

*Local is
Beautiful!*

しあわせの経済

世界フォーラム 2017 in 東京



Guide Book



Welcome to the Economics of Happiness

World Forum 2017 in Tokyo

In the middle of the multiple crises facing the world, it is our pleasure to meet all of you from different parts of the world to share a more hopeful perspective for our future.

As we will discuss in this Forum, localisation offers a path into the future that can tackle our many problems simultaneously. At first glance it may be difficult to believe, but this path is actually less expensive than the enormously costly direction our governments are currently taking us. And localisation is not just a theory: there are already countless inspiring projects worldwide.

In order to see localisation's potential impacts clearly, it's vital to seek information beyond mainstream channels — to find out what is happening on the ground in diverse parts of the world. The pattern that emerges makes it clear that we need to abandon the conventional but unfounded economic assumption that trade and growth are always good, and that more trade and more growth are even better.

Blindly following this economic orthodoxy, both left and right wing governments have embraced a deregulated global market that is exerting extreme downward pressure on all that we value. Global financial institutions today create trillions of dollars in support of large scale, energy intensive technological development that simultaneously increase pollution and unemployment.

However, ever larger number of economists, environmentalists and social activists worldwide are joining an expanding “new economy” movement. They have come to recognise that dealing with our social and ecological crises demands a fundamental shift in direction. New initiatives are springing up all over the world — from millions of local food projects to local business alliances, local finance schemes, and community-based renewable energy projects — reconnect us to one another and the natural world.

To further strengthen this international localisation movement, both political and community action are needed: we need to reverse the policies that currently support the large and global at the expense of the small and local, while supporting those grassroots initiatives that are building a better world from the ground up.

Unfortunately, many people are stuck in a *globalism vs. nationalism* discussion, both sides of which assume that centralisation and industrialism are inevitable, natural, and evolutionary developments. However, there is nothing natural about globalism or nationalism. They are, in fact, incompatible with the real, fundamental needs of people and the planet. Once we recognise this, it becomes clear that localism is the best path forward. That's why we call it the **economics of happiness**.

It is our conviction that the speediest and most efficient way of restoring ecosystems, the social fabric, democracy as well as economic sanity lies in strengthening local economies worldwide.

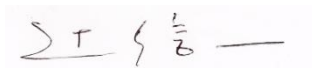
Let us together promote the **economics of happiness**, helping to increase both human and ecological wellbeing simultaneously.

representing the Organizing Committee

Helana Norberg-Hodge



Keibo Oiwa,



HELENA NORBERG-HODGE

Author and filmmaker Helena Norberg-Hodge is the founder and director of Local Futures. A pioneer of the 'new economy' movement, she has been promoting an economics of personal, social and ecological well-being for more than thirty years. She is the producer and co-director of the award-winning documentary *The Economics of Happiness*, and is the author of *Ancient Futures: Learning from Ladakh*, described as "an inspirational classic".



She has given public lectures in seven languages, and has appeared in broadcast, print, and online media worldwide, including MSNBC, The London Times, The Sydney Morning Herald, and The Guardian. She was honored with the Right Livelihood Award (or 'Alternative Nobel Prize') for her groundbreaking work in Ladakh, and received the 2012 Goi Peace Prize for contributing to "the revitalization of cultural and biological diversity, and the strengthening of local communities and economies worldwide."

KEIBO OIWA (TSUJI SHIN'ICHI)

Cultural anthropologist, activist and professor at Meiji Gakuin University. He is founder-leader of the Sloth Club, an ecology and 'Slow Life' NGO, and the Slow Small School, a hub of un-learning and re-learning. His books include *Slow Is Beautiful* and *The Other Japan: Voices beyond the Mainstream* (co-authored with David Suzuki).





TOKYO 2017

Program: DAY1

10:30-19:00, November 11th, 2017 (Door open 10:00)

Venue: Japan Education Center 3F, Hitotsubashi Hall

Tickets: DOS JPY4000, Student JPY2000

ADV Adult JPY3000, Student JPY1500



10:30-

Opening -- peaceful prayers by Geshe Konchok Wangdu (Ladakh, India) and Tshering Dorjay (Bhutan)

Music by Wong Wing Tsan

Keynote speech by Helena Norberg-Hodge

Geshe Konchok Wangdu, and Stanzin Dorjai, Ladakh, India

Prashant Varma, India

Seetha Ananthasivan, India

Mayor Kim, Jeonju, Korea ****Mayor Kim was cancelled due to his official schedule**

Dr. Zhang Lanying, China

-----Lunch time-----

13:45-

Music and message from Fukushima by Yukari and Ristuko Endo

Keynote speech by Satish Kumar

Wang Pinhan and Team Hong Kong

Neten Zangmo, Bhutan

George Ferguson, UK

---Intermission---

15:50

Art, Music and messages from Iraq: Hani Dallah Ali and Yatch (Yasuyuki Aizawa)

Leonard Duran, Tosepan Autonomous Community, Mexico

Franklin Vaca and Aya Wada, Ecuador

Oshi and Swae, Karen Community, Thailand

Talk and Meditation: Pracha Hutuanuwatra, Thailand

--intermission--

17:40-

Piano Music by Wong Wing Tsan

Preview "Silent Revolution" (directed by Watanabe Satoshi)

Symposium "From Global to Local; Japanese Perspectives"

Summary by Helena Norberg-Hodge

Words of Appreciation by Keibo Oiwa

19:00 Closing

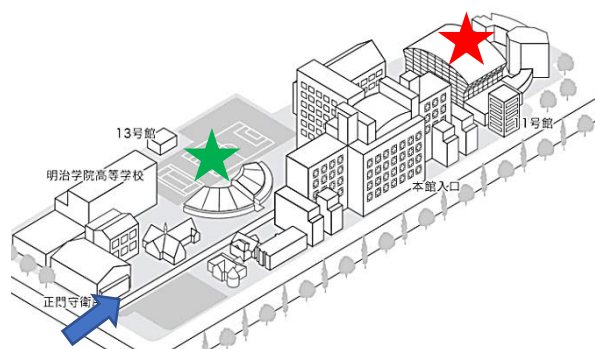


Program: DAY2

09:30-17:30, November 12th 2017 (Door Open 09:00)

Tickets: free of charge

Venue: Meiji Gakuin University Shirokane Campus



		★ Cafeteria			★ Building NO.3	
		2nd floor	1st floor	Art Hall	3102	3101
09:30-10:20	Morning session					
10:30-12:00	Stall & Marche	A-1	A-2	A-3	A-5	A-4
		Potluck lunch				
13:15-14:45		B-1	B-2	B-3	B-4	B-5
15:00-16:30		C-1	C-2	C-3	C-4	C-5
16:45-17:20		closing				

10:30-12:00

A-1 Local Finance organized by 350.org Japan



George Ferguson (ex mayor of Bristol, UK)

Sueyoshi Rika (Representative director of Institute of Ethical Association)

Yoshiwara Tsuyoshi (Jyonan Trust Community Bank)

Arai Kazuhiro (director and asset management manager of Kamakura Investment Management Co.)

