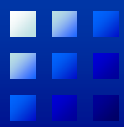


# Values/Practices to anchor Sustainable & Low carbon Development

Atsushi Watabe, IGES



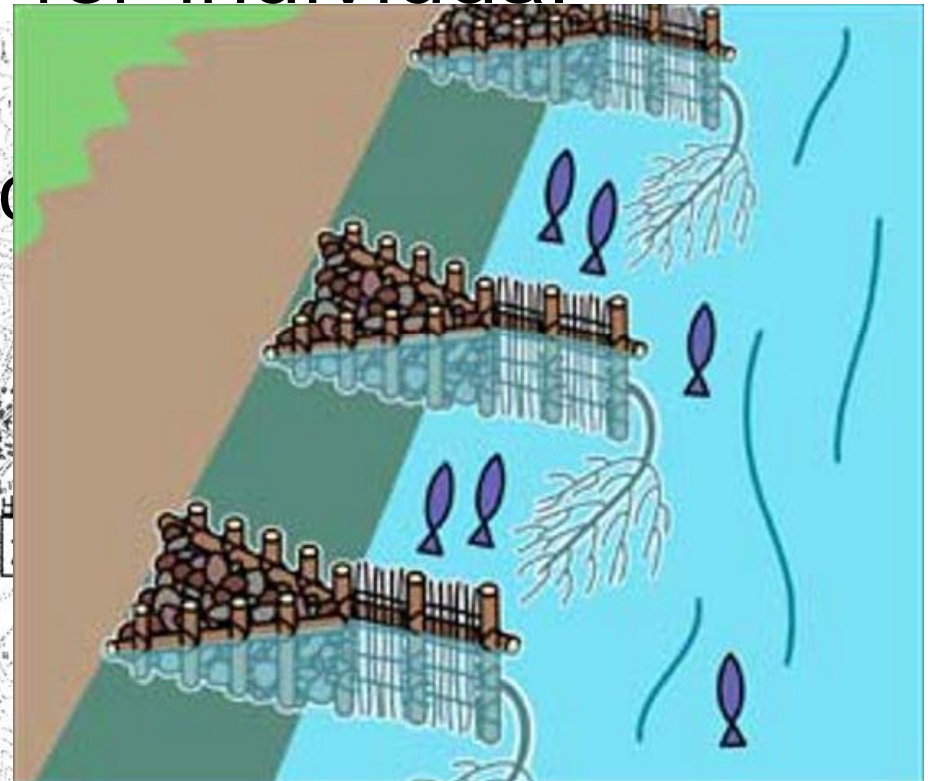
# SD & LCS with “what we have”

- Sustainable and Low Carbon paths are required for development in Asia
- New technologies/systems are discussed & imported
- Giving our eyes on what we have had
  - Advanced technologies/systems work when accepted/digested as local practices;
  - Asian people/community had “sustainable” lives with indigenous values/practices.



# SD & LCS with “what we have”

- Examples 1) *Kodo*, primitive salmon fishery in Japan
  - 9 hamlets divided river basin to fish.
  - Hamlet members bid for individual





# SD & LCS with “what we have”

- Examples 2) *Bansui*, time based water allocation and *Entou-bunsui*, circular tank division





