

# LIST OF PHOTOGRAPHS

The photographs in the front and back covers and section breakers of this publication are taken from a set that was exhibited in the “Canopy Room” during the 2nd Asia-Pacific Forestry Week held in Beijing, China in November 2011 supported by the Food and Agriculture Organization, United Nations.

The photo exhibit was titled “Caring for Land, Caring for People: The harsh realities of people’s lives and forests in Asia”. The exhibit consisted of 50 selected photographs taken by Pedro Walpole in Asia over the past ten years. These were taken in the process of listening to the stories of people and the forest and where their future lies.

Four themes guided the visual presentation: local values and local management; people at the bottom still squeezed; green economy, but where are we innovating?; and climate change and adaptation. The photos and stories depicted the challenges of community life that are common throughout Asia.

For this publication, photos were selected to represent an Asian experience with ecology. These show challenges of that we are faced with in our relationship with ecology, as well as the occasions of healing and reconciliation. They remind us that the environment is our source of life and meaning and the context for many of our relationships and traditions whether we live near or far from the forest.

## COVER

**Morning Light.** The gentle clear light streaks through a young forest (kagulangan) that has been regenerated on an old log deck in Bukidnon by the youth of the area.

## **BACK COVER**

**Fodder and Forage.** Animal husbandry and finding fodder and forage is a daily demand on the community and forests of India.

**Smoke Stack.** A young man from Yunnan, China harvests and dry his tobacco leaves, keeping the stalks as a source of fuel.

**Divine Nature.** Decisions on the management of the local forest often rest with those who takes care of the Shinto shrine in Japan. This gives a integral sense of the relationship of the people and environment as always one with the sacred.

**A Dowry Package.** Generations of Gujjar living in Rajaji National Park in the Shivalik Range in the Himalayan foothills (India) are the offspring of early migrants who came as part of the dowry of a princess of Nahan nearly 200 years ago. The area is presently known as the Himachal Pradesh. The Gujjar communities pastor their buffalo and goats, spending autumn (October to April) in the shivaliks and summer and rainy seasons (May to September) in the alpine meadows of the Himalayas. With over 13,000 livestock moving along the watercourse this has affected the water quality and vegetation and a compromise is needed for a sustainable management of the environment. Fearing displacement in an area that is largely Hindu, they now hope for better laws and recognition for their role as guardians of the forests.

## **SECTION COVERS**

### **Healing a Broken World**

The work of healing and reconciliation is collaborative engagement. Forestry officials in North Viet Nam discuss with villagers a forest map developed with the community in Cao Bang, drawing on their inventories of biodiversity and indigenous knowledge.

### **Signs of Healing in the Time of Ecology**

The history of logging has left its mark on upland areas. The prospect of mining creates a feeling of insecurity for many upland communities and results in much division. The youth of Bendum in Northern Mindanao, Philippines are a sign of hope and healing for the future as they learn how to engage society and care for their environment.

## **Ignatian Advocacy Network**

A sacred grove of the Adivasi is left uncut- protected - above the Jharkhand coalmines. The letter of the law may be followed but the grove is evidently undermined and water and soil will quickly drain out in the coming years. What is development for some that desecrates the life of others? Has human development not advanced since the industrial age? It is critical to engage in these poor and marginalized areas else they be completely forgotten.

## **Ecojesuit**

Energy is a burning issue for the global community as it seeks greater efficiency and cleaner options. Community charcoal making is a practice that over 1.7 million Asians depend on for energy and heat. Projections from the International Energy Agency indicate the number of people relying on them will still increase by 2030 even if gradual shifts to other sources of energy are already occurring.

## **Our Environmental Way of Proceeding**

The local Vietnamese value limestone forests beyond their beauty and biodiversity. Housewives of the Nung An culture engage daily with their forests as important sources of fuelwood and medicines.

## **Asia Pacific Strategy**

As we seek to move forward, we must ensure that we do not forget the lessons of the past. In 2004 communities in Eastern Luzon, Philippines rebuild their home in areas where massive debris floods from heavy rains swept clean the banks of any forest and habitation. Long term planning calls for adaptation and placing of people in the environment where there is least risk from such climatological events.

## **Fact Sheets**

A forest begins to die in the Kalibumi Dam, Irian Jaya, Papua where the water is used by coastal communities for irrigation and domestic needs. It is critical to understand the impact of tapping such ecological services and to seek justice for all, getting the balance between upland and the lowland communities and sustaining the natural systems of the area.