaf and lacquer for which Japanese black pine ornaments are inseparable. We adorn Kiriko with Japanese black pines on each side, but because about 50 Japanese black pines must be felled each year for Kiriko Festivals, the number of Japanese black pines has gradually decreased. As such, volunteers plant Japanese black pines with the intent of preserving the tradition of the Kiriko Festivals while also maintaining stands of Japanese black pine. I believe that this is a GIAHS-related effort. Various efforts are spreading in this way.

In addition, Toyota Motor and Ishikawa Prefecture are implementing the Noto Smart Drive Project as a collaborative effort of the four cities and four towns of the Noto. This effort will introduce the Prius Plug-in Hybrid and its charging stations developed by Toyota for enjoyable ecologically friendly driving in the beautiful Satoyama and Satoumi selected by GIAHS. They are setting up charging stations at 20 sites across the Noto. Wi-Fi connections are available at these charging stations, allowing visitors to obtain tourist information while enjoying ecologically friendly driving. A wish has finally come true in that the Noto Toll Road linking Kanazawa and the Noto will be open to the public completely free of charge as of noon on March 31, and I hope that an increasing number of people will visit the Noto resulting in an expansion of tourism and an expansion in the non-resident population.

Collaboration with Sado City

As I mentioned earlier, we have Mayor Kai of Sado City here today. As they were selected for GIAHS at the same time, the Noto and Sado are holding Sado/Noto Satoyama and Satoumi collaboration meetings with the objective of working together in various aspects.

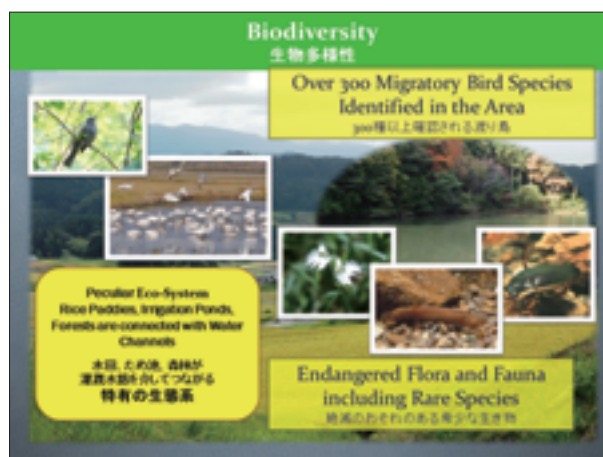
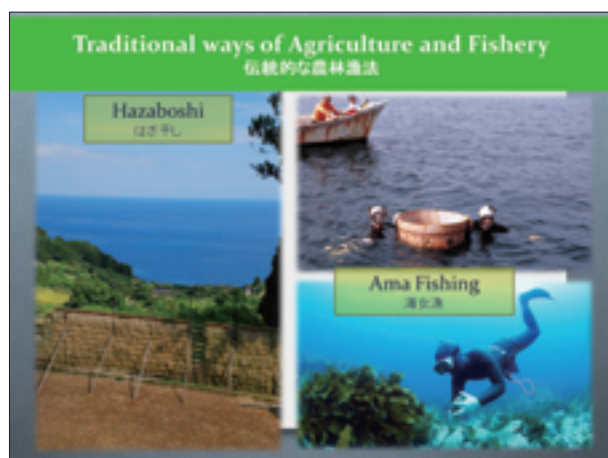
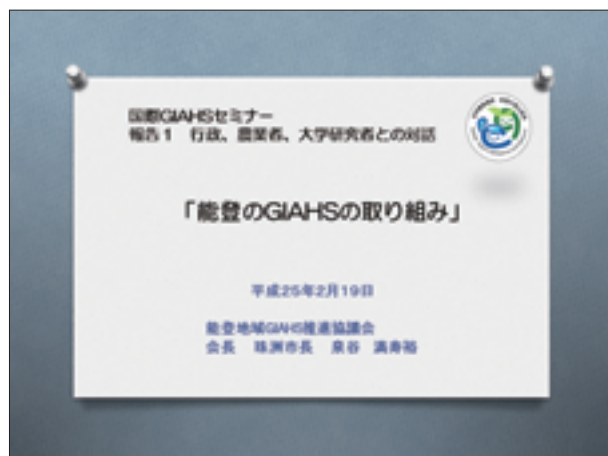
Sado has taken the Japanese crested ibis as its symbol. As such, we are promoting environmentally friendly agriculture and farming methods that allow Japanese crested ibises to live in nature and we are selling rice produced there branded as “Living in a Hamlet with Japanese Crested Ibises.” Consumers then buy this rice with the intent of supporting such efforts. In this way, JA (Japan Agricultural Cooperatives), governments, and producers are working to create new rice brands.

Hoping that such concrete efforts can also be made in the Noto, seven JA branches worked to make Noto Rice into a brand at the end of the last year (2012), and its direction is now being determined. For a start, they are reducing the use of pesticides and chemical fertilizers by 30% and running it experimentally in 2013 to actively expand it into 2014. Concrete efforts to make

Noto Rice into a brand are also about to start. I am also very reassured that JA, producers, and governments are going to work on it in the future as they have in the past.

I heard that it was a study of living things that led Sado to start environmentally friendly farming and that it started when producers along with children studied living things in their own rice paddies and through that realized that they must start protecting biodiversity. I am also going to be sure to maintain and conserve biodiversity in the Noto by working on rice brands and by conducting studies of living things with the help of children in collaboration with the four cities and four towns in the Noto.

When thinking about what to do with GIAHS in the future, we focus on utilization. As the Noto is grappling with the problems of an aging population along with population decline and a low birthrate, we concentrate on how to revitalize the community. Since the Noto's Satoyama and Satoumi has been selected for GIAHS, and because all will be for naught without proper maintenance and conservation of the biodiversity, I am going focus on working on those points first to make good use of the GIAHS recognition.





Report 2

From GIAHS Recognition to the Sado Strategy for Biodiversity

Motonari Kai

Mayor of the City of Sado

I sincerely thank you for giving me an opportunity to participate in this wonderful forum today. Dr. Parviz Koohafkan has just given his speech, and it went straight to my heart and made me think again about the need for GIAHS and how to proceed in the future.

Sado is within a short swimming distance from here in Suzu City. Although it is an island, it has a land area of 855 km². This is 1.4 times as large as the area of the 23 wards of Tokyo, and has a coastline measuring in at 280 km. The Sado International Triathlon runs along this 280 km. However, the population has been on the decrease every year, and it has a population of 62,000 as of 2010. The aging population is a problem in various regions, but as Sado is an isolated island, it is especially severe. What kind of farming to carry out and what kind of economic activities to perform under such circumstance are our major future challenges.

I think that Sado's selection for GIAHS was the starting point for considering how to maintain biodiversity and how to connect it to GIAHS. In the midst of this, I am thinking about how the promotion of the agriculture, forestry, and fishing industries were established, how the culture has evolved has been acknowledged and this is evidenced by the Japanese crested ibises. Former Mayor Takano made efforts towards the establishment of symbiosis of Japanese crested ibises and humanity and towards the symbiosis of nature and humanity. He also collaborated with farmers in creating the rice brand "Living in a Hamlet with Japanese Crested Ibises." Today, I will talk about how to continue in the GIAHS spirit for Sado's agriculture, forestry, and fishing industries as well as for the economy. I also hope to receive advice from everyone here.

Sado's "Developing an Island Worth Choosing" Program

I was serving as the deputy mayor in 2011. The news that Sado was selected as a GIAHS flew into the news in that year, but back then, I did not really know what GIAHS was. When I looked back on the economic trends thinking about how to develop GIAHS, the economic growth rate from 1946–1973 was 10%. The economic growth rate of 8% had continued for a long time, even taking into account the increase in population. The rate in the subsequent years from 1973–1990 was 3.4%; 1.2% from 1990–2000 and 1% after 2000. The current Abe administration has set as a goal an economic growth rate of 2%. Did we not fully experience happiness as a result of explosive economic growth? However, now that



we are a mature economy and society, can we say that this was true happiness? Would we not have to gain a different kind of happiness, not simply financial happiness alone?

Another problem is the declining population and along with it the aging population and declining birth rates. We have entered an age of continuously decreasing population. What necessarily arise from that are the issues of an aging population and declining birth rates. Along with this, the productive working population will decrease at a rapid rate. For the sake of our future we must place importance on creating an environment where women and the elderly will be able to work in a well-integrated manner. What is true happiness under such circumstances?

Last, people became arrogant and thought that the world could be changed by man's power alone. This was disproved by the March 11 Tohoku earthquake and tsunami. Would that earthquake not have made it clear that believing in man's power was a big mistake? Man is part of nature. That means that we have entered a time when man must live together with nature in symbiosis. Pursuing profitability leads to underestimating risks. However, we no longer live in such a time and must learn the meaning of true happiness.

As such, Sado City has set two grand goals. One is "Developing an Island Worth Choosing." I told everyone in the employee briefing on January 4 of this year that I had made it the city of Sado's slogan I asked everyone to think of what each one of them can do so that Sado will be the most beloved and popular island in Japan. I also stated that the establishment of a biodiverse society and the creation of an established economy are of utmost importance. I believe that I have a full understanding of the need for a biodiverse society. However, connections with the economy are essential in maintaining it and it will not last long unless it has a symbiotic relationship with the economy. The other goal is pertaining to economic activity; namely that we must expand the non-resident population.

Although some already understand it, the most important point of all is that the entire population of Japan truly understands the need to continue in the spirit of GIAHS. Local residents as well as the rest of Japan must understand this. To that end we are starting to work to build a farmland support system that allows biodiversity to be academically rated by combining farmland data from the Ministry of the Environment in collaboration with Niigata University. We will then promulgate this system throughout Japan.

Living on an Island with Japanese Crested Ibises - Biodiversity Sado Strategy

We drew up the "Living on an Island with Japanese Crested Ibises – The Sado Biodiversity Strategy" last year. Its most remarkable characteristic is that the strategy period is set for 90 years. The strategy regards a generation as 30 years, and this plan will be passed down from parents to children and then to grandchildren.

Although there are more, I would like to emphasize three points. The first is to understand Sado. Do people living in Sado really understand it? We must first understand the island on which we live. The second is to acknowledge that Sado has wonderful elements and to think about how to conserve them. In my opinion, we cannot save Sado unless we understand it and its region. We live in a time when we can no longer take anything for granted. The antonym of gratitude is "take for granted." The third is to learn to appreciate the nature found in Sado, as well as the

region, without taking them for granted while considering how to utilize and conserve. As you can see, this strategy has as its mainstay these three points: “to learn,” “to conserve,” and “to use.”

As I said earlier, we set a 90-year goal. We expressed our image of the future in illustrations and published them in the strategy booklet. These illustrations do not have any text but by looking at them, but for the sake of our children who are still small and for our unborn grandchildren we can be motivated to restore Sado to its former state and to develop the Satoyama and Satoumi in the region together.

Terraced rice paddies are shown in the illustrations, but they are currently in a perilous state. The Terraced Rice Paddy Council has finally been set up, and we are currently working to bring in a national summit in four years. We no longer live in a time when the law of a single price applies to rice. We live in a time of multiple prices. Carrying out sales strategies is an important job for the government. I myself do outside work, performing the duty of the head of sales.