# SD & LCS with “what we have”

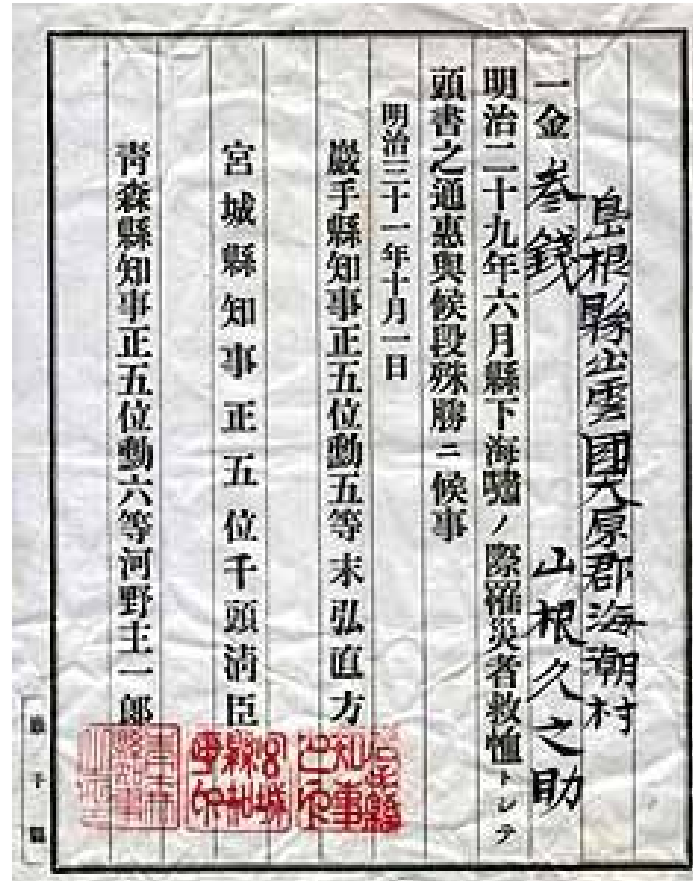
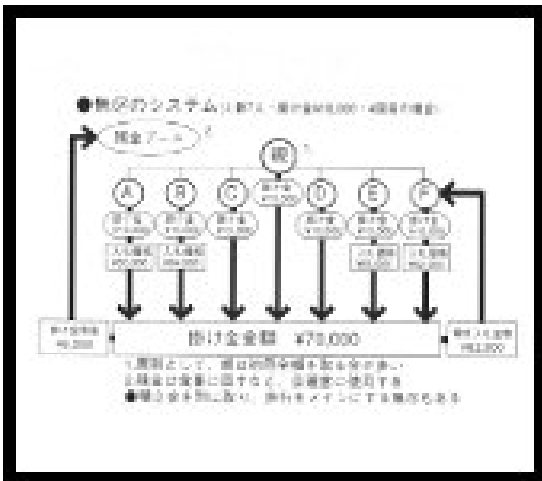
- Examples 3) *Yui*, labor exchange and *Gouryaku*, labor service





# SD & LCS with "what we have"

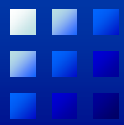
- Examples 4) *Kou*, groups for saving, funding, religious objectives etc...





# Learning “the traditional”

- Modernization/development damaged these practices and values
- Interpretation is necessary, to be applied to the current context:
  - Which of the essences of “sustainability” should/can be applied to modern lives;
  - What are the barriers for today’s people to live with these “values/practices”;
  - What kind of arrangements are required to re-activate them.

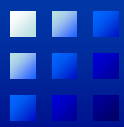


# Mottainai revaluated

- Dr. Wangari Muta Maathai
  - Founder of the Green Belt Movement (GBM);
  - Nobel Peace Prize winner (2004);
  - Vice environment minister of Kenya (as of 2005)
- Appraised *mottainai* and 3R movement since 2005
  - The Kyoto Protocol inauguration ceremony; UN women commission...
- GOJ utilized the chance to promote 3R