Furuno Shin (director of 350.org Japan)



George
Ferguson



Sueyoshi
Rika



Yoshiwara
Tsuyoshi



Arai Kazuhiro



Furuno Shin

A-2 Lessons from Local Wisdom organized by Julay Ladakh



Geshe Konchok Wangdu (director of CIBS, Ladakh) / Stanzin Dorjai (movie director, Ladakh)

/Skarma Gurumet (director of Julay Ladakh) / Helena Noborg-Hodge



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Konchok
Wangdu

Stanzin Dorjai

Skarma
GurumetHelena
Noberg-Hodge

A-3 'Zatsu' and Local

organized by Institute for International Studies, Meijigakuin univ.

Takahashi Genichiro (Prof. at Meijigakuin univ.) / Tanaka Yuko (President at Hosei univ.)

Yamazaki Ryo (Director of studio L.) / Tsuji Shin'ichi (Prof. at Meijigakuin univ.)

Takahashi
Genichiro

Tanaka Yuko

Yamazaki Ryo

Tsuji Shin'ichi

A-5 Rethinking Education

organized by Seven Generations, Inspire=Ed.



Jane Hanckel (Founder of Inspire=Ed., Australia)

Seetha Ananthasivan (India) / Toriyabe Ai (Director of Seven Generations)

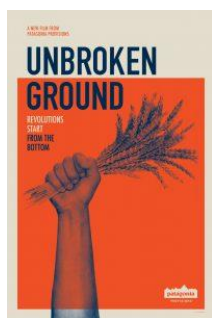
Seetha
AnanthasivanJane
Hanckel

Toriyabe Ai

10:30-12:30

A-4 Local x Ethical Cinema Cafe

organized by Pal System, APLA, Patagonia Japan

'Economics of
Happiness'"Patagonia
--Unbroken Ground"

<Japanese only>

「Which bananas do you choose?」 (7mn.)

「Non GMO—story of canola oil」 (17min.)

「Sustainable Pork farm in Japan」 (10min.)

<English available>

「Economics of Happiness」 short version (20min.)

「Patagonia--Unbroken Ground」 (26min.)



13:15-14:45

B-1 Spirituality x Well-being organized by Seven Generations



Maeno Takashi (Prof. at Keio university) / Neten Zangmo (Bhutan)

Prashant Varma (India) / Toriyabe Ai



Maeno Takashi Neten Zangmo Prashant Varma Toriyabe Ai

B-2 Resurgence of Local Economy



organized by Institute for Studies in Happiness, Economy, and Society (ISHES).

George Ferguson (UK) / Edahiro Junko (Prof. at Tokyo City univ. Japan)

Heo Moon-Kyong (Prof. at Jeonju univ., South Korea) / Ooe Tadaaki (Director of Commons, Japan)



George Ferguson Edahiro Junko Heo Moon-Kyong Ooe Tadaaki

B-3 Localization in cities organized by Transition Japan, GEN-Japan

Yoshida Shunro, Koyama Mikae (Transition Japan) / Omura Jun (Transition Hamamatsu)

Ono Masashi (Az One network Suzuka community) / Katayama Hiroko (GEN-Japan)

Zhang Lanying (China)



Yoshida Shunro Koyama Mikae Omura Jun





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Ono Masashi Katayama Hiroko Zhang Lanying Helena Noberg-Hodge

B-4 Local Food and Agriculture

pal*system



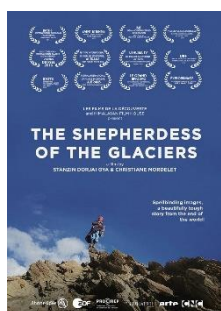
organized by Pal System, APLA, SF Hokkaido, LoCoTable

Shimamura Natsu (journalist) / Toyoshita Katsuhiko (pork producer) / Makino Naoko (cooking researcher) / Nonoyama Rieko (Chief director of Pal System)



Shimamura Natsu Toyoshita Katsuhiko Makino Naoko Nonoyama Rieko

B-5 documentary



“The Shepherdess of the Glaciers” (74min.)

Organized by Julay Ladakh

Stanzin Dorjai (Ladakh) / Skarma Gurumet

15:00-16:30

C-1 Local Energy

organized by powershift campaign



Watanabe Chieko (CEO of Avanti co.ltd) / Yoshida Shunro (TT Minamiaso)

Hirano Akihito (Itohiro, Gifu) / Okochi Hidehito (priest of Kenjuin temple) / Yoshida Akiko (FoE Japan)



TOKYO 2017



Watanabe
Chieko

Yoshida
Shunro

Hirano
Akihide

Okochi
Hidehito

Yoshida
Akiko

C-2 Agroforestry x Localization

organized by Wind Farm



Leonard Duran (Tosepan, Mexico) / Franklin Vaca (AACRI, Ecuador)

Wada Aya (WindFarm) / Swae (Lazyman Farm, Thailand)

Nakamura Ryuichi (Wind Farm)



Leonard Duran

Franklin Vaca

Wada Aya

Swae

Nakamura Ryuichi

C-3 Localshift - towards self sufficiency lifestyle

Kwak Yangchoon (Prof. at Rikkyo univ.) /

Shirai Kazuhiro (Editorial chief of "Social Movments")

Kosaka Masaru (Downshifters) / Hayashi Yoshiki (Earth Artist)



Kwak
Yangchoon

Shirai
Kazuhiro

Kosaka
Masaru

Hayashi
Yoshiki



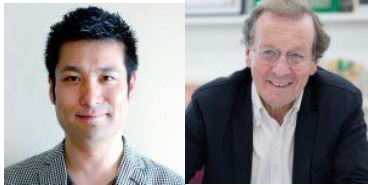
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C-4 Community Design

organized by studio. L



Yamazaki Ryo (prof. at Tohoku univ. of Art and Design Admission Division) / George Ferguson (UK)



Yamazaki Ryo George Ferguson

C-5 : Documentary Film "Living with Harmony" (65min.)

Organized by Pal System, APLA, SF Hokkaido, LoCoTable

Talk ; Obayashi Chigumi (director)

A Dialogue : Living Harmony

Director:Chigumi Obayashi



You Are What You Eat !

Through the conversation between 'She at the present time' and 'He 100 years from now', "A DIALOGUE: LIVING HARMONY" follows the adventure of the people of Usuki (Oita pref., Japan), a community that has identified the importance of organic foods grown without chemical synthesis pesticide and chemical fertilizer for healthy living.

In 2010, Usuki Compost Manufacturing Center, a facility capable of stably producing fully ripened compost that is made of 80% plants and 20% swine dung, was established in order to promote the organic farming. Not only the innovation in agriculture, but also the intuitive action, which no other community in Japan has attempted to initiate, is now spread into many other industries in Usuki such as forestry, education, school lunch production, catering, NPOs, and every aspect of people's daily life.

"A DIALOGUE: LIVING HARMONY" highlights the challenges of people trying to send the idea of 'living in harmony' with nature and the significance of healthy food choices for a healthy life in the past, present and future.

"A DIALOGUE: LIVING HARMONY" has had more than 100 screenings in Japan. The unique screening features the address delivered by the director herself and a meal prepared with the actual organic vegetables produced in Usuki. The audience can educate themselves and "taste" the message delivered at the same time.