These illustrations also have a variety of scenes. For instance, children are playing in rice paddies and rivers, catching loaches, rice-fish, and pond snails and talking to people about the plethora of living things that they have found. It also shows people building houses not of concrete, but of wood grown in Sado as a promotion of local production for local consumption. Another scene shows the overnight drying of salted fish by the sea and people eating them, but this kind of activity is not widely practiced anymore. We are planning to bring these activities back to life.

Today in Sado, fishermen catch only large tuna and winter yellowtail and throw away the small fish. Because of that, the seagulls around Sado have become fat. We must consider ways to process small fish without throwing them away. Likewise, farmers separate the large from the small and give the small ones to their neighbors. Can those vegetables be monetized somehow? As such, starting in fiscal 2013 Sado City will start a business of buying crops from farmers and fish from fishermen to be distributed to Japanese inns and hotels. That will allow inns to use local produce and will provide economic support for farmers and fishermen. Generally speaking, humans are happy and healthy when they have money, so we plan to go back to the starting point to work on these things with the assumption that they will help promote good health.

In addition, Sado has a festival called Oni Daiko (Demon Drums), which currently takes place in about 120 villages around the island. There are also 33 Noh stages. How about bringing it to life once again? If there are not enough young people, why not bring university students over to bring it back to life? We will try to restore the old ways.

Towards Creating a New Community

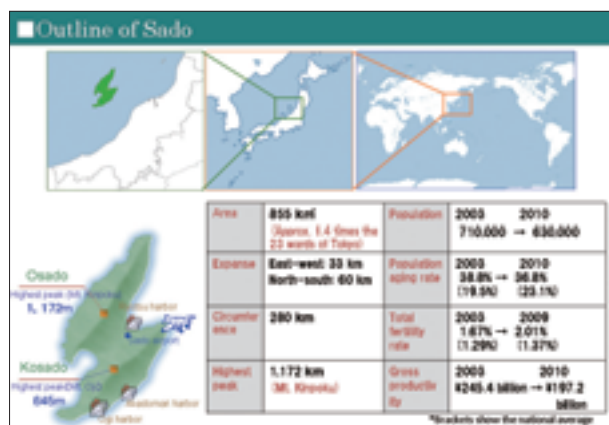
From this point forward, we will focus on four main points. One is to provide truly delicious and safe foods that satisfy consumer needs without using chemical fertilizers or pesticides. This is our duty. However, additional labor will definitely be needed since the population is increasingly aging. We must do something about that. The government currently has the Household Income Support for Farmers system. Even though our organization is small, we will create a Sado version of the system to guarantee income on top of the existing national government system. With that, we plan to carry out agricultural administration and governance that reward those who make an effort.

Second, as I briefly mentioned before, we set up the Terraced Rice Paddy Council. We live in a time of multiple prices, not a single price applied to all rice. Sado is quite large and each farmer produces different kinds of rice and agricultural products. It is absurd to try and lump all the different kinds of rice produced in Sado and simply call it “Sado Koshihikari.” The rice produced there has to be sold for high prices because it is labor intensive to work in terraced rice paddies. I believe that working on this problem is the responsibility of the government.

Third, although I think that the symbiosis of man and nature is very important, we must still treasure interpersonal bonds.

Fourth, in order to fulfill the 90-year goal, producers and fishermen who can continue their work in successive generations are essential. This will not be that easy, but we have set up a foster family system as part of this year’s budget. If successors cannot be readily found in Sado, we can bring them over from the mainland. Farmers in Sado can accept them as foster children and hand over to them their land, equipment, and facilities in order to reach the 90 year goal. That is the plan.

We are working on these four points. Sado has been given a valuable opportunity to be selected as a GIAHS and we are aiming at revitalizing Sado while respecting the spirit of the convention. We welcome your concerns and suggestions regarding our plans. We hope for your cooperation in this. Thank you.



Making a GIAHS/biodiverse society and economy in Sado

History of Japanese crested ibis protection

- 1930 - 1999 Japanese crested ibis protected
- 2000 - 2007 Artificial breeding
- 2008 - 2012 Release into the wild (7 times, 108 birds)
- 2012 - Breeding/leaving the nest in the wild (8 birds)
- March 2013 The Japanese Crested Ibis Plaza opened

Biodiversity Initiatives

- 2008 Certified rice system established to support Japanese Crested ibis conservation initiatives (The number of Japanese Crested ibises reduced by 50% throughout the island.)
- 2010 Participated in the 10th Conference of the Parties to the Convention on Biological Diversity (COP10)
- 2011 Designated a Globally Important Agricultural Heritage System (GIAHS)
- 2012 Sado "Island of the Japanese crested ibis" Biodiversity Strategy decided
- 2nd International Conference for Enhancing the Biodiversity in Agriculture (ICBA 2012) held
- 11th Conference of the Parties to the Convention on Biological Diversity (COP11)
- 2015 World Geopark designation (planned)
- 2017 Registration as a World Cultural Heritage (planned)

Original certified rice bag

Challenges in Sado

- Japanese crested ibis nestling and fledging rate - 57% (surviving over 1 year in the wild)
- Feeding grounds - paddy fields and biotopes
- Japanese crested ibises standing on rice seedlings - dealing with this damage
- Support for farmers - Sado's household income support system
- Farm economics - maintenance and management of the paddy fields that form the feeding grounds
- Successors to the farms - support for those who begin farming and "foster parent system" (stakeholder training)
- Depopulation and aging of society

Establishment of a biodiverse society/economy

A symbiosis of people, nature and business symbolized by the Japanese crested ibis

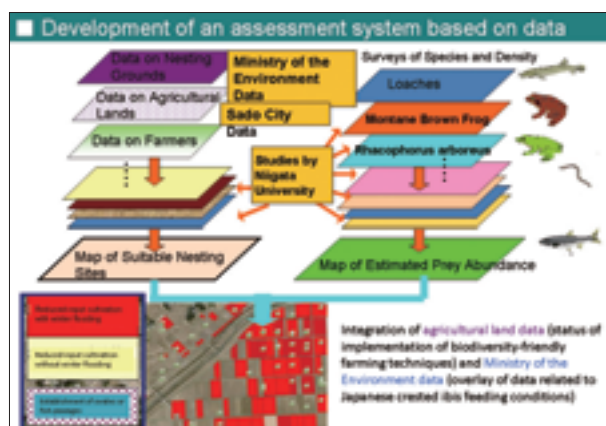
- Reflection on risk-benefit (risk is underestimated when economic benefits are over-prioritized) and happiness theory
- Mature economy from economic trends and rapid growth
 - change in the feeling of happiness
 - 1946 - 1973
 - 1973 - 1990
 - 1990 - 2000
 - 2000 -
- Reduction in the workforce due to depopulation/aging of society
 - Female and older-worker initiatives to vitalize the region
- Creativity of nature - the human way of thinking is just the tip of the iceberg and cannot control everything - biodiversity (connect with the rich individuality of living things)

Objectives of Sado City

An island of recognized value
(Think and take action individually)

Establishment of a biodiverse society/economy
- Stimulate inter-industry production by restoration of primary industries -

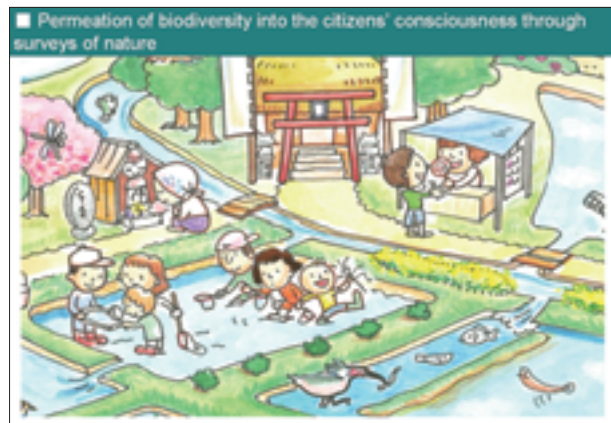
Expansion of a non-resident population integrated with the locals
- Prepare to support individual needs and promote second homes -

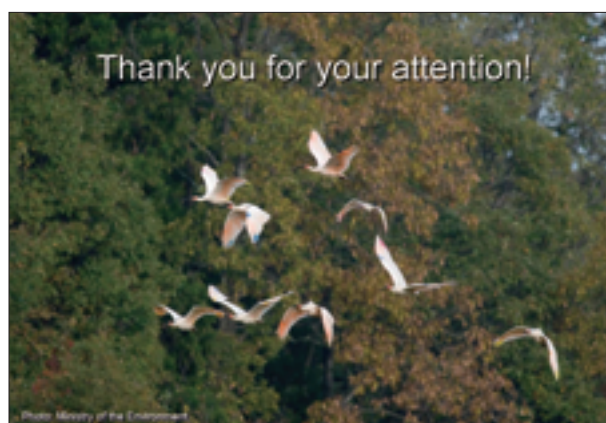
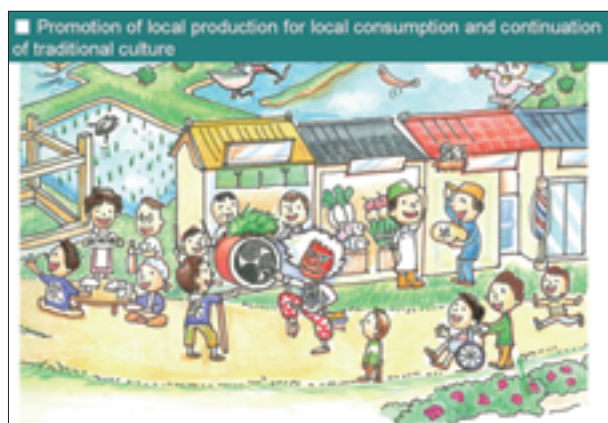


Implementation of the Sado "Island of the Japanese crested ibis" Biodiversity Strategy

- Period of the strategy: 80 years (2100 landmark)
- Basic principle and catchphrase
 - Basic principle: Preserve and restore the abundant nature and way of life of Sado, where biodiversity is fostered
 - Catchphrase: Bonds of life connected in Sado

Leaving the island of coexistence with the Japanese crested ibis to the next generation





Report 3

Developing Human Resources to Take Responsibility for the GIAHS Satoyama and Satoumi

Dr. Shinsaku Koji

Satoyama Meister Staff • Doctorate Level Researcher

I am engaged in the operation of the Satoyama and Satoumi Meister training program at the Noto Satoyama Satoumi School in Suzu City. Today I will talk about the achievements of those who have completed the program over the past five years. As the sessions tomorrow provide you with an opportunity to listen to first-hand accounts of those who have completed the program, I will simply provide an introduction.

Overview of the Results in the Past Five Years

Our Meister program is run keeping three types of personnel training in mind. The first type is for agriculture, forestry, and fisheries to directly manage both environmental considerations and production. The second type is to develop businesses using the added value of the Noto's Satoyama and Satoumi. The third type is to foster leaders that can create new businesses, activities, and more that involve the entire community. Although the duration of the program is currently one year, it was two years in the past and we have worked on the program with the goal of training 60 people in five years. Participants must submit a dissertation at the end of the program

The target age group for participants is from 20 to 45 because this age group is the working population and accounts for the smallest proportion of people in the Noto. The reduction in population of this age group is also a threat to the sustainability of Satoyama and Satoumi as a



result of a decline in agriculture, forestry, and fishing. Supporting this age group and prompting an influx is extremely important topic for the region. A total of 84 people have enrolled in our program, of which 14 came from outside the prefecture. Of those 14, 12 have settled down in the upper Noto and are continuing to work there.