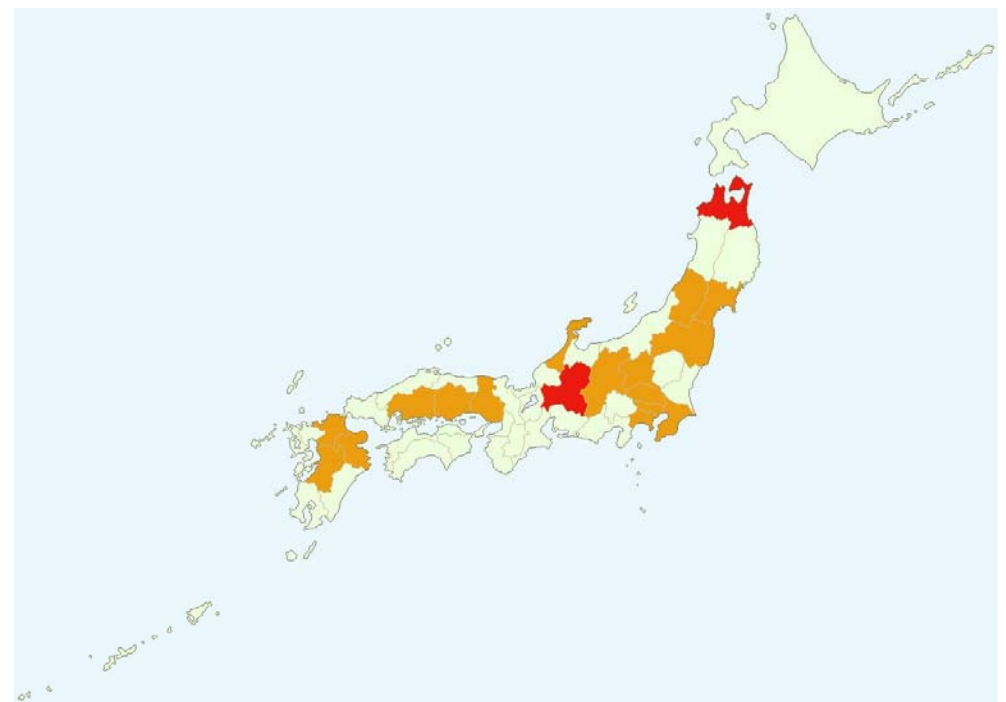


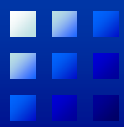




# *Mottainai* in policy

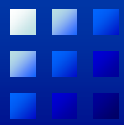
- Waste reduction program (Aomori pref.)
  - Reduced waste/capita from 1,160g (2006) to 1,000g (2009)
- CO2 reduction model households (Gifu pref.)
  - Average 6.3% reduction in 600 households.
- many other prefectures/cities
- School programs/courses





# *Mottainai*: what does it mean?

- When we feel *mottainai*:
  1. *Pointing out something is harmful/inconvenient to someone of noble rank;*
  2. *Feeling unworthy of kindness/evaluation from upper people;*
  3. ***Regretting wasted/under-utilized capacity or value of something.***
- *mottainai as an environmental ethic*  
*=simplified version of the 3<sup>rd</sup> meaning.*



# Questionnaire survey

- Asking people's understandings of, and behavior related to "values" to anchor low-carbon & sustainable development:
  - *Mottainai* (Japanese: regretting wastes);
  - *Phor-phiang* (Thai: sufficiency);
  - *Gotong-Royong* (Indonesian: mutual help).



# Considering the “values”

- *Mottainai*

Situations	S/LC	Norms
1) Use public transport to go where one can either go by public transport or personal vehicles.	Pro	a. Something that is still of value should not be wasted (better resource efficiency)
2) Finish up consumable supplies.	Pro	
3) Turn down the light of an empty room.	Pro	b. Producing and using something beyond necessity should be avoided. (avoiding excess production & consumption)
4) Avoid purchasing unnecessary amount of consumable supplies.	Pro	
5) Devote free times to working or learning.	Neutral	c. Time should not be wasted (diligence, better productivity)
6) Transfer a good that one does not use to someone who will utilize.	Pro	
7) Arrange so as someone (including oneself) is assigned a job equivalent to his/her capacity.	Neutral	d. Capacity of something or someone should be best utilized (diligence, right person in right place)



# Considering the “values”

- *Phor-phiang* (or sense of sufficiency in general)

Situations	S/LC	Norms
1) Avoid increasing production or market share more than the level required to run a company.	Pro	a. It is not good to pursue production or share infinitely (limiting production)
2) Avoid producing goods or services more than those can be sold.	Pro	
3) Avoid purchasing unnecessary amount of consumable supplies.	Pro	b. It is good to feel sufficient at proper quantity below maximum. (Sense of sufficiency at limited quantity)
4) Avoid pursuing income higher than the level necessary to sustain family's life.	Neutral	
5) Avoid replacing goods/utensils with new one until the current one becomes out of order.	Pro	c. It is good to feel sufficient at proper quality below best (sense of sufficiency at limited quality)
6) Avoid purchasing luxury goods.	Neutral	
7) Take occasional breaks and avoid incessant work.	Neutral	d. It is not good to pursue best productivity or efficiency infinitely. (sense of sufficiency at limited level of optimization)



# Considering the “values”

- *Gotong-royong* (or mutual help/reciprocity)