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Director: Chigumi Obayashi

Born in Tokyo, Japan. At just the age of eleven, she wrote a treatment for "HOUSE (1977)", the first theatrical film directed by her father, Nobuhiko Obayashi. Her unique conceptual style gained her popularity amongst the film community, and she became a film critique at the age of fourteen. Her intellectual insight earned the attention of the master director, Akira Kurosawa, and he invited her to shoot B-roll footage for his "Dreams (1990)". She holds a name for music coordination, and has served as a panelist for a number of film festivals. She is the last disciple of the former executive chef, Makoto Watanabe, who had served under the Emperor Akihito for over 35 years. In addition, she has mastered the art of French cooking, and frequently presides over dining etiquette classes.



Economics of Happiness Marche (29groups from all over Japan)

出展団体 (五十音順) : 国際環境 NGO 350.org Japan、アズワンネットワーク鈴鹿コミュニティ、株式会社アパソ、特定非営利活動法人 APLA、石徹白洋品店、株式会社ウインドファーム、特定非営利活動法人えこびれ、GEN-Japan、カフェスロー、オリジナルTシャツ亀吉、ギフト経済ラボ、金三郎十八代目、コモンズ、特定非営利活動法人トランジション・ジャパン、「しあわせの経済」学部、幸せ経済社会研究所、特定非営利活動法人ジュレー・ラダック、CSO ネットワーク、ストップニア市民の会、有限会社スロー、スローウォーターカフェ、特定非営利活動法人セブン・ジェネレーションズ、環境=文化 NGO ナマケモ倶楽部、ネクス・エナジー・アンド・リソース株式会社、パワーシフトキャンペーン、パタゴニア日本支社、Ben & Jerry's、緑の党グリーンズ・ジャパン、R 水素ネットワーク、LoCoTable (ろこたぶる)



From Global to Local

"Economics of Happiness"

- Abstract of the speakers -

Global to Local

Prof. Geshe Konchok Wangdu

From nineteenth century onwards people made great strides in science and technology. After World War 1 and 2, technologies emerged as decisive need of people. *Today, we live in a world that is constantly growing smaller and smaller with each new technological development and scientific advancement.* Advances in technology have allowed people to travel farther, explore more territory, and expand their knowledge, experience, observation and information about other cultures. On the other hand, I believe that the disadvantages of cultural globalisation and drawbacks are even more significant. Things are changing and developing so fast that we have little time to contemplate and absorb their impact.

There are more than sixty thousand languages in the world but due to globalization, it is said that one language dies out after every second week. If this continues, only few influential languages will be left after some decades. Indigenous languages are the root of one's culture, behaviour and way of life that helps to develop ethical values. Today, our youth are not much in favour of speaking their mother tongue. Instead they consider it to be a shameful condition to speak in their indigenous language. Languages are vital in understanding values and philosophies to develop one's mind, speech and body for the wellbeing of others. When a language vanished, the moral values and qualities of a person or society are automatically declined.

People have highly restricted themselves in social interaction. We have lost our social values and cheerful blessing of togetherness and helping each others in need. Due to this people feel loneliness and suffer from stress, dejection and depression which lead to increase in domestic violence, family disturbances and suicides. With the advanced

globalization, the farming and small industries have lost their prime value and people are losing their health and status and slowly getting to the age of economic slavery.

For immediate gain and enhancement of economic potential in terms of mass production of food, pesticide are being used and these chemicals do cause a potential risk to humans and other life forms and unwanted side effects to the environment. The main point here is that external conditions are always changing and when you try and manipulate the environment to get happiness it is a never ending struggle. We cannot control the world but we can control our own minds and take responsibility in how we react and what states of mind we are encouraging. Ancient Buddhism and modern **psychology** both agree that its internal states of mind which are the primary cause of happiness.

Despite all the material progress in this and the last century we still experience suffering, especially in relation to mental well-being. Hence, we need to be more cautiously with the globalization process to preserve and maintain our own values, heritage and cultural prestige. Good states of mind like love, compassion, generosity and patience are major contributors to a happy life. Also mindfulness and open mind and caring for others are all things which can be developed internally in relationship with the world.

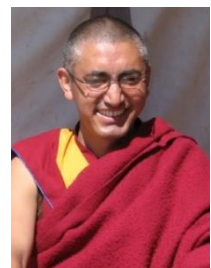
GESHE KONCHOK WANGDU

1st day morning

2nd day A-2

born in India, Ladakh. learned Buddhist philosophy at Drepung Monastery which reconstructed in South India, the biggest monastery in Tibet.

teaches in CIBS(Central Institution of Buddhist Studies) from 2010 after editing the textbook to Ladakhi. in 2015, became the president of the same institution. one of the opinion leader of Ladakh.



A Little Land in a Great Big World

Stanzin Dorjai-Gya

My name is Stanzin Dorjai-Gya and I was born in a small village in Ladakh, a region in India's High Himalayas. For the first 14 years of my life, I was a shepherd boy.

Ladakh is an unimaginably remote land, insulated from the rest of the world. It is as

beautiful a landscape as it is a harsh one. Ladakhis have learned how to survive in the shadows of these mountains for centuries, sustaining themselves on what little the earth is able to provide in such extreme conditions – as high as 5,000 meters. Our way of life has rarely been documented, it can only be learned through experience.

My sister, Tsering, is the last shepherdess in my family. Her way of life is impossible to imagine in today's world filled with gadgets and globalization. For this reason, I wanted to document her story, which holds infinite lessons, particularly for those who want to understand the importance of being self-sustaining.

It was not until I began traveling outside of Ladakh that I could appreciate the value of my culture, particularly in a world where on the outside, it seemed that a simple way of life had little meaning. However, I now see my people through different eyes. My perspective has changed. My sister is much more than just a shepherdess, she is living example of a life based on independence and inter-dependence.

How many people could survive as she does?

The world is always moving forward, but as we get bigger, Tsering's small world somehow grows bigger in importance as well, showing us what one human is capable of doing with such limited resources, sustaining not only herself but her entire flock - passing through the seasons of the year, the seasons of life, and all of this with only a radio as her only token of technology.

She does not rely on the television to give her a weather forecast – she knows how to read the land and the skies. She does not balance her bank account at the end of the month, she is always saving and spending exactly what she needs – no more, no less. But most of all, she has a depth of compassion that is as boundless as the mountains that surround her, and though she is my sister and our lives have taken two very different paths, she will always be my greatest teacher.

In making this film, it is my hope that I can not only share some of the lessons she has taught me, but also the wisdom of my fellow Ladakhis, who though they are increasingly influenced by globalization, they will always live in their remote land, living both independently and interdependently.

STANZIN DORJAI

1st day morning

2nd day A-2

He was born to a nomadic family in a remote village in Leh, Ladakh. His family owns yaks and sheep and he also graze the animals in his childhood. Through NGO "SECMOL", well known for its operation of school for traditional technology and natural energy, he had an interest in development, environment and educational problems. He produced various films about Ladakh after graduated from Jammu university, art department.



In 2016 he published "The Shepherdess of the Glaciers" which is about his own sister that is living with her few hundred domestic animals in the hard environment. This film got nominated a grand prize in the outdoor documentary film festival BANFF mountain film.