A total of 62 people have completed the program over five years, and 52 have migrated to the upper Noto for a settlement rate of 84%. To breakdown the types of graduates, 14 are farmers, foresters, and fishermen, 16 are businesspersons, and 32 are community leaders. 62 is by no means large in terms of population. However, we expect that these 62 people; these 'Satoyama Meisters' will

play a central role in revitalizing the community and that their activities will attract new human resources.

Program Participant Activities (Case Introduction)

I would like to introduce the specific activities of some program participants. The first is Mr. Kazutaka Kawakami, an employee at a seafood processing company. This seafood processing company added farming activities in Notojima-machi of Nanao City in 2007. By establishing traceability and by including marine products and vegetables harvested from the company's farm, he has reduced the production costs of the deep fried products the company produces. Initially they had 4.8 hectares of cultivated land, but they now have as much as 50 hectares by acquiring abandoned agricultural land. He is engaged in regional agriculture and activities that will lead to the conservation and utilization of Satoyama.

Next is Mr. Choichiro Ohno. He produces high value-added charcoal for tea ceremonies and is one of the few charcoal producers remaining in the Noto. He also brings in volunteers from within and from outside the prefecture to plant trees in collaboration with nonprofit organizations.

The third is Mr. Hideyuki Kishu. He is working on a new business using the twigs of Japanese cleyera. While it is a weed tree found growing everywhere in the Noto's Satoyama, the Japanese cleyera is a plant offered to the gods at household Shinto altars. After training, preparing Japanese cleyera from the mountains for use in household Shinto altars and then selling them is light-duty work for elderly people, so his goal is to make this a business. He is working to build a shipping system by training local groups. Collaboration with local JA employees and farmers is key to his activities and young people who have learned through this program are developing their own activities in collaboration with each other.

The fourth is Ms. Naho Nakatani. Ms. Nakatani migrated to the Noto from Tokyo in 2011 and sells snacks made from local foods for direct sales, at events, and other places. She also sponsors food-related workshops to provide local residents with opportunities to learn about the environment and food culture.

The last is Ms. Yuki Hagino. Ms. Hagino is a designer who migrated to the Noto from the United States and is involved with Team Maruyama, which, with the help of local residents, provides opportunities to learn about the nature, the culture, and the traditions of the land. These activities include studies of the region that can educate local residents, and through these studies new value is being created. It is a very robust effort. At the same time, it is also an activity that creates opportunities for people living in the area meet to each other within Team Maruyama's territory.

The Role of Program Graduates in the Community

As you see, many of the human resource development activities in the program are used for creating a livelihood in an unprecedented way while drawing out the value of the Noto locality regardless of the methods of traditional agriculture, forestry, and fishery. In addition, it enriches the Noto's potential for local leaders, successors and young people from outside of the Noto to interact with each other and expand the existing framework. I believe that we should support each one of the activities through education so that we can then lead them to revitalize this land.

「里山マイスター」能登での広がり

～修了生が地域において果たす役割～

The role of Noto Satoyama Meister Program graduates in the revitalization of Noto's Satoyama

小路晋作
(金沢大学)

3つの要素を備えた人材を養成

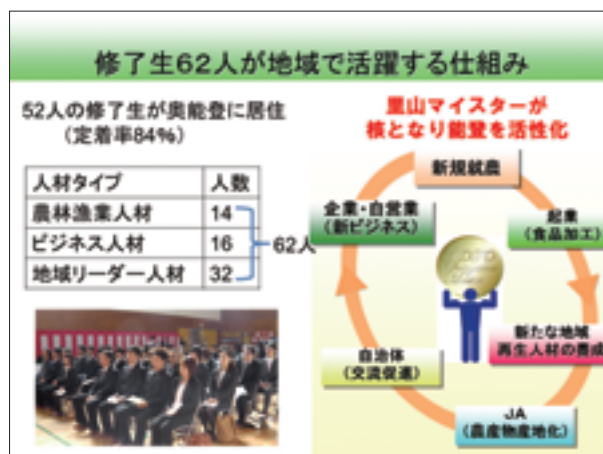
Types of human resource

- 1. 農林漁業人材**
環境配慮と生産を両立
2年間のコース
年間160コマ
- 2. ビジネス人材**
地域現場で、地域を学ぶ
プログラム
生態学・経済学・社会学
消費者ニーズを取り入れ、
付加価値づけ
- 3. 地域リーダー人材**
地域ぐるみの新事業や
活動を創出

修了論文の提出

新しい能登を担う
人材「里山マイスター」
として自立

5年間で計60人養成



活動事例:農林漁業人材

Launching new agriculture by fishery processing company

K. Kawakami, an employee of a fishery processing company, has played a central role in starting new agriculture (a farm of ca. 50 ha) of the company.

The company releases fried foods made from vegetables produced in their own farms.

Cost reduction,
Reduction of abandoned farmlands.

活動事例:農林漁業人材

Tree planting activities for the high-quality charcoal production

C. Ohno, a charcoal burner, is producing high-value added and high quality charcoal for the tea ceremony.

He conducts a broad-leaf tree planting activity with volunteers every year in deserted mountain forests toward development of a production area of charcoal.

クヌギは8年サイクルで伐採・電鋸を廻り出し、利用可能

活動事例:ビジネス人材

A new business utilizing tree branches in Satoyama

Sakaki trees are common in Noto's satoyama. Branches of Sakaki are essential for Shinto observances. Processing of Sakaki branches is not physically demanding for elderly people if adequately trained.

H. Kishu, a flower shop owner, has been encouraging producer groups to form network for effective transfer of processing skill.

ササキの活用
生産者グループ
加工・販売
JA・地元商會
観光客・地元民
地元産品の販売

活動事例:ビジネス人材

A catering business utilizing local ingredients in Noto

N. Nakatani moved from Tokyo in 2011 to start a catering business. She sells home-made pastries and dishes made of local ingredients.

She has organized workshops which learn about the environment, local food culture and sustainable food systems in Noto.

活動事例: 地域リーダー人材

Learning traditions of everyday life of Satoyama from the old farmers - Maruyama-gumi -

Y. Hagino, has organized Maruyama-gumi, a participatory workshop that aims to teach traditional knowledge and wisdom of Satoyama through fun engagement with agriculture, nature, traditions, food, education, health, welfare, and art.



まとめ

プログラム修了者が地域において果たす役割

- ・従来の農林漁業のあり方にとらわれず、能登という土地の価値を引き出しながら、これまでにない組み合わせの複業により生業を立てようとする活動
- ・地域の担い手・後継者と、外部から来た若者達との相互作用

↓

**里山・里海の新たな価値の創出
自然、文化の継承**



Discussion

Moderator: Dr. Koji Nakamura
Professor and Deputy President of Kanazawa University

Participants: Noto GIAHS Local Municipality/University Network
Local Governments
Noto Satoyama Meister Program Graduates
Local Farmers
Other Esteemed Attendees

Nakamura First, I would like to solicit questions from everyone for Dr. Koohafkan, Mayor Izumiya, Mayor Kai and Dr. Koji. After the question and answer question, I would like to ask Dr. Koohafkan to make some final comments. As this is a rare opportunity, if anyone would like to ask Dr. Koohafkan any questions, please feel free to do so either in English or in Japanese.

Q1 I am from the United Nations University, Institute for Sustainability and Peace. My question is for Dr. Koohafkan. You mentioned that there are 200 unique types of heritage sites that you have identified around the world and only 19 have been designated so far. What are the next steps to get the other 200 or more sites designated?

Koohafkan Actually we have been able to do 10% of what we have identified so far. Of course, the rate of destruction of these unique systems is quite high. Many of them disappeared very rapidly. We are very aware of that problem, but nevertheless, we are expecting an accelerating sort of process in a sense because more and more governments are becoming conscious of the importance of these systems and people are becoming aware of the treasure that they have created. We will then have more opportunity to go to them.

Another very interesting process has been that some governments have started to recognize nationally important agricultural heritage. Countries like China, which they have a lot of heritage systems, maybe Japan has the same, maybe India or maybe other big countries or big civilizations, they obviously have many but they are not all qualified as globally important. By creating nationally important agricultural heritage, there starts a positive competition within the national boundaries and communities and that also raises awareness not only among farmers and communities and people, but also among nations and politicians.

We hope to have locally, nationally and global movements. It is not the purpose of only recognizing them, but creating dynamics of a new type of development that will help our future generation to enable them to better live in harmony with nature. They could also live in what you could call 'bio-happiness' rather than a very difficult life environment that we have created in the cities or in desolated rural areas.

Q2 You have designated many sites so far and you have been working with the sites, so what is your assessment from the designated sites already, which ones are ahead and which ones are more successful and why?

Koohafkan We have had very good examples of the countries that have gone very fast. They grasped the idea of globally important agricultural heritage designation and the process which goes through countries like China, Peru, Chile, and Maghreb's oasis. Many countries have started to understand the significance not only for that community, not only for the GIAHS but for the development of their countries because they rediscovered their treasures that they have, whether it is cultural, whether it is natural, whether it is technologies but more of traditional technologies and they learned about the value of these treasures that they have.

It is not only about of recognition of this heritage and to see what successful heritage they have, but how this movement, this idea could actually help future generations. For example, we have been using labeling as a very powerful entry point for market. Now, consumers want to have a better choice, want to have an improved quality of products, and recognize the difference between mass production of some very un-tasty rice compared to very delicious rice produced in the high mountains or in very specific places. Also, for some of the healthier type products, 20 years ago, if somebody talked about organic farming, people were laughing at them, but now 20% of the global market is organic farming. Unfortunately, again the business community is actually using it more than the farmer community, but that is a different question.

Q3 My name is Kaneda and I live here in Suzu City. I am also working at the Noto Regional GIAHS office. It is said that the Noto/Sado GIAHS certification is the first GIAHS site in a developed country. The residents of Suzu City have been trying to interpret the meaning of this for nearly two years. Dr. Koohafkan, please provide some insight as to the expectations you have towards GIAHS sites in developed countries, as well as any comments you may have regarding the presentations made by the mayor of Suzu and Mayor Kai.

Koohafkan I have quite a few ideas about that and I am sure, Japan is one of the leaders of the industrial and modern countries and can really carry forward fascinating examples. The first one is the linkage between urban and rural. We definitely have a problem of overpopulation in urban cities and depopulation in rural areas. We can dream about integration, but if not, at least interaction.

I have a couple of very concrete examples. I know in some places in Japan it has happened, but not because of GIAHS, but for different purposes. Supermarkets and industry, generally speaking, they owe something to rural communities because they grabbed all these resources and became richer and richer and their business is flourishing while the rural areas have been depopulating. Their responsibility in the supermarkets in food markets, they can allow local products, local farmers once a week, twice a week, three times a week to come with their own product to use that infrastructure in the urban places. Local products, good products, labeled products and the GIAHS or other to be sold to the people who do not necessarily go to the rural area to buy, but they could buy it at supermarket. It is not supermarket packaged food but locally produced food.

