

Sangsaeng

Living Together Helping Each Other

Renewing Our Commitment through Revision of 1974 Recommendation



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EDITOR'S NOTE



Living in this increasingly interdependent and complex world of globalisation, we are facing increasing global challenges such as the climate crisis, widening inequality, an increase in hate speech, and racial discrimination. Every day, we find a greater need to learn to live together in a peaceful and sustainable way.

Next year will mark the 50th anniversary of the UNESCO 1974 Recommendation concerning Education

for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (the "1974 Recommendation").

Written and endorsed during the era of the Cold War, the 1974 Recommendation encapsulated UNESCO's mandate "to build the defences of peace in the minds of men and women" through education.

As the Recommendation has no legally binding power, it is not difficult to find educators with sceptical views on its effectiveness. However, it is the only international normative instrument that brings together and articulates the pivotal role of education in contributing to peace, international understanding, human rights, and fundamental freedoms. Moreover, it provides a solid institutional foundation for promoting Education for International Understanding (EIU) and Global Citizenship Education (GCED) around the globe. Because it is also the very mission of the Asia-Pacific Centre of Education for International Understanding (APCEIU), the Recommendation has a special meaning for APCEIU as well.

After nearly 50 years, UNESCO is revising the 1974 Recommendation. The primary purpose of this revision is to ensure the sustained relevance of the Recommendation within the evolving global and educational landscape in the face of contemporary and future threats to peace. Furthermore, it is to enhance the alignment of the Recommendation with the goals of the 2030 Agenda for Sustainable Development.

One of the notable features of the revised Recommendation is the reflection of the inclusive concept of global citizenship as one of the most essential principles of the contemporary era.

Recognising the significance of the revision, *SangSaeng* No. 60 focuses on the topic under the title "Renewing Our Commitment through Revision of the 1974 Recommendation" to delve into the intrinsic value and significance underpinning the revision of this normative instrument.

The articles in this No. 60 will provide our readers with insights on some questions about the 1974 Recommendation and its revision, such as "Why do we need such an instrument and revise it? What is the Recommendation about? How could we effectively translate the commitment into reality?"

I am especially pleased to share with our readers two Special Column articles by distinguished scholars of peace education. In the first article titled "Peace Educators Reflect on the 1974 Recommendation," Betty Reardon and Tony Jenkins recall the time and process for drafting the 1974 Recommendation during the Cold War period. With a strong sense of crisis, they call for strengthened collaboration between the interstate system and global civil society and the translation of the statements into actual curriculum and pedagogy.

In the next column titled "Renewing Our Commitment to Build a Culture of Peace through Education," Toh Swee-Hin emphasises the importance of a people-centred perspective of the world to give life to the words of the 1974 Recommendation.

The Focus section contributors share their insights on the questions above based upon their own experiences as a schoolteacher in Mexico, president of a teacher education institution in the Philippines, a curriculum expert in Uganda, and a civil society member in Finland. Other stories will also provide insights on how to implement the Recommendation through examples of practices for promoting GCED in different regions of the world.

The contributors alike point out that the core ideas and visions in the 1974 Recommendation are still valid almost five decades later. I sincerely hope that this edition will provide another opportunity for our readers to renew their own commitment to building a more peaceful and sustainable future through education.

Thank you.

Yangsook Lee

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SangSaeng [상생], a Korean word with Chinese roots, is composed of two characters: *Sang* [相], meaning "mutual" [each other] and *Saeng* [生], meaning "life." Put together, they mean "living together," "helping each other," which is our vision for the Asia-Pacific region. *SangSaeng* [相生] aims to be a forum for constructive discussion of issues, methods and experiences in the area of Education for International Understanding and Global Citizenship Education.

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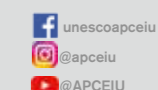
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PEACE EDUCATORS REFLECT ON REVISION OF 1974 RECOMMENDATION

By **Betty Reardon** (Founder of Peace Education Center and Peace Education Graduate Degree Program at Teachers College, Columbia University, USA) and **Tony Jenkins** (Assistant Professor of Justice and Peace Studies at Georgetown University, USA)



△ Peace symbol drawn on a poster by a group of students.

In this brief exchange, Betty Reardon and Tony Jenkins share reflections on the second draft revision of UNESCO's 1974 Recommendation, and address the future of peace education from the perspective of those practitioners now active in global civil society. They begin by assessing the limitations and possibilities of the revised Recommendation.