Education for Wellbeing

Seetha Ananthasivan

Mainstream education is an integral part of the techno-economic juggernaut governing the world today, mainly focussed on preparing children to be cogs in its wheels. There is practically nothing in this system that helps the young question the current development paradigm or even look deeply at the problems, the violence or its human and ecological costs. "Everything is connected" is a fundamental dictum of ecology, essential to consider in these times of increasing ecological crises. But there is little in the various curricula in schools and colleges that helps students understand the interconnections in life.

Our youth (and everyone) need to understand that economic globalisation, monoculture, politics where power is concentrated with the 1% and unwholesome, unjust development all are interconnected and belong together.

Similarly, Localisation, diversity in all spheres, more decentralised power structures and processes of wellbeing are interconnected and evolve / exist together.

If we look at primary sources of wellbeing - they include connecting with Nature, community, engaging in enjoyable, creative, meaningful work, holistic thinking, inner growth and owning up of the sacred. All these contributors to wellbeing cannot be 'taught' like other subjects in schools and colleges; they need to be learnt experientially,

by engaging with Nature, the local landscape, community and local culture. From a child's perspective, such learning evokes much greater enthusiasm and enlivenment.

Unfortunately, education is looked upon as a holy cow and most educators are only looking at methods of study and how to enhance the immediate, short term wellbeing of children. We need 'Big Picture' activism that Helena Norberg talks about in the world of education as well.

SEETHA ANANTHASIVAN

1st day morning

2nd day A-5

She has engaged to the community building and educational activity with a deep interest in understanding how we can build communities which are coherent with Nature's principles. She is passionate about the development of eco-psychology as well as organic food and farming. She is Founder-Trustee of the Bhoomi College and Founder-Director of Prakriya Green Wisdom School and Bhoomi Network and Editor of the Eternal Bhoomi Magazine.



Think globally, Act locally

China's one Hundred Year's Rural Construction -

Zhang Lanying

China is a society built on rural villages and most cultures are from rural areas. Rural villages is the main players in its long history. The modern process, such as industrialization and urbanization diverted from China's traditional system and historical path, and neglected agriculture, rural areas and rural culture. Modernization processes lead to village disappearing, unsustainable agriculture and deteriorating rural culture and social ethnics.

It is observed that "External force to destruct rural area was limited, The destruction from us due to the reaction irritated by externality had ten time more than external forces. The history of one hundred years in China was the history of rural destruction" (Liang Shuming: Key thoughts on Rural Reconstruction)

One hundred years of China's Industrialization process also marked one hundred year of Rural Reconstruction by masses and intellectuals. To carry on the legacy from the

rural reconstruction movement from 19th century, the new rural reconstruction for rural regeneration movement has achieved mass participation all level.

ZHANG LANYING

1st day morning

2nd day B-2

Prof. Zhang is a scholar and a leader of regional regeneration for the sustainable development based on the idea of “ecological civilization”. She has achieved many projects such as sustainable agriculture, environmental education, health and participatory community regeneration.



From Nationalism to Glocalism

Satish Kumar

A time of crisis is a time of opportunity. The Brexit in the UK and the Trump presidency in the United States can be an opportunity to think afresh about the meaning of nationalism.

The marriage of narrow nationalism with commercially driven globalism will feed inequality, unsustainability and unhappiness. Now is the time for a new Brexit vision, where people truly take back control of their lives, their economy, their communities, their cultures and their environment. This new Brexit vision is not a vision of narrow nationalism. Rather it is a vision of wise localism.

Power and control need to shift not only from Brussels to London, but more widely to Liverpool, Leeds, Lancaster and all the cities, counties, villages and market towns in between. Localism is the empowerment of local economies, local cultures and local distinctiveness. Under the banner of localism the arts, crafts and creativity of ordinary people are honoured. The economy and commerce have their place, but they must be kept in their place and not allowed to dominate our lives. Life is more than the economy or commerce, or consumerism.

Life is about communities and cultures, about beauty and sustainability, about skills and vocations. We human beings are more than mere consumers: we are also makers and creators.

Mahatma Gandhi talked about the decentralisation of the economy and politics. Decentralisation requires localisation. E.F. Schumacher talked about keeping the economy on a human scale rather than on a global scale. Brexit offers us an opportunity to revisit the wisdom of such thinkers and organise an economy that is socially just, environmentally sustainable and spiritually fulfilling. This economy must be grounded in human imagination, human creativity, human autonomy and human spirit.

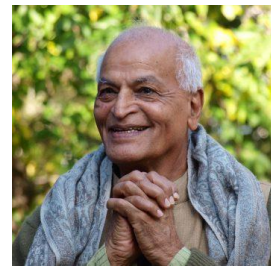
The purpose of a local economy is to bring personal and social wellbeing to all of its people, while the purpose of a global economy is the maximisation of financial profit for the 1% of the people at the cost of social cohesion, ecological integrity and human imagination.

This is the time for the environmentalists, the decentralists, the localists, the artists, the industrialists and activists to rise to the challenge.

SATISH KUMAR**1st day** afternoon

born in 1936, India. become the monk of jainism and renounce the cloth in 18. He started to walk all over the world influenced by Gandhi's nonviolence and independence. He walked 14000 km going through the nations possessing nuclear weapons taking 2 and half years. in 1973 located in UK.

He is the chief editor of the Resurgence & Ecologist magazine for 40 years. and He is the founder of the "shmacher college" the college that inspired by the ecologist E.F.Schmacher who wrote the "small is beautiful" and Ghandi and Tagore. He is lecturing all over the world to teach about the importance of the 3s of soil, soul, society.



Return to the deep interconnectedness

Wang Pin-Han

We are all embedded within systems, within Nature (biosphere), within societies, within community and more.

Somehow ever since the industrial revolution, there has been in this world a prevalent belief in economic progress and development, and focus on acquisition of tangible benefits measurable in monetary terms, on both individual and national levels. Human beings have come to an age where we are on the dangerous edge of being completely overtaken by economic and material quests, and forgetting who we really are above this material dimension.

It is an urgent calling to wake up from the predominant linear mind to experience and return to the deep interconnectedness between us; we are not just individuals, we are all connected on different levels and in different forms, we are one with nature and with each other. All of our daily decisions and actions, no matter big or small, and the way we connect influence the world we live in.

True and ultimate happiness comes from the recognition of our interconnectedness, the greater/higher self; comes from the support of each other; comes from the giving and receiving. With this realisation, economic activities are the multifaceted manifestations of the greater self for the common good of all, the higher goal. Those activities give us opportunities to align with our inner calling, to create the greatest benefits for all with our wildest imagination and to celebrate with the ones we love deeply...

WANG PIN HAN**1st day** afternoon

The first Taiwanese MSc graduate student in the Holistic Science at Schumacher College, England, co-founded by Satish Kumar. Whilst studying at Schumacher, Pin Han received great inspirations from Satish, Henri Bortoft, Stephan Harding, Helena-Norberg Hodge and many other influential thinkers and scientists.

Pin-Han is always passionate about what is holistic healing for the health of people, plants and the planet. She is now working on wellness and holistic health care for cancer survivors and is also an educational facilitator/ coordinator, organic farmer, and meditation practitioner.

She has participated in the transition movement in Totnes, UK and was the first person working in Holistic Education at Kadoorie Farm & Botanic Garden, Hong Kong. She wishes to bring the inspiration she encountered at Schumacher College along with the participatory learning experience to the region and reconnect people with themselves and nature through their head, hands, and heart.