This is the work of politicians, mayors, prefectures, or other politicians to facilitate this possibility for local farmers producing to be sent to urban places to be disposed of, but often interestingly, the price of this very good quality food is cheaper than the prices of the food in a supermarket. In some countries like Brazil, the government purchases all food for school meal

programs and for public receptions from small farmers that produce locally rather than from supermarkets.

We could also imagine some kind of networking through the Internet. Citizens in the city could prepare a short list of what they want during the week or during the day and then put it on the Internet. A group of people could then go to different producers' area and actually distribute that in a city or in a city area. This has happened and is working. In Berkeley in Santa Rosa in California, these are the kinds of movement; the kinds of activities actually facilitate this diversity of food production but also brings back the culture of food, which is the taste, the color, and the diversity.

Last but not least, we could imagine an industrial sector. In a country like Japan the Internet is everywhere, infrastructure is everywhere and they have a dispersed business rather than concentrating everybody in a city. They could have the habitat out in rural areas and people could do telecommuting. They could do their work in a beautiful area. They could do the same work because they are sitting behind computers and actually provide the work while they are in rural areas to make the rural areas flourish and bring back life.

There are many other examples which could be imagined, invented, obviously that is important that once people start to think about a conceptual framework like GIAHS, they themselves will invent new things that I do not even know. We also have some examples which were presented by Noto and Sado.

Nakamura We have reached the end of the time allotted for today. I do believe there is a need to sum up the events of the day, but I would like to make some observations. In October of last year I participated in the GIAHS Scientific and Steering Committee Meeting in Rome. At the end of that meeting, Dr. Koohafkan shared with us a number of things and two of them were mentioned at today's meeting. One point was about China's incredible Nationally Important Agricultural Heritage System (NIAHS) program. The other was about how the Noto/Sado GIAHS was the first site recognized in a developed country and about how much attention its development is receiving as a result.

Yesterday while I was on my way back from Kyoto with Dr. Koohafkan, he commented on how the rice fields that he saw along the way were too large and flat. He also commented today on the importance of small and family operated farms. I know there are many problems and that the expectations placed upon the first GIAHS site in a developed country are enormous. However, as Dr. Koohafkan just mentioned, there are many ways to overcome these problems and many ways to facilitate action. To this end, we need people and we are all proud of the people that we have. Although Dr. Koohafkan may be incredibly busy, we look forward to any opportunity to welcome him back. Thank you very much.



Day 1 Group Photograph

International GIAHS Seminar

Stakeholders Dialogue with Dr. Parviz Koohafkan,
GIAHS Global Coordinator

[DAY 2]
YOUNG STAKEHOLDERS OF THE NOTO GIAHS
DIALOGUE WITH DR. PARVIZ KOOHAFKAN

February 20, 2013
Suzu Beach Hotel, 2nd Floor Meeting Room

Activity Presentation 1

Farm Management by a Fish Processing Company in the Noto's Satoyama

Kazutaka Kawakami
Sugiyo Farm Co., Ltd.

Dr. Nakamura The first speaker is Mr. Kawakami. Mr. Kawakami is one of the first participants in the Satoyama Meister program. He migrated to this region from Kanto six years ago. He now works for a renowned fish processing company called Sugiyo, and as Sugiyo has entered farming, he is engaged in environmentally friendly farming as the linchpin of the agricultural production corporation. He will enlighten us on how companies in the Noto entered farming and how they carry out environmentally friendly farming in order to revitalize the Noto.

Current Efforts

Mr. Kawakami I am a general manager in charge of management at Sugiyo Farm Co., Ltd. My actual business is the sale of vegetables produced on farms in the Noto's Satoyama and also of fish sausages, which are made with vegetables produced there. I also develop the Noto's traditional fermented foods, among other things. I am also developing and selling processed foods, such as shochu (Japanese distilled spirits) made from sweet potatoes harvested in the Noto's Satoyama as well as other alcoholic beverages that we are going to sell starting this year.

We are currently engaged in farming in Notojima, which is located in the center of the Noto peninsula. It is a place with a wonderful ocean view. We are producing the Noto vegetables on farms and selling them. Currently, farm management in Japan, especially in Satoyama, is becoming increasingly difficult. As such, the amount of abandoned agricultural land is on the increase and reviving and solving the abandoned agricultural land problem is one of our activities. We currently have 26 hectares of agricultural land, of which more than half was abandoned that has just been revived. We are actively engaged in a next-generation educational activity called "agricultural education," which passes down through experience how farming should be done to the children of next generation.



Future Prospects and Challenges

We are going to produce and sell the Noto vegetables and food products in the future. This aims to continue and maintain the system of Satoyama farm management in the Noto region. We are contemplating having Sugiyo Farm sell things to customers in collaboration with neighbors while having them help us run the business.

We are working on three points to achieve this goal. The first is to secure new farmers. We are urgently recruiting

new farmers nationwide. After they have received training and have studied at Sugiyo Farm, we will send these people out to other places in the Noto region to live as brothers or sisters of the same profession.

The second is to strengthen and expand the producers' network by expanding the sales of the Noto vegetables. There really are a great number of professional vegetable producers in the Noto. However, collaboration with a steady focus is lacking. When we go to Tokyo, we often hear such requests as, "I know the Noto vegetables very well, but they are not distributed in Kanto," "I want the Noto vegetables, but they are not available." We hope to create a collaborative body in the future by taking the initiative in creating a distribution network.

Finally, vegetables and their food products are important in spreading the word about the Noto. As such, we are planning, developing, and strengthening the sale of vegetable products by branding them. We are drawing up a plan to disseminate this about the country.

Comments

Dr. Koohafkan One question I have is, when you want to revitalize the farms as you said among the farms, how do you work? Do you work with local communities? Do you work with cooperatives or do you employ some people to do the work? How do you do that work?

Mr. Kawakami In specific, we do not know where agricultural land has been abandoned, so we first obtain information about it from the government. After that, we consider whether farm management would be feasible and reclaim the abandoned agricultural land in collaboration with the government.

We also obtain information from farmers and producers in the vicinity on agricultural land that will likely be abandoned in the future and expand our farmland by leasing the land from them. On Notojima, our farmland, which was initially 4.8 hectares, has increased to 26 hectares in six years. Our plan is to expand this to 30 hectares within the next three years. In addition to the 30 hectares on Notojima, we are planning to start two to three satellite farms of five hectares each in the upper, central, and lower Noto regions.

Dr. Koohafkan Have you not started yet or have you started? My question is how do you work? Do you bring your own machines or work with local farmers or communities to farm? How do you want to do that farming if you have not done?

Mr. Kawakami I am currently working on it. I do it both ways. I use the company's equipment and, in cooperation with local farmers, I also I use their equipment. For instance, I am currently storing agricultural products in a warehouse rented from a local farmer.

Dr. Koohafkan What kind of contract do you have with farmers?

Mr. Kawakami As it is part of business, I pay them rent, rental fees, and leasing fees.

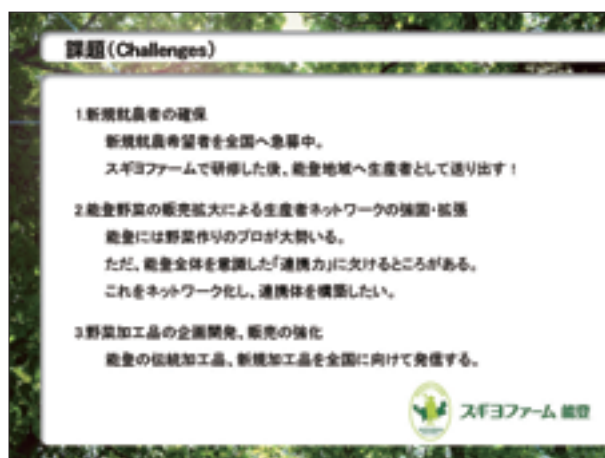
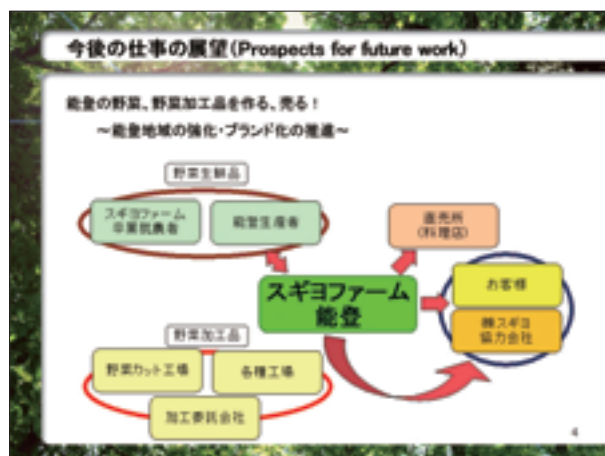
Dr. Koohafkan So, it is a contract, not cooperation.

Mr. Kawakami I have contracts for large real estate parcels such as land. However, I use verbal agreements when renting local farming equipment. I am generous in those agreements.

Dr. Koohafkan Sorry to ask you so many question, but my purpose is asking you whether you use the local farmer's knowledge and their way of thinking and planting rather than the business community's thinking and knowledge. Is there any real interaction in knowledge exchange, traditional knowledge, knowledge of farmers with knowledge of business?

Mr. Kawakami Our farm management is not a form of modern farm management, but a farm management system in line with the values of the Noto's Satoyama. We are not farming using large machines in large production areas or actively reducing staff for efficiency, but we hope to create products using vegetables actually produced in the Noto and then actively send them to market. Local producers already have the skills, and it is a shame to keep those skills locked within the community to be lost over time. If the current situation continues, these skills will not be passed down to the next generation in contradiction to the principles of GIAHS. As such, while working with the locals to learn these skills, we are planning to develop them and spread the word beyond the Noto.

Dr. Nakamura Thank you very much.



Activity Presentation 2

The Future of the Noto's Satoyama from the Perspective of a New Farmer

Hiroshi Arai
Organic Rice Farmer

Dr. Nakamura Next is Mr. Hiroshi Arai. Mr. Arai came from Saitama Prefecture and was an office worker. He is now involved in natural and organic farming in Wajima City. Within the Noto Meister project is a specialization called “The Noto Biological Meister” and I am participating in this course along with Mr. Arai.

Encounter with the Deputy Director of the Agriculture, Forestry and Fisheries Division of Wajima City

Mr. Arai Do you think farming in the Noto's Satoyama has a future? I do. I would appreciate it if you feel the same after this presentation, even if it is in a small way.

I consulted with national, prefectural, 14 city, town and village governments about taking up farming. When I said that I would like to take up rice farming, they all said that it was impossible. However, I was lucky in two respects. One was my encounter with the Deputy Director of the Agriculture, Forestry and Fisheries Division of Wajima City. Only he believed in the future of abandoned agricultural land and acted with tender care towards me. “I want to improve the Noto's future somehow,” are the words he said to me when I took up farming. I became the first new farmer in Wajima City. A study of plants is conducted in Satoyama every month, and studies of living creatures and water quality are also conducted by Ishikawa prefecture. We also had HAB's Ms. Odawara shoot a documentary of the Noto. This is what I could do as a farmer.