Situations	S/LC	Norms
1) Participate in the collaborative work requiring manpower such as harvest or general clean-up.	Neutral	a. Burdens should be shared (joint burdening of cost)
2) Share the harvest with others.	Pro	b. Benefits or fruits should be shared. (sharing benefits)
3) Share the purchased goods with others.	Pro	
4) Help someone in trouble with sickness.	Neutral	c. We should support someone in trouble (joint risk management)
5) Participate in joint savings of money or foods.	Neutral	
6) Avoid purchasing goods that contaminates water, air, or soil during production.	Pro	d. We should avoid to do things that annoy others. (control of passed-on costs)
7) Put away goods or wealth to next generation.	Neutral	



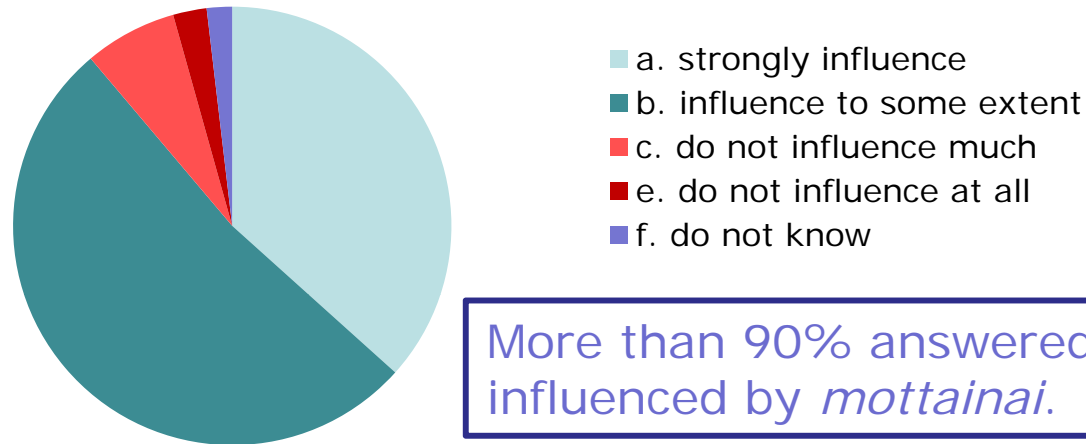
# Topics/questions

- [Section 1] Meanings & occasions related to the key values
- [Section 2] Behavior at occasions where values may (not) influence
- Values embedded in questions:  
*mottainai, phor-phiang, gotong royong*
- 3 countries, 2 locations each (urban/rural)
- 200 samples/location (400/country)