She met the Slowmates in the Slow Is Beautiful Workshop which she held together with Keibo Oiwa in 2015. This is a special and active group in which everyone has their own expertise yet share similar interests and together strive for a better world. Together they plan to start a slow small school in HK to share related concepts and values with more people in the area.

Ata Daza : Economics of Happiness Personified

Neten Zangmo

Mindless consumerism and materialism undermine fundamental human values of trust, respect, love, care, gratitude, etc. Material wealth takes supremacy over relationships, the very basis of our continued happiness. Ego, power and greed have made the world dangerous, sickly, unequal and unjust. Citizenry has to awaken to the greater cause of collective prosperity¹. Selfless, fearless and humane governments that will mindfully ensure inclusiveness, freedom of all beings and self-governance have to be installed. Education is at the heart of such change.

Ata Dazas gives us hope and optimism. He has a caring and prosperous family. Organic farming, rearing livestock and serving the communities including the monastery are central to his life and source of continued happiness. Customers buy his produce on the farm. He serves as a resource person for the GNH-based education, being piloted by Samdrup Jongkhar Initiative (SJI) and takes care of the community seed bank. He earns people's trust and respect besides the monthly income of US\$ 500.

Ata Daza is more conscious of waste reduction and environmental degradation than an environmental science student. Learning is his strength, a trait that his 10 year old son also exhibits. He is a source of inspiration for other farmers.

Ata Dazas form the basis for prosperous, integrated and self-governing family, village and the nation.

¹*Prosperity is understanding one's co-existence with the rest of nature and fulfilling that relationship, going beyond material wellbeing.*

DASHO NETEN ZANGMO

1st day afternoon

2nd day B-2

She worked in the government for nearly thirty years in various capacities, until exited as the chairperson of the Anti-corruption Commission of Bhutan in 2015. She returned to her village in the south eastern region of Bhutan to serve her community through the Samdrup Jongkhar Initiative (SJI), which is a GNH laboratory. Working with communities the GNH-way is her passion and commitment.



‘Resurgence of the Local’

George Ferguson

My view is that the economics of happiness is inextricably tied to localism. Local history, local food, local craft, local culture, local trade and local giving. My life as an architect has been devoted to reinforcing local character and place, resisting the domination of international influences that are threatening, and in many cases subsuming, local and national characteristics to impose dull monocultures across our cities and the globe. The time is right to fight back against the domination of the corporates, and for a more enlightened independent future that reduces dependency on fossil fuels. A truly resilient community is one that is self sufficient. A socially resilient and happy city, is a city of village communities in which people look out for each other and exchange goods and services with each other.

Giving priority to local enterprise makes for a healthier, safer and happier world. As Bristol UK’s first elected mayor I was independent of the political parties with only one purpose and that was to improve the life of Bristol and its citizens, with special emphasis on young people in the city. Bristol became European Green Capital in 2015 and in some respects a global role model for a thriving local economy with its own currency, the Bristol Pound, but we can do so much more.

GEORGE FERGUSON

1st day afternoon

2nd day A-1 B-2 C-4

has an international profile as an advocate for liveable cities and the global environment. He was President of the Royal Institute of British Architects (RIBA) from 2003 to 2005 and the first elected Mayor of Bristol, UK (2012-16). In the 90’s he developed the ‘Tobacco Factory’ South Bristol, a model for culture-led city regeneration. He was awarded a CBE by the Queen for services to architecture and the community in 2010 and has honorary degrees from the University of Bristol and the University of the West of England.



in



TOKYO 2017

Valuing Solidarity and Sharing

Leonard Duran

The Tosepan Cooperative was founded in 1977 in Cuetzalan in the State of Puebla, Mexico. It is an area that is mainly inhabited by the Nawat and Totonac people. Before the establishment of the cooperative, the local economy was controlled by a small number of large land owners. The local people were being forced to live in poverty when they rose up to found the cooperative. The official name of the cooperative is the “Tosepan Titataniske” means to “work together” “discuss together” “think together” and represents that philosophy of the cooperative of building their own sustainable community.

Their main activity is producing organic coffee from agro-forestry, a technique that “protects and nurtures the forest”. They also have a diverse range of other activities, such as honey production from endemic bees, women’s empowerment, eco-tours, environmental education and the founding of their own schools. The values of solidarity and sharing, which are so important to the local community residents, run through these activities. This is also reflected in our fair-trade that values human connection rather than the trading of goods.

This area is now facing the crisis of large-scale environmental destruction caused by the development of a mine, but we will stand together with people from within and outside of the country to protect the rich nature and local livelihood that is deeply rooted in the area.

LEONARD DURAN OLGUIN

1st day afternoon

2nd day C-2

A trainer of agricultural techniques and a project leader in Tosepan Cooperative, Mexico. Leonard Duran was born in 1977, Mexico City. He worked on research and study of sustainable coffee culture at UNAM and a Laboratorio de Ethnoecologia after studying basic technology of agriculture at university.



In 2001, he became a trainer of agricultural techniques in Tosepan Cooperative. Furthermore, he is a project leader and has a job of publicist by providing various information about the cooperative to home and abroad. He has acted as the principal of the kindergarten and the elementary school in Tosepan since 2010. He plays very important role and earns the respect of all members in Tosepan. He is taking the lead in the campaign against the mining project which is planned around Cuetzalan to protect rich nature and communities, and he is appealing to the public the importance of sustainable development.

No for mining, YES! for Life

Franklin Vaca

Intag is a remote, mountainous region in the Andes in northern Ecuador. The area is part of two of the world's most important Biological Hotspots: the Tropical Andes and the Tumbes-*Chocó-Magdalena Hotspot*. It is high in biodiversity, but many threatened species that roam this area are facing extinction because of the mining project.

Since early 1990's, Intag had to confront a large-scale mining project, which threatens Intag's environment and communities, and the sustainable development example.

Large-scale mining affects Intag both ecologically and socially. It will result in wildlife and agro-diversity loss, landscape loss, aesthetic degradation, deforestation, vegetation cover loss, water pollution, decreasing water quality and quantity, air pollution, desertification, drought, food insecurity, soil contamination and erosion, waste overflow, large-scale disturbance of hydro and geological systems, reduced ecological / hydrological connectivity. Displacement of the communities, land dispossession, and human rights violations are some of the many social impacts.

People have decided to say "No" to the mining projects and worked on many alternatives such as establishing county's and communities' ecological reserves, small scale hydroelectric power generation, organic farming and agroforestry, reforestation, campaigns to improve self and local sufficiency rate, hand crafts, community agro eco tourism, environmental education towards local sustainability.

FRANKLIN VACA

1st day afternoon

2nd day C-2

Born in Intag region in northern Ecuador. Growing up as a farmer and became a promoter in organic agriculture as sustainable agricultural engineer. In addition to that, he has been working on community eco-tourism as local tour guide. Meanwhile, he also has been an activist against the large scale mining projects in Intag to protect the world's most diverse primary forest.



Currently, He is involved in many projects for sustainable development of Intag as a leader such as President of Intag Coffee Producer Association, Representative of Apuela Parrish of Intag Small Hydroelectric Power Project, and Representative of Water Quality Conservation Team of El Rosal Village.