Creation of Team Maruyama

The second thing I had luck with is that “Team Maruyama” was created in rice-growing areas of Satoyama as a learning opportunity rooted locally. Team Maruyama is sponsored by Ms. Hagino, who is giving a presentation at the end of the day. We at Team Maruyama asked for a study of living creatures and it turned out that there were 84 species of creatures, 311 species of plants, and many endangered species. We also had Kanazawa University prove the biodiversity of Satoyama in its surveys. We gave extracurricular classes at local elementary schools, and local foodstuffs were used in school lunches at elementary schools. We are conducting a long term study of such things as living creatures and weeding experience in cooperation with Wajima City's children's long term experience nature village. We held workshops for sun drying, for the traditional practice of drying rice on a rack, and for harvesting in conjunction



with the Tokyo University of Agriculture. Last year we also held a workshop for studying living things with the local science teachers of Ishikawa Prefecture.

We participated in the life science expert course held by Kanazawa University in 2012, and held a living things observation session taught by farmers themselves. We also provide opportunities to teach the relationship between farming methods and living things. Team Maruyama is an opportunity to learn the value and the richness of the traditional culture of Satoyama. The Noto's Satoyama has transformed abandoned agricultural land into everyone's Satoyama where people can gather. We are transmitting the Noto's charms in a way that only migrants can. Our blog is ranked first in the entire country. Even though our rice costs five to seven times more than ordinary rice, it sold out in November.

The Real Value is Now at my Feet

If it had not been for the Deputy Director of the Agriculture, Forestry and Fisheries Division of Wajima City, I would not have come to the Noto. If it had not been for Team Maruyama, people would not have gathered in Satoyama. Also, botany professor Ito and life sciences professor Nomura of Kanazawa University discovered the value of biodiversity in the Noto's Satoyama. I am grateful to all who are involved. I think the real value is at my feet now. Finally, please take a look at these nature pictures that I took of the Noto's four seasons. Thank you for your kind attention.

Comments

Dr. Koohafkan Congratulations. Did the land that you have used was your own land or did you rent, borrow, or buy it? Do you think a family could live happily? I see you are a very happy farmer and do you think that many others would be able to live like you in the area that you are working?

Mr. Arai I am using all of the rice paddies free of charge. A lot of things are happening in my life, but I am living happily.

Urban consumers do not like pesticides. Abandoned agricultural land is on the increase in the Noto, but it means that Noto is an environment where organic rice can be cultivated. I feel that people living in cities would find farming in Noto interesting if the number of people who come to Noto from cities for inspection and other purposes continues to increase even by one or two.

Dr. Nakamura Thank you very much.

新規就農者から見た 能登の里山の可能性

いきものマイスター受講生 新井 寛



The future of Noto's Satoyama
from the perspective of a New Farmer

就農相談を 国、県、14市町村にしました。

『お米で就農したい』すべて無理だと言われる。



私は 2つ
運が良かった

運が良かった①

輪島市 農林水産課
課長補佐との出会い

唯一 耕作放棄地の可能性を信じ
懇親的に動いていただく。

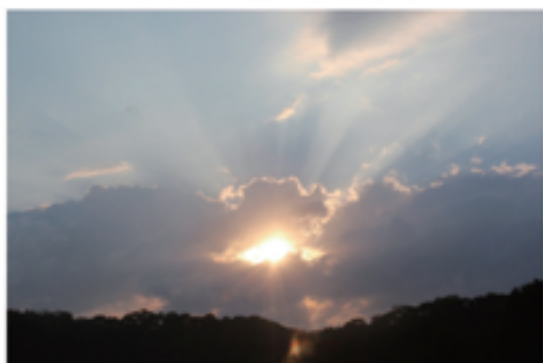


輪島市 新規就農第1号



『これからの能登を何とかしたい』

就農時 課長補佐の言葉



植物調査



石川県の 生き物 水質調査



メディア (3年間のドキュメンタリー放送)



ここまでが
農家として出来たこと

運が良かった②
お米作りをする里山に

『土地に根ざした学びの場』
として

まるやま組 が誕生

生き物調査



- 生き物は**84種**
絶滅危惧種の モートンイトトンボ ガムシ
ゲンゴロウ ホクリクサンショウウオ
- 植物**311種**
絶滅危惧種 イヌタヌキモ



金沢大学の調査で
里山の生物多様性を証明していただく

地元小学校 課外授業



小学校給食



輪島市長瀬こども体験村
(いきもの調査や 草取り体験など)



東京農大学生 天日干しのハザたて



収穫・天日干し体験



石川県の理科教師 生き物調査実習



2012年度 金沢大学の いきものマイスター受講
農家自身が伝える いきもの観察会実施



農法と生き物の関係を説明



里山の価値 伝統文化の豊かさ
まるやま組が 学びの場



耕作放棄地 → みんなの里山






① 輪島市 農林水産課の 課長補佐がいなければ能登には いませんでした。

② まるやま結がなければ 里山には人は集まりませんでした

そして
金沢大学の 植物の伊藤先生 生き物の野村先生が
能登の里山の生物多様性の価値を見つけられました。

関係者の皆様
ありがとうございました。




Activity Presentation 3

Sustainable Band

Go Tabinuki

Photographer, Mother Nature, Inc.

Dr. Nakamura Next is Mr. Tabinuki. He is a local resident of Suzu City. He started scuba diving and has since become a scuba diving instructor. He has taken up farming and has developed the catch phrase “Sea-friendly Farming.”

“Underwater Satoumi”

Mr. Tabinuki “115,500 minutes”—that is the amount of time I have spent underwater. I suppose average diving instructors would spend about this much time underwater, but let me first show you pictures of the environment called “Underwater Satoumi,” where I actually dived.

Slideshow

Mr. Takano, have you noticed something looking at the pictures?

Mr. Takano They look very much like Sado.

Mr. Tabinuki Exactly. I put some pictures of Sado in the slideshow. Sado has a famous large pink fish called the Asian sheepshead wrasse. This is called “Benkei” in Sado and divers come to see it. Sado City is diverse, having some living things that are not often found on the Noto peninsula. Although Sado City looks geographically close to the Noto peninsula, there are great differences in underwater ecology. I have been to Sado many times, and find Sado a wonderful place that has scenery similar to the Noto where someone can enjoy themselves in both the water and on land.

Diversity Management



Five one-thousandths: this is a number that is always on my mind. I want to do 1000 projects during my lifetime and I want to succeed at five of them.

First of all, what we have actually been doing in the past few years is an oceanographic survey. Then, we worked to preserve photographs and videos, we have conducted surveys of agriculture, tourism and health and we have conducted research related to food safety. We are particularly focusing on food safety in terms of farming methods and agricultural methods.

We are planning to develop a diverse business with a focus in agriculture. We believe that agriculture, health care, travel, fishery, and science are connected to each other, and, for instance, that it would be possible to create new

functional foods by combining health and agriculture and create new forms of agriculture and production system when combining agriculture and science. Or, in medical and tourism areas, we are planning to connect to cities; currently, mental illness, such as an increase in the number of people with depression, is becoming a social problem in Japan, and we are doing research on whether the situation can be improved by welcoming people into farming villages.

I have spent a lot of time in the sea and am seriously thinking about doing something about fisheries. Something new would be created when combining fisheries and tourism, and I suppose that would be an easy thing to work on. Starting this year, we are working to think up new programs such as a shell diving experience so that visitors from the city can enjoy the Noto. In addition, we are doing research on seaweed and oysters in cooperation with the fishing industry. However, we are actually carrying out these things in collaboration with municipalities, the government, nonprofits, universities, and companies, as we cannot do them on our own.

Management Philosophy

We are always thinking of the 3 S's and the 3 E's. The 3 S's mean that it must be Special, Safe, and Sustainable. The 3 E's mean to keep the environment in mind at all times (Environment), obtain scientific evidence (Evidence), and educate our staff (Education). This is extremely important in creating things and in customer service. We will create things by combining these concepts and by making good use of diversity.

However, we are currently in an extremely critical time and ordinary ways of thinking are not enough. As such, we need to tell stories and create entertainment in addition to the 3 S's and 3 E's. The Noto has stories. It has historical background, individual histories and cultures, and a variety of other important stories. How to create projects that allow people to enjoy them is our future challenge.

For that, I am thinking of a "sustainable band." I think it is also a sustainable ring, it means that we must always have possibilities and diversity, and it is about how to connect Satoyama and Satoumi to develop business.

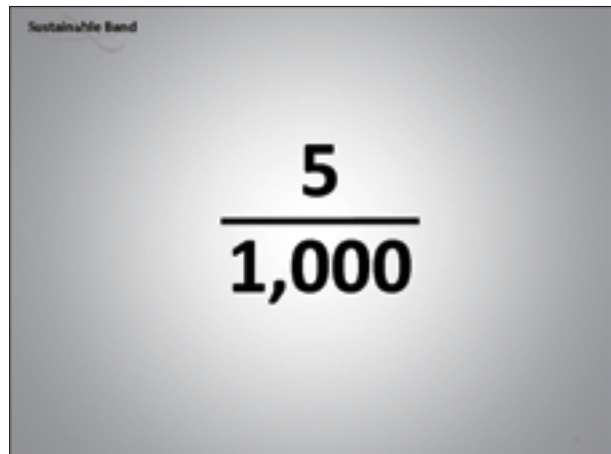
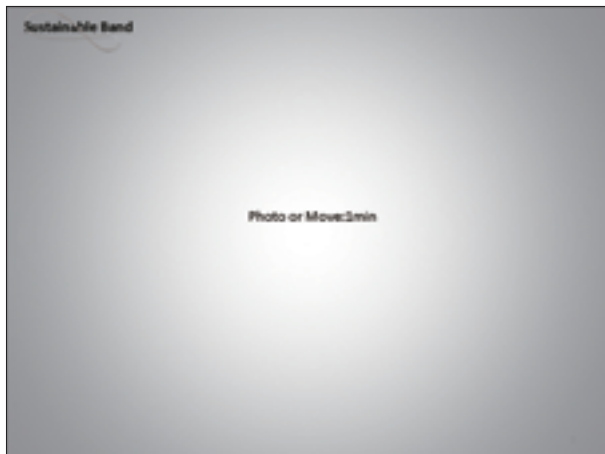
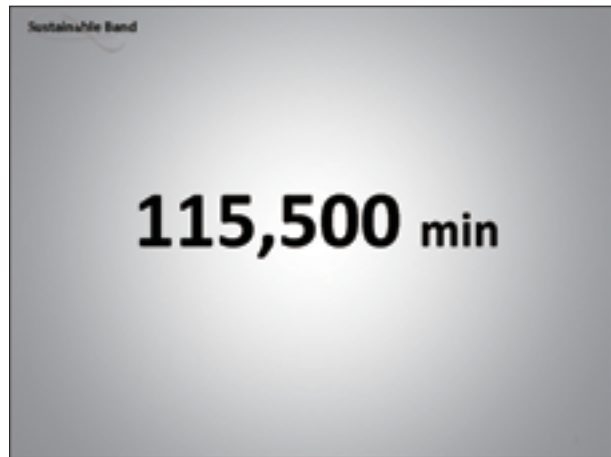
What I just told you is merely a rough frame, and as a matter of fact, in order to support our projects, people with the same intention and who can actively collaborate with us are essential. So finally I will introduce my friends. Mr. Ushiroya and Mr. Sehoji are native farmers in the Noto. Ms. Ohsawa concurrently holds the position of an environmental counselor and we asked her to think about things that are focused on the environment. Ms. Nakamura is a registered nutritionist and we have asked her to act taking safety into consideration as well as passing on the food culture. We have come so far thanks to the help of a great number of people as well as the people I introduced to you here. As we have in the past, we hope to continue with the help of a great number of people.