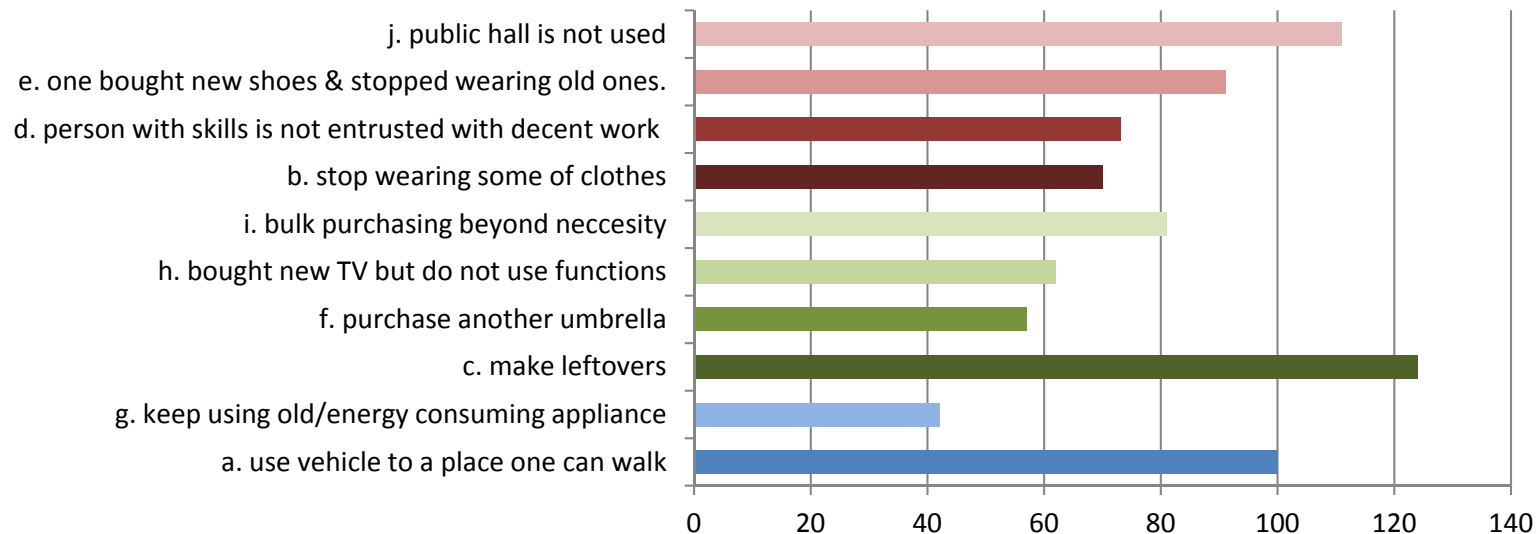


# Some of initial findings (Japan)

- 1) *mottainai*



More than 90% answered they are influenced by *mottainai*.



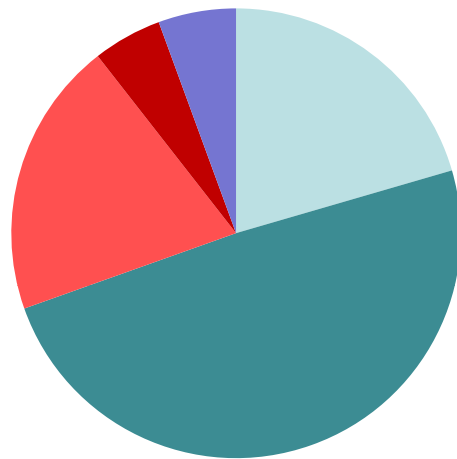
Awareness of sub-norms in *mottainai* are balanced.





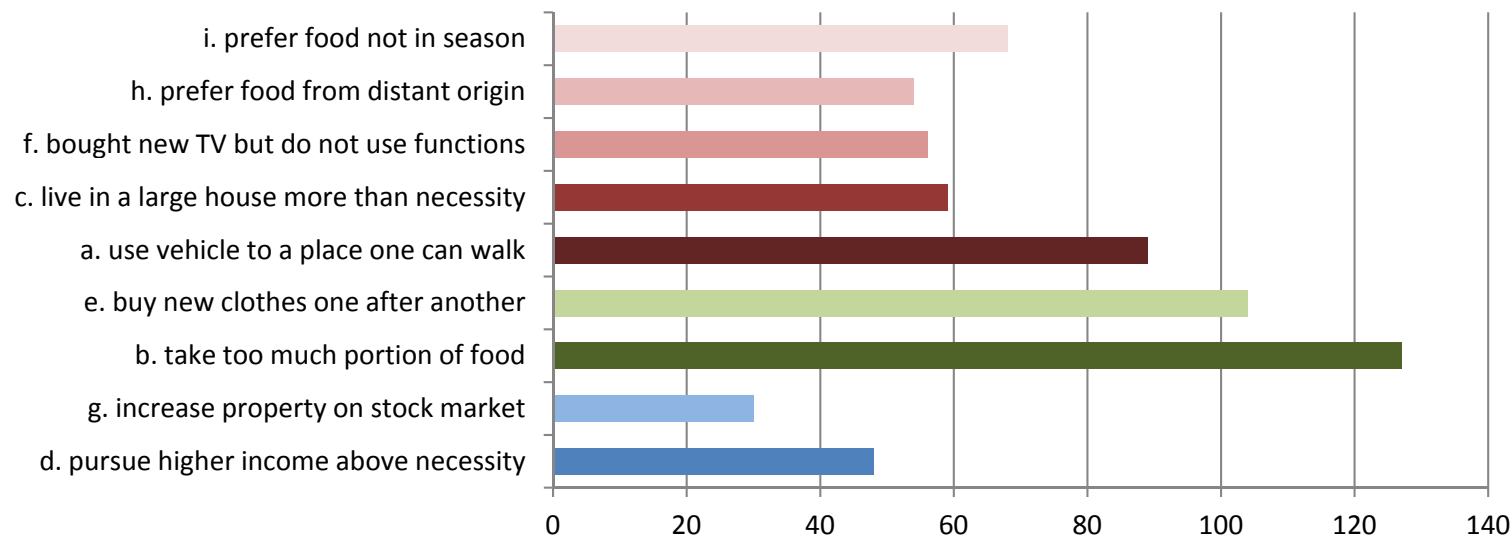
# Some of initial findings (Japan)