What do you see as the possibilities and limitations of the revised 1974 Recommendation?

BETTY Let me start with a comment on the original Recommendation and the historical context in which it emerged. Those working in the early stages of transnational cooperation in peace education were happy to see its adoption. While its substance was state-centred and we saw our work within the context of emerging global civil society, it provided legitimation for all efforts to make education an instrument of peace.

A multistate document negotiated at the height of the Cold War, with educators from the United States and the Soviet Union in the lead. It was a tribute to the capacity of educators to work across conflict lines within the framework of their common interest in educating for peace. Indeed, UNESCO standards and norms such as the Recommendation were an important basis for my and my colleague's collaboration with our Soviet counterparts a decade later when we elaborated together a framework for cooperative and ecological education (see "Learning Peace: The Promise of Ecological and Cooperative Education").

During the 1960s and 1970s, there were many significant initiatives for peace that were influencing peace education practice, some of which are now celebrating significant anniversaries, including Pope John XXIII's encyclical "Pacem in Terris," which is still one of the most comprehensive peace documents available to us.

These possibilities still exist, but we must see them and seize them. How can we reach out to the contemporary challenger of many of the nations participating in this revision, the People's Republic of China? As our North American and

Soviet collaborations were not easy, this will not be an easy task to achieve, but our experience indicates that it is likely and essentially achievable.

Another possible opportunity is to be seen in one of the issues that was the basis for US-Soviet collaboration, then conceptualised as environmental degradation that we approached pedagogically through ecological thinking, still appropriate to addressing the climate crisis commonly faced by all nations.

TONY Having this historical context of the drafting of the 1974 Recommendation, in reference to present existential threats, helps bring awareness to the significance of the political process. While agreement upon normative principles for peace education is the visible outcome, the collaborative learning processes through which these principles were derived created a space for transnational dialogue to emerge that may have contributed to a reframing of US-Soviet relations among educators from Cold War obstacles towards collaborations on shared concerns of ecological security. It also brokered a conversation at the level of civil society actors, whose knowledge and experiences of the conditions and impacts of Cold War policy were more acutely experienced. The potential for similar collaboration existed within this revision process, but it has yet to be seen if it will bear fruit.

As a contributor to the revision process (authoring the technical note on "New Understandings of Education's Contributions to Peace"), I've focused more specifically on the possibilities the revised Recommendation offers in terms of normative guidance for 21st century peace education. Most importantly, the scope, aims, and guiding principles of education articulated emphasise a transformative and pedagogical approach. While the primary audiences of these recommendations are state actors, the expression of these normative principles establishes precedent from which national and transnational civil society actors can take action. The revision also calls attention to cooperation between the formal and nonformal sectors in education for peace, the necessity of which Betty alludes to.

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We should not just make normative statements but translate these statements into actual curricula and pedagogy to educate students for responsible global citizenship.

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Youth climate action



△ Melbourne, Australia, May 21, 2021. Student protesters striking for climate change action.



△ Yogyakarta, Indonesia, Sep 20, 2019. Environmental activists take peaceful actions.



△ Brussels, Belgium, January 31, 2019. High school and university students stage a protest against the climate policies of the Belgian government.

What do you see as the most imminent threats and challenges to peace and peace education?

BETTY We now face unprecedented threats to the survival of the planet and human civilization. Imminent climate collapse, the threat of nuclear warfare posed by the war in Ukraine, and the insidious rise of authoritarianism, militarism and gender repression challenge peace education as never before and should inform the substance of our practise. All nations, including China, are equally threatened. Are these threats not the basis for the essential collaboration in this decade that was achieved in 1974? As the document has been a legitimating instrument for our practise in the years since then, we hope that this revision will also so serve us.

TONY I fully agree with Betty's assessment. While some of these threats are not explicitly addressed in the revision, the opportunities for collaboration could be further developed to address them.

Beyond inviting member states to develop frameworks and action plans in accordance with the Recommendation, how might we engage in ongoing cooperation between governments and global civil society to address current and yet to emerge global threats through education?

I also see, as a major concern, the threats posed by the enduring legacies of colonialism, which manifest in curricula and teaching as a form of epistemic violence, and neocolonialism, which is a major social and political impediment to equitable sustainable development and to authentically democratic international cooperation, a fundamental premise of the Recommendation.