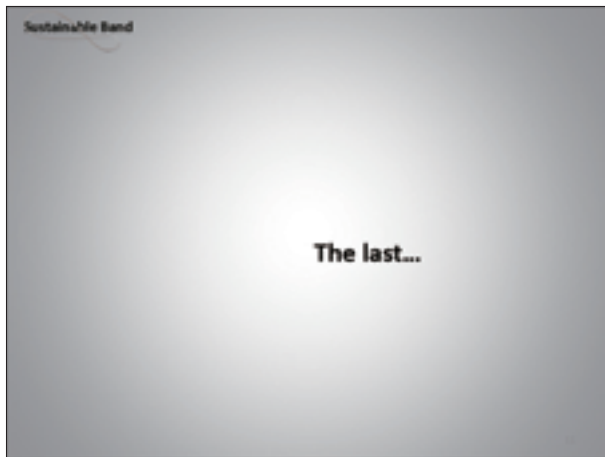
Comments

Dr. Koohafkan I would suggest you to add one element in this very interesting structure, which is happiness and bio-happiness. Development often is wrongly translated or interpreted in modern life. Often development means having everything around you and having an easy life, but most of the easy lives are not happy lives, so the happiness, particularly bio-happiness, is something very important in your structure. I think that would bring additional joy not only for yourself but also with people who are working with you.

Mr. Tabinuki Thank you.

Dr. Nakamura Thank you very much, Mr. Tabinuki.





Activity Presentation 4

Living in the Noto: Aiming to Realize a Sustainable Community by Making Charcoal

Choichiro Ohno

Forester, Charcoal Producer

Dr. Nakamura Next we have Mr. Choichiro Ohno. Mr. Ohno is also a local resident of Suzu City. He lives on charcoal production and works diligently in forestry. As a Satoyama Meister, he is researching whether charcoal production helps to capture carbon dioxide.

Charcoal Production as a Livelihood

Mr. Ohno My livelihood is making charcoal, but I also work on all of the processes from cutting material out of mountains to delivering products to customers. This is a small cottage industry run by two family members and myself, and although very small in scale, we have several charcoal kilns with the largest production volume in Ishikawa Prefecture at a little over 20 tons per year. The business of charcoal production, which I inherited from my father about 10 years ago, is increasingly being replaced by other energy sources. Charcoal and firewood are no longer primary energy sources. Consequently, the demand for charcoal for general fuel purposes has plummeted, and it has been very difficult to earn a living from charcoal production for quite some time.

As such, I realized that I must make charcoal production more efficient in order to earn more, and so I am working on the production of high-value-added charcoal. I produce the charcoal for tea ceremonies, a representative part of traditional Japanese culture. Charcoal for tea ceremonies still commands very high prices, and above all, I find working with traditional Japanese culture very attractive.

However, there are also problems in producing charcoal for tea ceremonies. First, the stands of



Quercus serrata oak trees, which are the raw material for the charcoal, are deteriorating. *Quercus serrata* is a good tree as material for charcoal, but as the cutting of the stands decreased along with a reduction in the number of charcoal producers, the stands have become stagnant and this has resulted in the trees becoming too large. Moreover, damage by insects called oak *platypodidae* is spreading, and the quality of the trees used for charcoal is plunging. Another problem is that young sawtooth oaks, which are the best for making even better high-value-added charcoal, have become too mature. To make matters worse, they are not situated in stands, but are individual trees scattered about.

Making a Collaboration System by Planning Events

The next thing we worked on is creating an area to plant sawtooth oak trees to obtain quality raw materials. First, we planted 1,000 sawtooth oak saplings on abandoned agricultural land that I own. However, I realized that I would not be able to continue alone because the money spent investing in planting materials was essential for me to continue to earn an income during tough business conditions, so I started looking for help from a variety of people. My idea was to make experience exchange events out of planting trees.

Now, I am carrying out a plant diversity survey with help from Kanazawa University, as well as with human and financial cooperation from nonprofits that approve of our efforts. I have also received financial support from the government. Tree planting activities started in 2008 and continue today with the number of participants increasing every year. This year, over 150 participants from all over the prefecture came to abandoned agricultural land deep in the mountains.

Towards Making High-Value-Added Charcoal into a Brand

The first trees I planted are now ready to be commercialized, and now I am cutting them down for use in the production of charcoal. In order to promote the business, I submitted an application to the Satoyama Creative Fund and have been selected to receive funds to commercialize the business. I would like to convey a variety of messages: living in the Noto, the good points of charcoal, the association between charcoal and Satoyama, life in the countryside and taking advantage of nature. I have asked Ms. Hagino, with whom I attended a Satoyama Meister course, to design and produce products so that these messages are clearly conveyed. In addition, I receive advice and support on proceeding with a business plan and from the Ishikawa Sunrise Industries Creation Organization and have been supportive in developing new markets. Legitimate products will start being distributed in September of this year.

My goal is to make charcoal production my occupation and establish and run my own business in the Noto. I intend to prove that I can earn a living by making charcoal in the Noto and then increase the number of colleagues who would do the same. I am working on such efforts and if I can do that, such a community would be realized as can lead one's life to the next generation with confidence in the rich natural environment of the Noto.

Comments

Dr. Koohafkan I have one memory and one suggestion. I remember 20 years ago in Haiti when I worked in the field, we started something similar with 500 family farming to help them to establish forest plantation for charcoal producing. So we got some land from the government and divided in 50 plots of about 1 hectare each and then the farmers formed a cooperative and they started planting 10 hectares every year for 5 years. That was a cycle of that specific tree for reaching maturity for producing charcoal. For the first few years it was an agroforestry system, so in the middle of the forest, they were planting crops. They got some benefit from the crops and in the last 2 years they were helped by the project. Interestingly, every year they go back and they plant and they explore it. It is a sustainable cycle going every 2 years and they are still a very successful cooperative in Haiti. That is one example of the work that you did which is similar to what I did in Haiti.

A second observation and model is that in Europe, families like to use new stoves that use wood energy like charcoal. Now they have wood pellets, or small pieces of wood that people buy in supermarket and they put in their fire stove. It is a wood-burning stove because it smells good, because it feels good, and it feels traditional. It is becoming more and more popular and it is cheaper than electricity. That business is growing in Europe and it is a very interesting business both for using very dominant sort of forests in Europe that are now becoming too much because many of the oak trees are dying as you said, but also because it is a very new way of using energy, which we could also try in Japan, or maybe already exists in Japan.

Mr. Ohno Thank you.

Dr. Nakamura Thank you, Mr. Ohno.



現在の取り組み

- 生業としての炭焼き
 - 炭材の切り出し
 - 窯詰め
 - 窯焚き
 - 炭出し
 - 出荷

課題

① 一般燃料用木炭の生産では採算が合わない為、高付加価値木炭(茶道用木炭)の生産をする必要がある。

しかし・・・

- 原料となるコナラ林の荒廃。(コナラは木炭、ササナガササの薪木による炭材の質の低下)
- 能登には、高付加価値木炭の優良炭材である8年生クスギが少ない。

現在の取り組み

- 炭材となるクスギの植林
 - ～おらっちゃん会づくり運動～

2004年度、私有地(耕作放棄地)にクスギ3000本を植林。2006年より、体験交流イベント化

- 耕作放棄地の購入
 - (企業個人)
- 土地の造成
 - (平成24年度里山創成ファンド事業)
- 体験交流イベントの開催
 - 主催：おらっちゃん会(農家の集まり)
 - 共催：大野町、小浜町、能登町、加賀市、石川県立能登高等学校、能登町立能登高等学校、能登町立能登高等学校、能登町立能登高等学校
- 植物の多様性調査
 - 能登町立能登高等学校

現在の取り組み

- 高付加価値木炭(茶道用木炭)のブランド化
 - 茶道用木炭とは?
 - 8年生クスギの伐採と製炭
 - 平成24年度里山創成ファンド事業 採択
 - ＊ブランド化プロジェクト推進体制の整備
 - ①里山マイスター終了後の連携
 - ＊プロデュース・デザイン
 - ②おらっちゃん会と関係機関のサポート
 - ＊事業計画推進にかかる対応
 - ＊施設開放 等

今後の仕事の展望、目標

- 生業としての炭やきの確立
- 志を同じくする仲間を増やす

達成すべき目的

- 能登の豊かな自然環境の中で、誇りをもって命を繋げていける 地域社会の実現

Activity Presentation 5

Little House: Challenges in the Fourth Year

Naho Nakatani

Cook

Dr. Nakamura Next is Ms. Naho Nakatani. Mr. Tabinuki and Mr. Ohno, who gave presentations earlier, are local residents, but Ms. Nakatani migrated from Tokyo to Suzu three years ago to become a Satoyama Meister. Her expertise is in cooking. She has worked in Africa as a Japan Overseas Cooperation Volunteer and is currently engaged in activities to have people think about the community, environment, and developing countries through the familiar activity of eating.

Manufacturing and Selling Handmade Snacks and Side Dishes

Ms. Nakatani I produce and sell handmade snacks and side dishes under the business name “Little House.” I started this business right after migrating from Tokyo three years ago, and 2013 is my fourth year in business. Therefore, today I would like to present my fourth-year major development strategy.

I do not have a shop. I use a former school lunch kitchen, which is currently a canteen, in the School of the Noto Studies as the base for my operation. I sell my products from a stall during community events, the direct sales store in Suzu City, and in other ways. I select as many high quality food ingredients and condiments as possible and consider the areas of production and methods of distribution. Specifically, I use mainly local and Japanese products. Since there are many delicious foods in Suzu, I choose seasonal ingredients. In addition, I also use fair trade and organic products as often as possible. Though these ideas are still not common in Suzu, I incorporate fair trade and organic products hoping that they will become familiar to the people there.

Many people seem interested in organic products or wish to use them if possible, but a typical misconception is that handling organic products as commercial crops is difficult. I think organic products should spread gradually so that they involve as many people as possible and make them want to eat 100% organic products in time rather than getting them to eat 100% organic products right away.



Eating the Noto's Products in the Noto

At the start of the fourth year, I plan to further focus on eating local products in the Noto. People in the Noto seem to purposely choose local products and often eat vegetables harvested from their own fields or produced locally, especially when it comes to rice and fish. However, supermarkets are usually stocked with products from outside the prefecture, and many people shop in

supermarkets. If you browse the morning markets and the direct sales store, you can still find delicious local foods from Suzu, such as sesame seeds, eggs, peanuts, and walnuts. The walnuts I use as ingredients are harvested by elderly folk from their groves and prepared during the winter.

Now, let us talk about sesame seeds. Sesame seeds are ingredients essential to Japanese cuisine, and I suppose you eat them often as well. However, most of the sesame seeds consumed in Japan are produced in Africa and Latin America. Did you know that sesame seeds grown in Japan do not account for even 1% of sales? Japanese sesame seeds are sold in grocery stores, but they are expensive and not easy to obtain.