- 2) “*Taru-wo-shiru*” (*phor phiang*)



- a. strongly influence
- b. influence to some extent
- c. do not influence much
- e. do not influence at all
- f. do not know

Majority think they are influenced by *taru-wo-shiru*

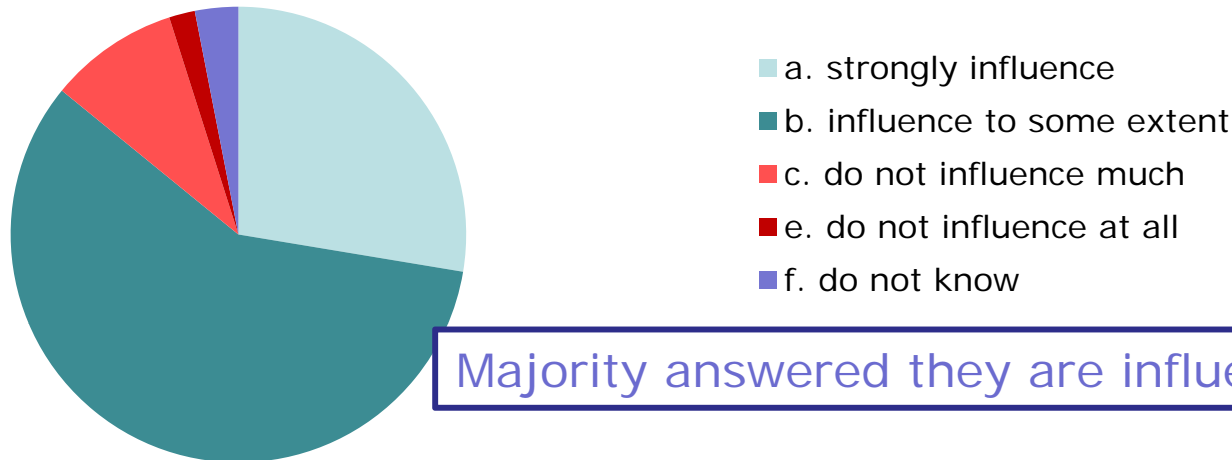


Awareness of sub-norms in *taru-wo-shiru* are centered on quantity issues.