What are the pathways forward, and what might be the role of civil society educators?

BETTY Collaboration between global civil society and the interstate system, as represented by UNESCO, is the most significant pathway forward. Civil society has become the most significant actor in addressing the lethal challenges and other issues facing the global community. Especially



△ Betty Reardon, Janet Gerson, and Tony Jenkins at the DMZ during the 2003 International Institute on Peace Education held in Seoul, Republic of Korea, and hosted by APCEIU.

important are global youth movements, particularly their climate actions. They are well informed and put forth practical potential solutions for the world they will inherit. The young must be included more fully in the formulation of any educational responses to these and other issues that are of concern to UNESCO and the entire field of peace education.

It is clear that state authority can no longer restrain global civil society. It is incrementally becoming a significant influence on the interstate system. Collaboration among globally minded staff of intergovernmental organisations and agents of civil society is essential to the survival of the entire global community. Education, formal and nonformal, could consider how we might advance this collaboration.

Peace education should become more actively involved in this collaboration and more responsible for integrating the substance of these threats into teaching practice.

We should not just make normative statements as we do in this exchange but translate these statements into actual curricula and pedagogy to educate students for responsible global citizenship, becoming constructive members of global civil society, the only arena in which global citizenship can now be practised.

TONY Such collaborations are vital for the possibility of addressing global threats to peace. Long ago, I learned from my mentor that peace education is a future-oriented project. While we must critically examine and address present and past legacies of violence, we also must capacitate learners with active tools and training in the skills of global citizenship, empowering them to be agents of change.

The capacity to envision preferred futures is often stymied by existing structures and processes that serve to maintain the status quo. In many circumstances, the transformative pedagogical vision

of education at the heart of the revised Recommendation may appear to threaten the authority of the state. As such, it is vital that we continue to consider and emphasise the critical roles and essential collaborations among formal and nonformal educators, and interstate and global civil society actors in nurturing social and cultural transformation. 🏛️

Betty A. Reardon is a founder of contemporary peace education who has contributed to the development of the field in theory and practice. She has also made many contributions to the institutional development of peace education.

Tony Jenkins is an Assistant Professor of Justice and Peace Studies at Georgetown University. He is also the Managing Director of the International Institute on Peace Education and the Coordinator of the Global Campaign for Peace Education.

RENEWING OUR COMMITMENT TO BUILD A CULTURE OF PEACE THROUGH EDUCATION

By Toh Swee-Hin (Professor Emeritus, University of Alberta, Laureate, UNESCO Prize for Peace Education (2000))



△ Area of Zhytomyr Opulis, Ukraine devastated by the Russian bombers.

The vision that underpins the 1974 UNESCO Recommendation concerning Education for International Understanding, Cooperation, and Peace and Education relating to Human Rights and Fundamental Freedoms ("the 1974 Recommendation") reminds the global community that peace is integrally connected to the values, principles and practices of international and intercultural understanding and cooperation, non-violent resolution of conflict, human rights, social justice and equality, non-discrimination, non-racism and environmental care.

Furthermore, the principles of the 1974 Recommendation have continued to be infused into many other UNESCO and United Nations declarations. Essentially, the 1974 Recommendation and later declarations express inspiring visions of how to foster well-being, justice, and harmonious and sustainable relationships with each other and all other species of the planet.

Resolving Crises: Old and New

During the five decades since the Recommendation was adopted, the world has become more industrialised, economically globalised, technologically advanced, and populated. Yet, the problems facing humanity in 1974 have persisted and even escalated into crises. Hence, core ideas in the vision articulated in the Recommendation are still very relevant for guiding the educational policies of nations, albeit requiring a more elaborate and complex analysis of the root causes of those problems and proposals for strategies to resolve them, as well as responding to new dimensions and crises of planetary life and existence.

But visions need to be fulfilled by mindful and consistent action and practise, informed by a clear understanding of the whats, whys and hows of transforming visions into desired realities. To give life to the words of the 1974 Recommendation and its forthcoming revised statement, may I suggest the initial need to see the world through the eyes and visions of our sisters and brothers worldwide?

Dismantling Wars and Militarization

Do we feel the pain, suffering, trauma,



△ Toh Swee-Hin at the entrance of the Korea DMZ Peace Life Valley in Inje, Republic of Korea, during the Asia-Pacific Training Workshop on EIU.

and fear in the eyes of countless children, women and men hurting or dying in the midst of bombs, missiles and gunfire as cycles of armed conflicts, wars and interventions continue to rage, inter alia most recently in Ukraine, Sudan, Yemen, the Democratic Republic of Congo and Myanmar?