Suzu produces sesame seeds. Gold and brown sesame seeds are a bit more expensive than black sesame seeds and sell for 1,875 yen per kilogram, but if you try them they smell and taste very good. Customers who purchased them from the direct sales store give feedback like, “This is great!” However, the price varies greatly for Japanese sesame seeds, and some are sold for about five times the price at 10,000 yen per kilogram. Needless to say, as those in circulation are roasted more elaborately and the volume of local sesame seeds produced only in Japan is small, they cannot be easily compared, but there is a very big gap.

I use them because I am very happy that I can obtain local sesame seeds for such a low price, but I understand that they are not selling well in the direct sales stores. I think the reason is that the value of the product is not appreciated, so they reduced the price of sesame seeds as they were not selling much this year. I was shocked when I heard this and thought something must be done about it because I would like to get Suzu’s sesame seeds next year as well.

I plan to purchase the seeds directly from the producer next year. The amount of sesame seeds I use for cooking is little per se, but I plan to process the seeds into sesame paste, roast the seeds, and sell them while advertising the good points of the Noto. I will think of ways to emphasize eating local products in the Noto to allow people to think of why we do such things and work on creating such opportunities.

What I Would Like to Share

Last year I was invited to a cooking class in a public hall. I am sometimes asked to teach cooking classes for children and community residents, which allow me to listen to people while cooking and eating what I cooked and therefore are very interesting opportunities to determine the eating habits and the people’s views of the food from the area.

Basically, I hope that people who live in the Noto will buy what I make. I sometimes go to Kanazawa and the surrounding area for events, but my primary customers are the residents of the Noto. That’s because there are things I would like to convey by means of food. I hope food will provide an opportunity for people to take an interest in the local area, people, and production environment as connected through food. I believe that it is very important to learn about the area you live in. How you want to eat leads to how you want to live, so it is important to think about such things, as well as to carry them out and try doing what you can do now in your life.

Food has the power to communicate. Cooking is a way to express myself, and providing what I cooked to people is a means of communication. I do not want to say, “This is great, so please buy Suzu’s sesame seeds,” but I want to have them taste what I make, know that it is delicious and then use that as an opportunity for everyone to think about it together. To that end I will continue my activities.

Comments

Dr. Koohafkan I have an organic farm also near Rome and I do farming and I cook. I love cooking my own ingredients, as you do. Of course I am not doing the business, but I do business for friends. They come and have good food with me, both Italian and Persian food. One comment I wanted to make is that if we convey the message of the link between food diversity and biodiversity and then by eating more diverse food, we are going to actually protect and enhance our biodiversity. That is the very strong message for citizens, for children and that, of course, adds value to your work in addition to the business that you make and make people eat healthy food. It is also because you construct or you improve the environment by doing so.

Obviously, the whole question of biodiversity and food diversity is a very important message to the young generation. As I said in one of my presentations in Kyoto, Professor Nakamura and I were there with the very famous Japanese chef called Mr. Murata. When we were together, I was talking about biodiversity and GIAHS, and he was talking about food diversity and health. We concluded together that it is so important to link biodiversity and food diversity particularly for the younger generation.

I think that the second message is important particularly because Kyoto wants to register Kyoto food as a World Heritage of UNESCO by linking the art and the cuisine. In a place like Kyoto with very beautiful designs in the dishes that they eat, it is so artistic not only from point of view of art, but also by using biodiverse products to create such wonderful dishes is another aspect that new generation would like to learn about because our children are, unfortunately, in the cities exposed to very mundane and very simple foods like hamburgers and fried chicken and other things. It is not their fault if they do not appreciate the more traditional cuisine, because from a very early age they do not learn what could be a good food. That is another thing that we need to teach to our children that good food, healthy food, diverse food is making a difference not only from the health point of view, but also to give them more sense of art and appreciation of their environment.

Dr. Nakamura Thank you very much.

小さなうち 4年目の作戦
The plan of my catering business

NAO NAKATANI



手づくりおやつとおかずの製造・販売



食材のこと

地元産
国産
フェアトレード
オーガニック



今、やりたいこと

経営のものを経営で食す

黒こまの産地別による価格比較

2013.1現在

	domestic/ imported		price /kg
1	domestic		¥10,500
2	imported	organic	¥2,520
3	domestic (Suzu)		¥1,875
4	imported		¥1,400



考えたいこと、伝えたいこと

地域
ひと
環境

Activity Presentation 6

Creating a Learning Opportunity Rooted in the Locality through Team Maruyama's Activities

Yuki Hagino

Designer/the Noto's Satoyama Meister

Dr. Nakamura I will introduce to you the last speaker today, Ms. Yuki Hagino. Ms. Hagino also migrated from Tokyo and lives in the immediate vicinity of where Mr. Arai is farming the Satoyama in Wajima. Along with her husband she is currently engaged in a unique community activity called Team Maruyama.

From an Urban Consumer Life to the Noto

Ms. Hagino I am honored to have the opportunity today to introduce Team Maruyama to visitors from abroad, as well as the very passionate fellows near Suzu. I design a variety of products from the Noto and help Team Maruyama. At the same time, I am a mother of three children, a wife, a woman, a person, and a living being. I really feel that when I am in the Noto. The Maruyama District at Miimachi-ichinosaka, Wajima City is a hilly and mountainous region located in the center of the Noto peninsula where typical Satoyama scenery remains. This is also a place where the last Japanese crested ibis lived on Japan's main island of Honshu. I work here as a part of Team Maruyama as a learning opportunity rooted in the land.

First, I will talk a little about why I came to the Noto. Urban globalized life has become very convenient, and we live in a time where information is available anywhere anytime. On the other hand, it causes environmental, energy, and other problems. After living such a typical modern life, we migrated here drawn to the way of living in the Noto's Satoyama. The Noto's Satoyama still has a way of life that is in harmony with nature and has existed in Japan since ancient times. People receive the blessings of nature by caring for rice paddies, fields, and mountains. In the



midst of all this, food, agriculture, nature, economics, scenery, the world, culture; all these things are connected and the fact that you must think about and act depending on the season is a way of life rooted in the land.

Team Maruyama is exploring sustainable lifestyles to survive in the future and is working on a variety of projects while connecting people with Satoyama in the Noto peninsula.

From an Agricultural Ceremony into a Learning Opportunity

Today I will introduce our project on “Aenokoto,” which is an agricultural ritual practiced in the villages. “Aenokoto” is even listed as an intangible cultural heritage by UNESCO and is a ritual performed on a household basis in which farmers entertain the god of the rice paddies to express thanks and ask for a good harvest. Team Maruyama regarded the biodiversity of rice paddies as the god of rice paddies and performed “Aenokoto” with people who ate rice regardless of whether they were farmers.

Specifically, the scientific names of 395 species identified by monitoring studies of naturally cultivated rice paddies are printed on the folded paper representation of the spirits (*yorishiro*) used during the ritual. Although we traditionally display a hanging scroll for the god of rice paddies on the wall, we had the wall adorned with specimens of plants and insects instead. Throughout the year we grew food to eat during “Aenokoto” and learned from the elderly in the village the wisdom to make preserved foods from edible wild plants. We decided to try to learn from them every year and take over what traditions we can as we mark our sixth “Aenokoto”.

Through our Team Maruyama “Aenokoto” experience, we attempted to classify the setup for “Aenokoto” based on observing the preparations of several people (Page 7). Each line shows who made things, how, when, and where. The gradation in the background shows the sense of distance from the land; starting at the center where the color is dark. The lighter the color is, the farther away it is. How deeply the facilities of “Aenokoto” are rooted in the land of a village will become clear by likening this line to the roots of a plant. On the contrary, fast food such as hamburgers, which is made of things not rooted in this land, would be without firm roots at all.

Results

Due to such efforts, change is gradually happening in people who have taken part in these learning opportunities. Like Mr. Arai who gave a presentation earlier, farmers conducted studies of living creatures, local housewives started feeling like opening restaurants, or the elderly in villages handed down their wisdom. There are changes, such as botanists and professors at Kanazawa University teaching in a way laymen can understand, art students expressing themselves in pictures, and students in Tokyo selling the Noto’s products. We also received a lot of support from such places as magazines and social network sites, and started to receive support from companies such as coops and convenience stores. We have also received support from the Ministry of Agriculture, Forestry, and Fisheries.

Consequently, an opportunity was created to learn about things rooted in the land, not from above or outside, but from the community’s perspective. Also, a network where people become closer while maintaining their individual specialties and some small actions are taking place. On the other hand, we have challenges in getting the younger generation in the community to understand. We also have to think about the management of our own organization. In addition, I think we need to create more opportunities to create close relationships between towns and villages. I hope that such things will evolve into a social business, allowing the region to become stronger.

Comments

Dr. Koohafkan If you look around the world, women have been always saviors of genes and the seeds. Most of the breeding of traditional seeds and plants has been done by women in many developing countries. In fact, that is something that every time we go to a new GIAHS or a new family farm we see how women contributed to the vitality of not only the farm, but also the transformation of the farm products to something durable, something delicious, something beautiful and this has been of course a very important role that traditional women have played and I am very happy to see that a modern woman is also doing that.

FAO published a report last year that encouraged the empowering of women in family farming and empower them in developing countries. That being said, it is not actually the case and often they cannot have access to learn, often they have been very much under discrimination, race discrimination, sex discrimination, and all kinds of heavy burdens of not only having a family but also doing a lot of farming. If we actually empower our women in farming communities, we could increase the world production by 30%. It is a tremendous contribution that women could make to the food security of the world and obviously this is a very important role that family farmers, particularly women, in the family farmer can play, and I really think your work could be an example of revitalizing the role of women in farming and in family farming while linking it to art, to cuisine, to diversity, to biodiversity and to the family as you have done very beautifully.

I have one question. You mentioned the linking urban and rural and you came from Tokyo, I understood, down to beautiful area of Ishikawa and Satoyama. Do you think this is possible for many other women or many other families to do? Do you think the potential of the Satoyama landscape and the Satoyama place has the potential to have more people like you coming down here?

Ms. Hagino To answer your first question, I think it has great potential. As I mentioned earlier, people have various attributes. For instance, I am a woman of 45 years, I grew up as a child of a mother born in Kyoto, I have three children, and I am a designer. When some problem or challenge occurs, I can solve it as a mother, a designer, and as a living being. People who have come to Team Maruyama have different kinds of wisdom, aspects, and perspectives. They have many different backgrounds and are in various situations. There would be as many answers as the number of people involved. They may fail at times, but I believe there will definitely be success in numbers.

Dr. Nakamura Thank you very much.