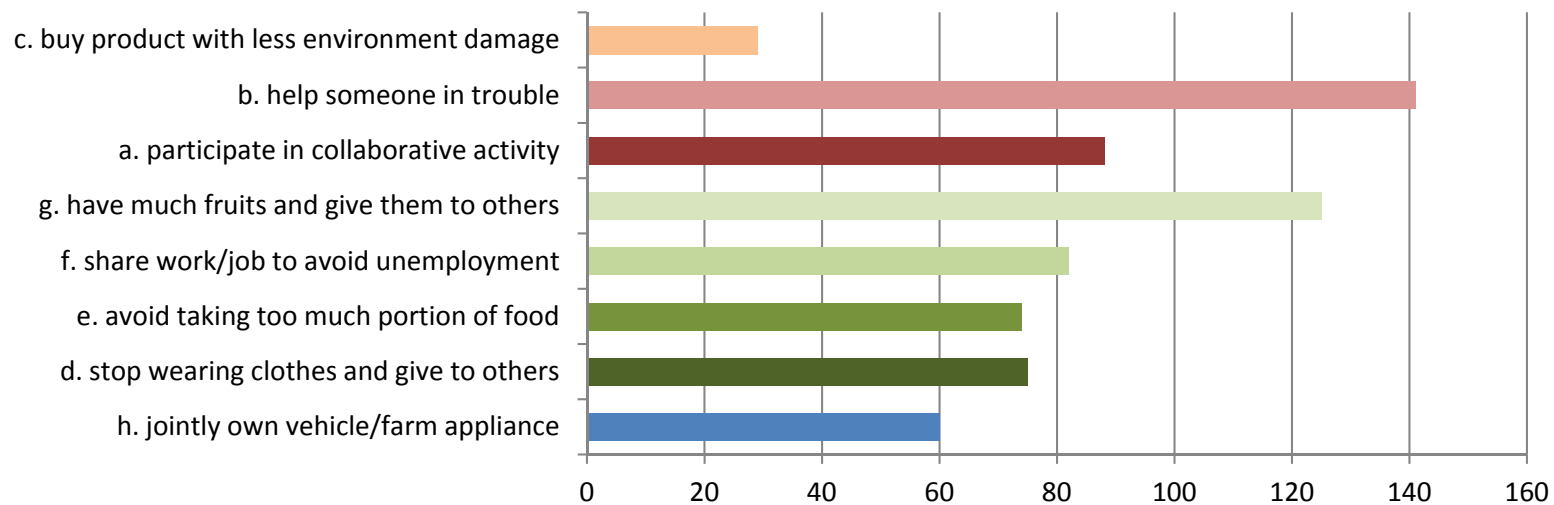


# Some of initial findings (Japan)

- 3) "Otagai-sama" (gotong-royong)



Majority answered they are influenced by *otagai-sama*.



Awareness of sub norms in *otagai sama* spread in share cost; share benefit; helping.

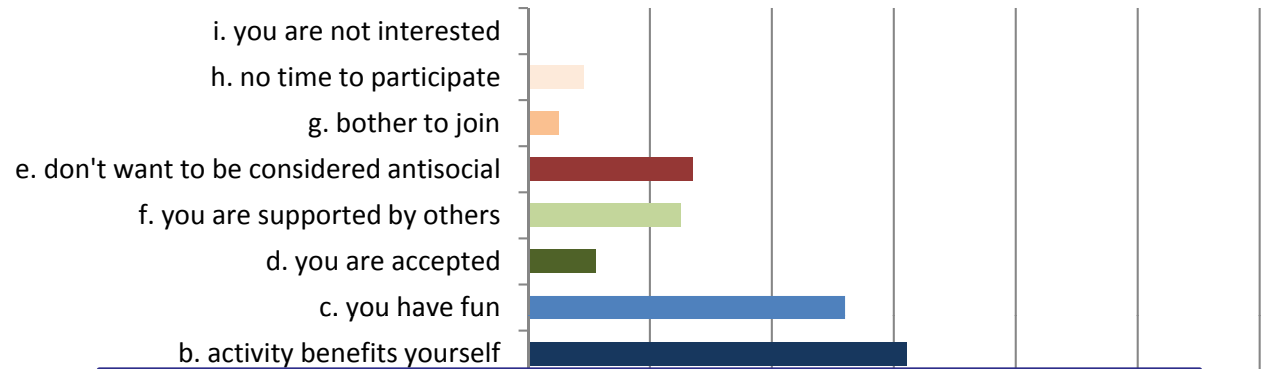
Values" are not limited to the "original" society.



# Some of initial findings (Japan)

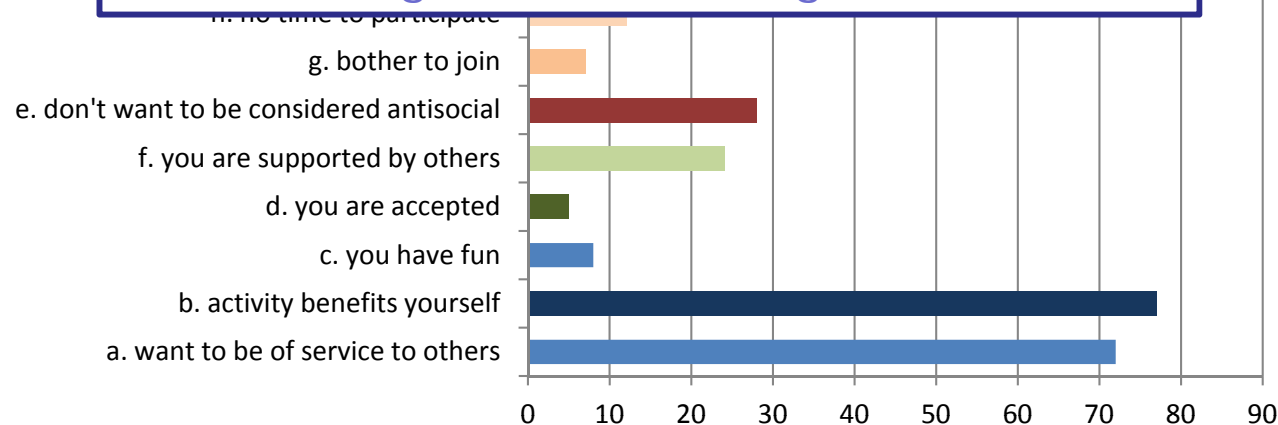
- 3) "Otagai-sama" (gotong-royong, continued)