Message from Lazyman

Swae (Siwakorn Odochao)

I belong to the Karen tribe living in Chiangmai in the northern part of Thailand. I would like to share an important Karen belief about life.

The most best smell is children because life of the kid is so charming. They're always learning, never stopping, and ate, of course, a part of our future. The most beautiful is kind or generous or good relations of the human living. The most coolest is water. Everyone knows water is a part of our body and the Earth. You know everywhere people were living, they have their own culture, even very small, especially Indigenous people but after green revolution started they clean every thing, and they built the big main river called the river for the needy.

Then this Idea became strong caused all people to depend on this main river. They don't care about the branch of the river, small stream, they don't realize that the main river also depend on small thousands of the stream even the sea, and the oceans. Everything is connected. Without the sea there can't be the oceans, without the oceans there will not be rain, without the rain will not be the stream and without the stream there won't be the river.

In represent of Lazy man coffee farmer, we are a very very small part in the world but we also try to bring people back to the harmony with the land and nature. I believe that small scale of farming with thousand millions that moving around the world will hold on sustainability development in the future.

SWAE (SIWAKORN ODOCHAO)

1st day afternoon

2nd day C-2

Grew up in Karen village with nine brothers and sisters. Luckily he could learn local wisdom and traditional knowledge from elders. In 2009, he learned at ARI (Asean Rural Institute) about the globalization and local movements. He believes that the small scale of farming can help poverty led to sustainable development and beautiful living.



In 2011, he started lazyman coffee to against mono cropping corn and introduced alternative of farming to the people in Karen village and direct market to people in Thailand presented "slow down for the Earth".

Haw kho – Crying Earth

Oshi (Chindanai Jowalu)

I want to share the Karen song. I will play our cultural instrumental with the song.

Once the mankind was first introduced to the Mother Earth,
we were all kinship in the same family.

As time goes by, while the land was narrowed,
the men were multiplied.

Fights and wars make us forget who and where we were.
Mother Earth is in tears.

Greed and power can no longer take us beyond the fears.

Brothers and sisters, it' s time to embark upon the journey.

Candle lights and food are compassion and wisdom
That will hold us together to wipe away the Mother Earth' s tears.

OSHI (CHINDANAI JOWALU)

1st day afternoon

2nd day C-2

He returned to his village to drive his own dream from ancestor wisdom by farming listen to old songs folk tell and being Lazyman. He believes that in order to have a house food good heath and awareness from daily life we really do not need to spent 20 years in in the box to study. Living in small community is much more easier listen to the lazyman story brings him a lot of joy he is very proud to share it to all friends.



He grown up during long protest for protecting community from marginalised and he considers him self as voice of indigenous people after been visiting Native American in Montana he event more passion to raise the voice. He is now running small garden called People Dialogue Garden to well come all friends to bring back the pride of Local the dignity of community and creating little piece of Peace.

People need to be unhappy to keep the modern society ongoing.

Pracha Hutanuwatra

Southeast Asia was rich ecologically, culturally, and spiritually before the invasion of the American version of modernization. Over the last 50 years people have been made to be unhappy and discontented in the name of development, modernization and globalization.

In essence greed becomes the core value. Ecological systems have been severely damaged, traditional culture commercialized, genuine spiritual values have disappeared from mainstream society including the religious establishments. In the last 150 years our elites have been trained and tamed by Western universities to worship modern Western civilization.

The good news is that over the past 80 years a small but very important awakening is arising led by home-grown and educated-abroad intellectuals and intelligentsias working hard to de-mystify the domineering modern Western mind-sets. At the same time grassroots movements and the non-profit sectors have initiated a good number of practical alternative models that are rooted in our cultural and spiritual wisdom and open to mindful negotiating with modernity for local empowerment.

Pracha Hutanuwatra

1st day afternoon

was ordained monk for eleven years and is a leading practitioner of Engaged Buddhism. He is director of the Young Awakening Institute and the deputy director of the Right Livelihood Foundation, as well as a writer, translator and educational facilitator.



Considering our population -declining society as a hopeful thing

Hiroi Yoshinori

Since 2011, Japan has become a population-declining society, and the aging population rate is the highest in the world. Though it is clear that Japan holds many difficult challenges, for the reasons below, I actually believe the shift towards a population-declining society is a positive turning point which will lead us to true wealth.

At the beginning of the Meiji period, population and the economy experienced rapid “expansion and growth,” and it can be likened to “an era running up a steep single road in groups”. Foreigners who came to Japan in the end of the Edo period said “they have never seen such laid-back people”. However, the situation completely changed with the arrival of the Meiji period. It was a period where everything was headed to Tokyo.

Therefore, the shift towards a society with decreasing population indicates that a reversing flow is produced in the “expansion and growth” period. Today, the feelings of young people who prefer to live in their hometowns seems familiar to me, and at the same time, the population of people strongly attached to their communities, consisting mostly of elderly, will persistently grow.

From now on, economic systems will encounter “localization as a result of globalization,” but the situation will depend on the measures and support of public policy, such as price supports on natural energy, and basic income supports towards farmers and youth. Personally, I am partly engaged in a project called “Grove of the Village Shrine Community Project”. It is a combination of community, natural worship, and natural energy. As a “front runner of population-declining, aging country,” I believe Japan is in the position to lead and realize a “Sustainable Welfare Society”, built on a local basis.

HIROI YOSHINORI

1st day afternoon

After graduating from University of Tokyo, he was a government official at the Ministry of Health and Welfare between 1986 and 1996. He became Associate Professor of Chiba University in 1996 and taught social security and public policy. He was a visiting scholar at the Department of Political Science of MIT between 2001 and 2002.

Professor Hiroi has written many books in Japanese including Social Security of Japan (1999), Steady-state Society (2001), Rethinking on Community (2009)



etc. He received Japan Economist Award in 2000 and Osaragi Award in social sciences in 2010. Since 2016, he is teaching at Kyoto university and is the vice director of Kokoro research center.

Economics by the people, for the people

Rieko Nonoyama

It is time for us citizens to take politics and economy back in our hands. And as sovereign members of society, we also need to take responsibility for creating our own society and life. My definition of "local" is a sphere where that is feasible - which many can comprehend as a real world possibility, and grasp as real-life experience.

Pal System is a consumer cooperative. At the core of our organization is weekly delivery of farm-fresh produce and private-label products to individual households. We also run an electricity project producing mainly renewable energy, and a welfare project to care for the elderly and run daycare centers. We are basically a business group run by ordinary citizens, not professionals. Therefore we value direct contact and experience, and understanding, discussion and consent by many. We call on our 1.5 million members to change society by choosing what we buy. This is our way of creating our society, while resisting global capitalism which divides and separates.

At the same time, we believe it is important to keep resisting new social rules such as TPP, and have joined class action suits.

Let us hand down a better society to our children, and protect our future from global capitalism greedy for all the power and wealth of the world. We hope to connect with many friends around the world and collect our wisdom and power together.

NONOYAMA RIEKO

1st day afternoon

2nd day B-3

She has committed Pal System for many years and has been chief director for 5 years. She is also participating many group such as Legal Action against TPP Free Trade Negotiations.



Well-being and our future

Tsuyoshi Yoshiwara

Ever-growing global capitalism keeps widening social gaps and causing various social and environmental problems. Using gigantic money to pursue short-term profits lets a phantom financial economy go wild and ruins the market. Obviously this won't lead to human happiness.