土地に根ざした学びの場づくり まるやま組の活動を通して

里山暮らし



まるやま組主催 森のゆき

いつでも、どこでも。グローバルで合理的 都市型消費生活歴40年

都市型消費生活



東京生まれ、東京育ち



米国、ペンシルヴァニア州暮らし

いま、ここで。人間らしい生き方とは？ 土地に根ざした学びの場

里山暮らし



暮らしを未来
につなぎます。

農耕儀礼から学びの場へ サステイナブルなライフスタイルへの共感

農耕儀礼



伝統と科学の出会いの場 農耕儀礼とモニタリング調査

農耕儀礼

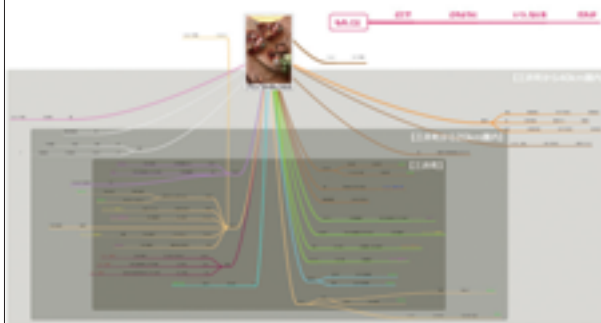


受け継ぐべきものとは？ カタチではなくココロを

受け継ぐべきもの



卷之四



卷之四



自然栽培農家による生食物園芸



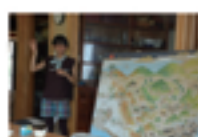
飲食店企業を指導する主婦



東洋の知恵の伝播



專門家に上る物か引ゆるしに頼る



學生が読む書目



東京で大学生が農産物販売

卷之五



卷之四

(生き物調査をはじめたい米農家、地元食材で飲食店をはじめたい主婦、三井の農産物を東京のマルシェで売る農大生、絵で表現してくれる農大生、市民調査に協力してくれる研究者)

卷之五

- 地域を担う若い世代に理解を得ようつなげる。
(こどもより親の意識改革が重要、高齢者の次世代が力かな)
- 活動を続けるための組織運営、資金計画
(どのように運営するのか、できることをできるひとで、)
- 連携する主体とのコンセンサスを得る。
(行政、教育機関、NPO等に目指すものを明確に伝え、出来るところで協力しあう、)
- 身近なマチとムウの関係を生む増づくり。
(焼付き週末の集、自家採取野菜貸し農園、オープンキッチンの実店舗化?)
- ソーシャルビジネスへの取組み
(学びを活かしたまるやまの製品づくりの検討、集落の産品販路開拓)

卷之五



大豆自榨油2年：

Dialogue with Dr. Parviz Koohafkan

Ms. Hagino GIAHS exists in countries around the world. I recently visited Germany to learn how people associate with forests. Compared to how the Japanese people in Satoyama associate with and view nature, I found the way that German people view forests as a bit alien. I am afraid that simply transplanting German examples to Japan would not work. This would apply to any region, but I would like to hear any examples you many have of the differences in the relationships between man and nature.

Dr. Koohafkan That is a very important and intelligent observation. For centuries or at least the last say 50 years or few decades, when humanity started to destroy their environment for modern agriculture and modern life, very quickly people became conscious of that. Of course this destruction is not good, but the ideological and conceptual vision of what we do with it was protectionism. This is a big mistake, because by protecting alone, you are not going to enter in the natural cycle.

Essentially, this protectionism and conservationism created a separation between human and nature rather than actually an interaction and it is very recent that people think about sustainable use and how to use nature for improvement and that is the whole purpose of evolution. Evolution means that things are changing and changing is a part of life. Not to protect and conserve as a museum. That is exactly how we have tried to convey the message in the Globally Important Agriculture Heritage program saying that something that you get from the past, you improve and pass it to the next generation. Heritage means that.

It is very important to understand this concept. As I said in Europe, in America, in most of the sort of industrialized countries, they do not understand this difference between what we need to do for sustainable use and what we should be really thinking about is protection. This has been taught to our children in the developing countries and it is this kind of sort of dictator mindset that has been propagated all over the world. As soon as we talk about nature, we just essentially simply want to protect it, but it is impossible practically to put one soldier per tree. It does not work and that is why we have actually done more damage even though we talk a lot about protection, we are not protecting what we are supposed to protect. The whole idea of really looking into sustainable use and trying to improve our environment is for us a message to convey rather than protectionism.

Mr. Tabinuki Regarding human resources development in the future, I think the environment will naturally differ and living conditions will vary between Japan and other countries. If you take agriculture as an example, the motivation and awareness of those working agriculture in other would likely show that people that work the farms do so simply to eat and that the people that think this way would be in the majority. In Japan, “happiness” has changed. Young people have an office worker-like attitude towards farming and hate being bound by time. Such issues will likely be alleviated by working alone or with family, but I would like some advice for having them work successfully in a team.

Dr. Koohafkan In the work we are doing in the framework of the GIAHS program, we have a holistic approach which we call ‘sustainable livelihood’. Sustainable livelihood means that when we look at our environment, where we are, any human being at any place in the world, we have at least five capitals: natural capital, human capital, social capital, infrastructure capital, and financial capital.

Natural capital is about land, water, biodiversity, forests, it is very simple to understand, natural capital. Human capital is about our health, our age, our education and knowledge. Social capital is about our solidarity, relationships, organization, and the power of exchange and etcetera. Infrastructure capital is about roads, about the Internet, about planes, about market, whatever we have and infrastructure. Financial capital is, of course, money that we invest.

Now, these capitals in order to have a sustainable life, we need to invest in all capitals not only one capital. Unfortunately, modern society, modern business only invested in one or a maximum of two capitals and that is why we have such a distorted type of society. When we looked at financial capital, we just wanted to make money. We forgot everything else. We destroyed our nature. When we wanted to develop a community, we only looked at their human capital or social capital; we forget about the rest. If you really want to have a sustainable development, we need to invest in all these capitals and in the interaction between these capitals.

In conclusion, if you really want a sustainable business, you need to look at all the assets, all the capitals, and how we can really try to enhance all of them at the same time. We must also use one for the other; the transformation between one capital to another, but to look at the limit of this capital and try to enhance these capitals rather than to deplete these capitals and that is essential for any sustainable program or business.

Mr. Kawakami The good points of Satoyama and Satoumi are now being rediscovered in Japan. However, Japan had a rapid growth period until 30 to 40 years ago when the acceleration of environmentally damaging development was causing pollution and other problems. Now environmentally damaging development and destruction of the environment are accelerating around the world, affecting not just the countries that create the problems, but the neighboring countries as well. What is your opinion of this as a representative of FAO and GIAHS?

Dr. Koohafkan The problem with societies and the different factions of society in different countries is, obviously, by the way we do business and the way we live we impact each other. We do so whether we impact one community to another community, whether it is municipality on the other municipality, whether it is a country to another country and obviously this has been this way for a long time without attracting much attention. We have just done business and exchange and we have tried to benefit from each other, but with increasing competition for the resources and the degradation of natural resources, obviously we do more pollution and create more problems. However, this has been a historical trend. Usually, the developed countries first destroy the nature to get rich and then colonize the poorer countries and developing countries.

Now, there are two major concepts emerging. One is ‘polluter pays’: the one who destroyed should pay back for what they have done. Even in our neighborhood, if our neighbor pollutes our water, why should we leave him without any punishment? Also, if a faction of society like the business community pollutes the ocean, why should we let them to do it? Unfortunately, up until recently, the governments were very complacent. They were not really putting strict regulations

on doing that. This is also true between nations. The result of climate change is often because of the destruction and the business that developed countries did by producing so many green gas emissions and of course we have now, everybody knows, we are in a very difficult situation. Now, developing countries say, we are victim of your development, so you should pay us back and take your responsibility. That is a problem.

At this moment, the biggest tension between nations related for example to climate change is that the developed countries continue to do business as usual and produce a lot of emissions. Developing countries say, “Why do we have to pay for that?” and, “We also want to develop.” The developed countries want to stop them from developing. For example, a contention could exist between America and China or Japan and China and they have some good reasons. That is why United Nation is so important to actually pave the broken road and try to bring them together rather than fighting, rather than creating tension to work together to solve the problems, but in a sustainable way looking at each other’s comparative advantage and paying and helping each other that is why international cooperation exists and that is why we need that cooperation, that is why we have Kyoto Protocol, why we have the Convention on Biological Diversity. These are very fundamental problems that unfortunately we have not resolved, in spite of all the differences and all the problems that we have created. It is an important role for the international community to play a new mean and to have everybody else think about how can we really settle our problems and not only looking at our business and our success looking at more in a sustainable context. That is why we think that program like GIAHS or Satoyama is important to really promote this kind of integrated approach.

Dr. Nakamura Today there are many different kinds of problems all over the world, and they will not be easy to solve. As Dr. Koohafkan mentioned, I believe that GIAHS promotes a way of thinking and is also a source of concrete solutions. Based on the speeches today, I am going to further consider the roles that we can play. We have former Sado City mayor Takano here today. He has given us advice in various forms for some time, but as this is a rare opportunity, I would like to hear some comments from him.

Mr. Takano Good afternoon everyone. I was mayor of Sado City until April of last year. I am still in contact with people from the Noto and Kanazawa, including Professor Nakamura. Thank you very much for inviting me to the international forum on GIAHS today and for giving me the opportunity to listen to the impassioned speeches of Dr. Parviz Koohafkan and all the others. I met Parviz for the first time in Beijing a little less than two years ago when I attended the investiture ceremony with Nanao City mayor Mr. Takemoto. I have listened to his speeches many times since, but I think he expressed the essence of GIAHS her today and yesterday.

At the same time, I was greatly moved by the speeches presented in this session. In particular, around 70% of the speakers today came from outside of the region, and they have had a significant impact on the region. I suppose this would be a dynamic flow the large association, as Dr. Parviz Koohafkan mentioned. I sincerely hope that this GIAHS, including Sado, will further grow and develop in the future as in the past. Although it was short, that is all for my comments.

Dr. Nakamura I am always inspired when I listen to you, Dr. Koohafkan. As this international forum has come to an end, could you please give us your final message?

Dr. Koohafkan The first thing is I was really pleased and excited to see such concrete and very successful work that you have done. My first recommendation is please come for the GIAHS Forum on the 29th, 30th, and 31st of May which is going to take place in Ishikawa. The World Community of GIAHS will be gathering and will present a showcase. We are very excited and definitely we want to hear from you and your success stories to be presented to the world community since we will have some 300 to 400 people.

My second observation is that in spite of all the diversity of work that you have been doing, one in charcoal, one in cuisine, one in art, all of them are rooted in the framework that we explained as the agricultural heritage framework or sustainable livelihood framework. That is really, for me, an exciting point of departure because if we use these frameworks in our community not only we will make business and not only we will have a better life, but also we will make a sustainable future for our children.

The third observation is I really believe that what we are doing within this framework and Satoyama-Satoumi in linking the past to the future but adding, specifically, when I called bio-happiness, which means to be in harmony with nature, to be happier. The problem that we have in this modern society that we are jam-packed in the cities, we do very hard work, we live very harsh lives often forgetting happiness. We have to get drunk or we have to do something very strange rather than living with nature and being in harmony. That is exactly the sense of bio-happiness; to have an environment that we connect to in order to be happy. It is a part of evolution and part of nature and I think that is very important for future societies like Japanese society, which has been very successful in business, in industry and in advancing, but the happiness has been lost. We need to bring that back and it is so important for future generations.

My last recommendation is that I would ask every one of you to become an ambassador of Satoyama or GIAHS wherever you are. Try to bring this kind of conceptual framework to your environment and apply it in your business and of course the politicians and the policy makers have the role of encouraging our children, the younger generation to actually think in this kind of framework which is sustainable livelihood and a sustainable development framework. Thank you.

Dr. Nakamura Thank you very much, Dr. Koohafkan. I also wish thank all six of the Masters who gave us their presentations.



Day 2 Group Photograph

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Stakeholders Dialogue with Dr. Parviz Koohafkan, GIAHS Global Coordinator

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