Reasons for (not) participating collaborative activities



9-11% participate because they "don't want to be considered antisocial" ...motivated by "no troubling others" thinking.

Reasons for (not) participating joint saving of money



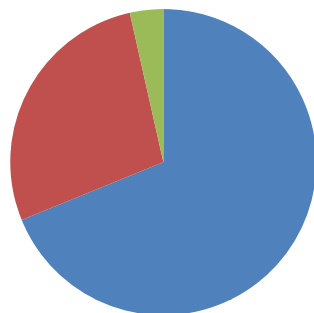
To agree with a value is one thing, to act is another



# Some of initial findings (Thailand)

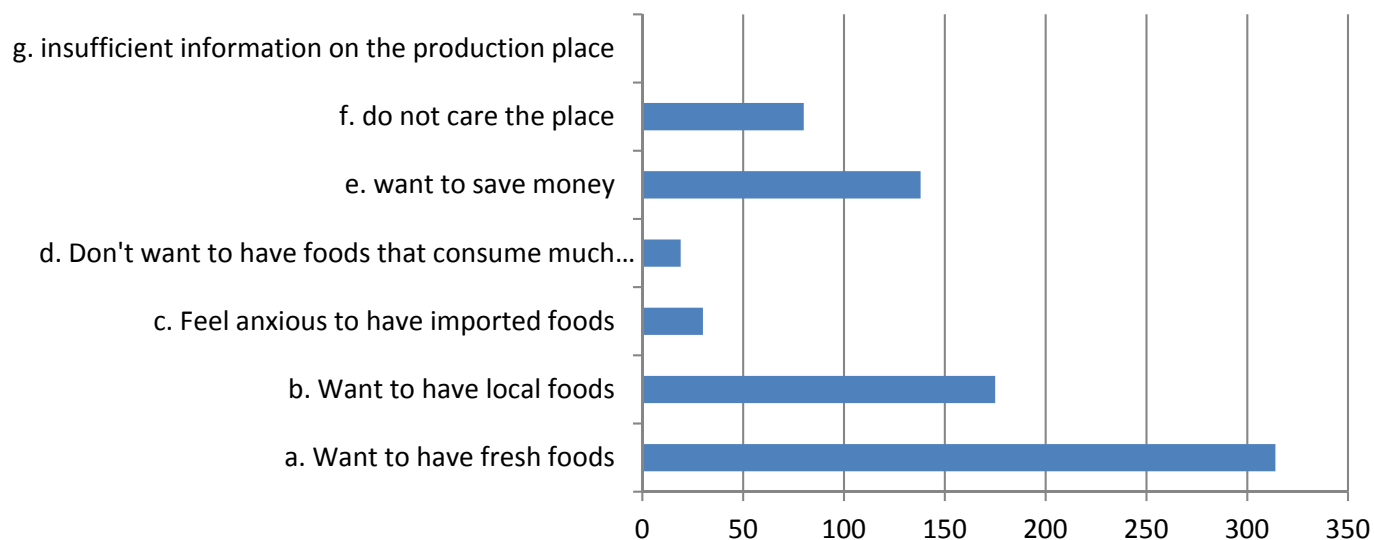
- *Phor-phiang* related behavior

Do you prefer to buy foods caught/produced in/near local area?

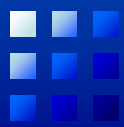


- a. Prefer foods caught/produced in/near local area.
- b. Buy without caring the production place.
- c. No idea

Reasons for (not) preferring locally caught/produced foods



Multiple “values” complementarily support behavior



# Considering the “values”

- **Systems/relations of values** rather than dictionary meaning of “the traditional value” is important to effectively revitalize/facilitate them toward sustainable & low carbon society.