Global capitalism tends to neglect the essence of human society, the things we should consider genuine wealth and happiness. We humans should retain our morals, ethics and wisdom, and create a sound society and community. Localization is a countermeasure to global capitalism. It helps restore human society and community to what they are supposed to be.

Japan is faced with a number of problems, including a nuclear accident triggered by an earthquake disaster. In order to enrich rural life, we promote "solar sharing" - solar power generation above farmland, which allows the land to be used for power generation and farming at the same time. This will attract people, resources and money to the countryside, and create a new economy and culture that will contribute to human happiness. As a local bank, we consider it our mission to promote this and to help create happiness and better future for people.

YOSHIWARA TSUYOSHI

1st day afternoon

2nd day A-1

graduated from Keio University. In 1977, he entered Johnan shinkin bank. After been in various position, he became the chief director in 2010. while holding the chief directors office he gave his time and effort on supporting, contributing and environmentally maintaining the areas of Aftermath of the 2011 Tohoku earthquake and tsunami.



The next day of the blast of the Fukushima Daiichi nuclear power plant, he declared a "Safe society that doesn't relay on nuclear power plant" and started lectures and symposium all over Japan with propulsion of clean energy and saving energy through finance. Also he established Johnan multi-discipline laboratory which posts information of how to abandon nuclear power generation.

He boldly protested the re-operation of nuclear power plant and confronted to shut down every nuclear power plant in Japan. In June 2015, he retired from the chief director and became adviser.

Does "Economics of Happiness" need activation?

Yamazaki Ryo

When I hear the word “Regional Activation,” I feel something caught on my mind. The definition of the word “Regional Activation” is, literally, a situation where locals are excited and active. However, adults who “supposedly are familiar with the steps” claim that there can be no profit in regional activation without economical activeness as a result.

Here, I suppose “Economical Activeness” means “money is brought in to the region.” But if we were to work intently only in order to produce money, the excitement in our souls might vanish, and if so, we cannot be happy.

“The Economics of Happiness” is a phrase with a mysterious sound. Is it possible to pursue both happiness and economic wealth at the same time? Can people work enthusiastically, helping each other under a bond of trust and make positive impacts to the region and make money too? Are there any contradicting factors here? What kind of situation is meant when we say “Regional Activation”? I would like to think about this from the aspect of “The Economics of Happiness”.

YAMAZAKI RYO

1st day afternoon

2nd day A-2 C-4

CEO of studio-L, Social entrepreneur, Community Designer, Professor and Director of the department of Spatial Design in the Kyoto University of Art and Design, Vice President in RIPS, NPO.



Born in Aichi, in 1973. After the university, he worked in SEN, inc., where he developed his skills and knowledge in landscape design advised by Mr. Shosuke Miyake, a founder of this firm. As well, he learnt social organization and relationship management from Dr. Fusayo Asano there.

Then he founded studio-L in 2005 and he has continuously offered the innovative solutions for the local problems by inspiring and leading the local communities. He

advocates the importance of “Community Design” which he defined as the empowerment of the locals through design to make them happy. His major projects contain planning workshops, making comprehensive plans, and designing buildings and e for revitalizing the local area.

At the same time, one of his major achievements has been that he closely studied some kinds of communities in rural area like a small island and a mountain village, in Hyogo Earthquake Memorial 21st Century Research Institute in 2006-2010. He has published some books including: Community Design(2011), Social Design Atlas(2012),

The Ethical Spirit that is Nurtured Locally

Sueyoshi Rika

“When we arise in the morning, ... at the table we drink coffee which is provided for us by a South American, or tea by a Chinese, or cocoa by a West African. Before we leave for our jobs, we are beholden to more than half the world. “ ~Martin Luther King, Jr.

There is only one planet earth and the whole world is connected. Everyone should know this but we tend to forget it in our day-to-day lives. As we live, we consume things that have been made by people all around the world, and resources that we take from diverse living creatures or nature itself. Go back about 150 years and we knew how and where almost everything we consumed was made, and by whom. However, now the world has become so complicated we can no longer see where the things we consume come from. When we don't know where they come from, we cannot know if people or the environment have had to be sacrificed at some stage during their making. If we cannot know this, it is not even recognized as a problem and therefore we cannot even begin to solve such problems.

A model of consumption where the consumer can see the face of the producer is now gaining attention within the idea of ethical consumerism. Ethical consumerism is consumption that is kind to people, the earth's environment, society and communities. It is easiest to practice ethical consumerism when consuming locally. By taking care of what is local to you, the spirit of “otagaisama” (we're in the same boat) and “okagesama” (thanks to you) is nurtured. We have reached a time when we need to reconsider this

spirituality that Japanese people have treasured for so long.

SUEYOSHI RIKA

1st day morning afternoon

2nd day A-1

After graduating from Keio University SFC, she worked as the “mystery hunter” in popular TV program “sekai fushigi hakken” and traveled around the world. She is one of the TV celebrity and appears as a reporter and moderator as well as giving a talk at companies, high school and universities. In 2005, she founded Ethical Association in Japan and passionately promotes “ethical consuming” .



Finding "Miscellaneousness" of Life

Takahashi Genichiro

The Japanese language is full of the character "雑" (zatsu), which bears a connotation of miscellaneous matters. In fact, without such "miscellaneous matters", the world as we know it would not even work. For example, answering trivia questions requires curiosity for not one specific field of study but all sorts of miscellaneous fields (雑学 - zatsugaku). There is no particular purpose in holding a casual conversation (雑談 - zatsudan), but the importance of talking about miscellaneous topics lies in simply communicating with each other. A magazine (雑誌 - zasshi) is a place in which multiple voices symphonically interact with each other to exchange ideas among them, and, in this sense, this miscellaneous realm differs from the realm of a single book in which a particular author principally expresses his/her "personal opinions".

A hybrid or mixed breed (雑種 - zasshu) is opposite of a pure breed in that its existence represents movement toward something that is different from its current form through repeated interactions and fraternization with entities that are different from itself. "雑魚" (zako), which literally means “coarse fish,” may be used as a derogatory term for ubiquitous nameless living things; however, would it be possible to support Life without such countless lives at the bottom of the chain of existence? "雑炊" (zosui, literally “wild cooking”) is a rice-based soup in which various ingredients are cooked together, and we devour it without knowing exactly what is in the soup to begin with.

If Life is something that, by its nature, sustains itself by indiscriminately devouring other lives, a life is sustained by "zosui" of other lives and sustains the other lives by being part of "zosui". If, in fact, this is the case, Life may be an entity defined by "miscellaneous" attributes to begin with. In other words, Life is what science describes as a "complex system". But, I prefer to think of Life in a more "loose", "casual" manner.

TAKAHASHI GENICHIRO

2nd day A-1

Director of Institute for International Studies, Meiji Gakuin University. His first novel, "Sayonara, Gyangutachi" (Sayonara, Gangsters), was published in 1982, and won the Gunzo Literary Award for First Novels. It has been acclaimed by Critics as one of the most important works of postwar Japanese literature. It has been translated into English, Italian and Brazilian Portuguese. He is also a noted essayist, covering a diverse field of topics ranging from literary criticism to horse-racing.



The road to an "Economics of Happiness"

Yuko Tanaka

The Japanese word for economy (keizai), originally comes from the word "keisei saimin". "Keiseisaimin" has a broader meaning than the English word "economy" and literally means to "govern the world with the objective of saving the people". Starting with the Age of Exploration, those that conquered far away lands with their weapons and seized other people's land and resources became considered "economically" powerful. This attitude persists till today, and there are people who think that becoming powerful on a global level is "globalisation".

However, in order to realize "keiseisaimin", it is necessary to hold another set of values at the same time. These are the values of diversity and justice. Helena Norberg-Hodge said that to realize diversity with global perspective is to "go local on a global scale."

I base my model of thinking on Edo period society. People who tried to seize land or resources were not welcome, 270 small communities had their own economic systems, and the soil, mountains, oceans and rivers were the basis of production. Waste that was

produced by the towns was returned to the soil as fertilizer and care was taken not to cut down too many trees or to take too much. Even so the Edo society was not one that Johan Galtung would have called one of “positive peace”, but one of “negative peace” that had not overcome discrimination.

The road to an “economics of happiness” is a difficult one, however it is certain that the first step along this road is one that leads towards diversity on a global scale, and not a globalization that serves the conqueror.

TANAKA YUKO**2nd day** A-1

After graduating from Hosei University with a degree in Literature, she completed the coursework of a PhD in Humanities from the same university but left before obtaining a degree. After serving as a professor at Hosei University, in 2014 she became the first female president of one of Tokyo’s “Big Six” universities.



Her major fields of study are Edo-era culture and popular culture and comparative Asian culture. She regularly appears on TV program as a commentator and her perspectives from Edo eras often criticizes globalization. She is a well known writer and published many books. Her book Edo no Sozoryoku (“The Imaginative Power of Edo”) won the 1986 Minister of Education’s New Writer Award in the Fine Arts category.

From Global to Local, My Perspective

Junko Edahiro

For a long time I have been working in a global environment, however, in the past few years I have had the opportunity to contribute to initiatives aiming to create “sustainable and happy local communities” in places such as Ama in Shimane, Shimokawa in Hokkaido, Mizumasari in Kumamoto and Kashiwazaki in Niigata. I have also had the opportunity to report about similar initiatives in many other areas.

This is because I believe that “our future lies in local communities”. Build a vision from backcasting. Visualize the current structure of the area using system thinking. Measure

people's happiness levels and reflect this in policies. Build social consensus. Drive a project forward using a PDCA (Plan-Do-Check-Act) cycle – these are the sorts of contributions I have made over the past years. And while doing so my belief that “local economies are the key” has become stronger.

So I am studying about, promoting and using, tools, frameworks and examples that ensure that an area's local economy can be properly self-sustained. I will talk more about this at the sub-session.

To transition from a global economy that serves the 1%, to a local economy that works for the happiness of all people. I will continue to support and contribute to the work of local communities where we can build our future!

EDAHIRO JUNKO

2nd day B-2

is an environmental journalist and researcher whose publications include Beyond 'Eco': How to Make a Happy Future, and A way Out of the Energy Crisis. She is the founder and President of the Institute for Studies in Happiness, Economy and Society. She is also a professor at Tokyo City University, and the chief executive a non-profit group Japan for Sustainability.



From Global to Local, My Perspective

Ooe Tadaaki

40 years ago from now, economists such as Mr Yoshiro Tamanoi set up an informal group called the “Localism Research Discussion Group” and advocated for “localism.” This gained much attention as an “attempt to establish a viewpoint that transcended existing frameworks.” Mr. Tamanoi said that:

“Localism is when the people living in a community pursue their own cultural individuality and political/administrative autonomy, founded on economic independence, and while feeling a sense of unity with their communal society which is backed up by the nature, history and traditions of the land they live on.”

“To build, from within, an industry and culture that makes the most of the individuality of the community through the spontaneity and efforts of the residents who identify with the community.”

This theory embodies a clear criticism of globalism that aimed to catch up with the West by being “faster, bigger and more rational”. Chiikishugi (Localism), published in 1978, discusses important current day themes such as community medicine, community banks, organic farming as “practices of localism”.

Unfortunately, this way of thinking almost disappeared following the death of Mr. Tamanoi in 1985 and the rise of the bubble economy from 1986. However, when I see the ideas/actions/sensitivities of the youth of today who are making a return to the countryside, I strongly believe that localism is once again alive.

In the early 80s I worked with Mr. Tamanoi, in his later years, as an editor and we published the book Inochi to No no Ronri – Toshika to Sangyouka wo Koete (Life and the Theory of Agriculture – Going Beyond Urbanization and Industrialization). In there you will find what has been my starting point up until now.

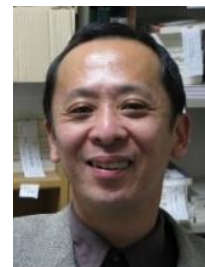
OOE TADAAKI

2nd day B-2

President of the publishing company “Commons” and journalist

He founded "Commons" as a company that aims to reexamine themes such as the environment, agriculture, food, Asia and autonomy. Its motto is to publish a message that is easy to understand and to propose new values about an alternative way of life.

As a Journalist he covers community development, the current state of agriculture in Japan, people for whom agriculture is a part of their life and a new concept of what is public, conducting many interviews throughout the country, from hilly rural areas to urban cities.



To the era of Economics of Happiness

KIM SEUNG-SU

As the Korean city that best preserves the value of Korean tradition, Jeonju has set its sights on leading the coming of a new era.

Jeonju also pledges to fulfill the following promises with the aim of realizing the ideals of the economics of happiness and economics for humanity movements.

First of all, we in Jeonju do not sacrifice human relationships or natural resources for the purpose of producing more and increasing our profits. Second, we are taking the initiative in shaping Jeonju into an eco-friendly city where people and nature coexist in harmony as well as a safe and humane welfare city. Third, we are working to create an economic system where the entire process, from production to distribution and consumption, takes place entirely at the local level. Fourth, we foster startup communities as a means of boosting the local economy with creative, communal energy. Last but not least, we put our innovative ideas for the sharing economy, local currency, and energy self-sufficiency into action, thereby creating new local values.

We hope to become a stepping stone toward the development of local economies in regions around the world. We are also doing our best to shift the current growth- and development-centered paradigm toward a more people-centric administrative system and serve as an ideal model of public-private partnership for realizing the ideals of the economics of happiness movement.

Jeonju is committed to becoming a landmark example for the global economics of happiness movement.

KIM SEUNG-SU

He started many positions after becoming the important post of Jeonju city and Jeollabuk-do province like the youngest director of foreign cooperation and vice-governor of official business.

He is noticed by his work on leading the city by setting people as a priority and holding municipal administration of "the city of humanity" by helping the poor politically and economically.

In ecological aspects, Jeonju city has led sustainable development policy for the last two decades in Korea and hosted the Economics of Happiness conference in 2015, 2016 and 2017. Mayor Kim have a powerful idea and culture mind. Many people said that his considerable and kindness humanity.





"Economics of Happiness" world forum 2017 in Tokyo

Sponsorship: Local Futures (UK, director: Helena Noberg-Hodge)

Economics of Happiness world forum organizing committee (Japan, director: Keibo Oiwa)

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