Do we heed the Recommendation's rejection of "international relations based on the use of force and towards measures of international cooperation likely to help solve them" and its call for disarmament education? When wars begin, are they allowed to become endless, or are there sincere efforts to negotiate peace settlements?

Are we facing the terrible dangers of a new Cold War that is pushing humanity and our planet to the edge of nuclear destruction, as the latest Doomsday Clock is warning? Can we see the day when all nuclear and other weapons of mass destruction have been abolished? Can we dare to envision a world where, rather than the production and sales of conventional weapons, which reached a massive sum of \$2.2 billion in 2022, national resources are instead spent on meeting the basic needs and rights of all people?

Global-Local Inequalities and Injustices

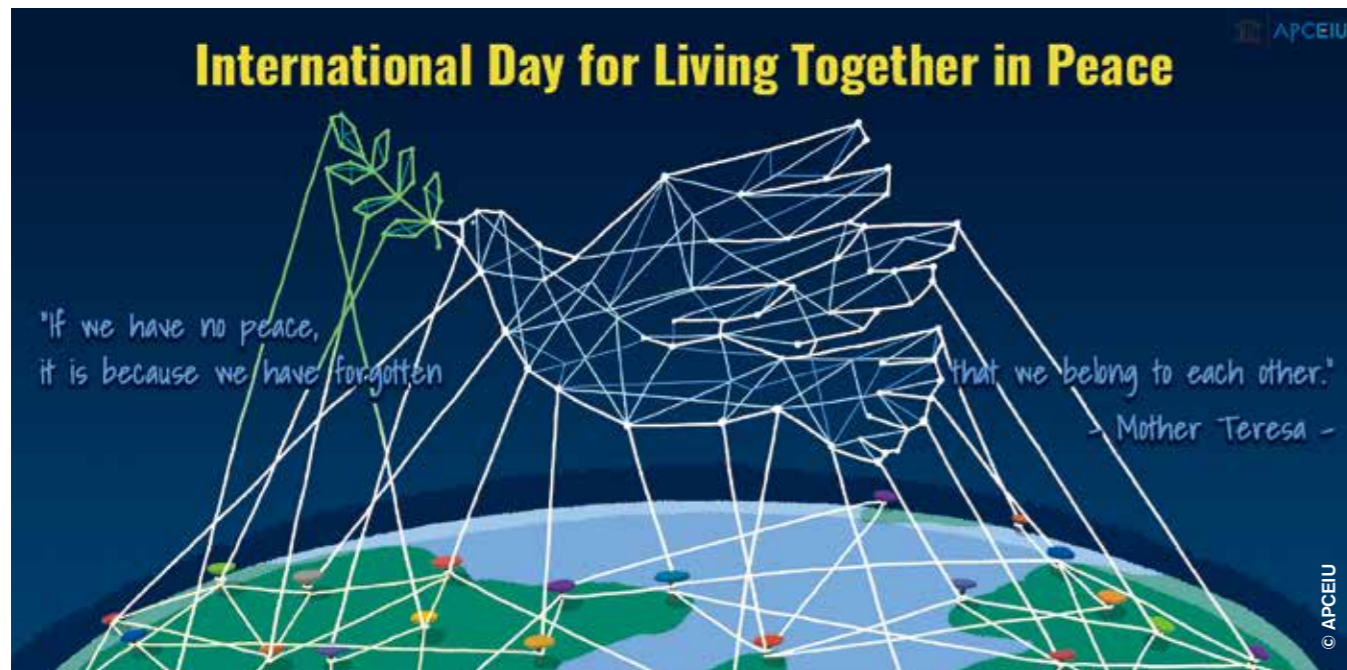
On the one hand, do we see the visions of wealthier people, whether in global north or south societies, enjoying the privileges

of over-consumerist lifestyles, while on the other hand, are we moved by the visions of the marginalised billions who endure harsh and exploited labour and suffer hunger, malnutrition and a lack of other basic needs?

As the United Nations Secretary General Antonio Guterres recently said, while we may be "all in the same boat ... floating on the same sea, it is clear that some of us are in super yachts while others are clinging to floating debris."

In its 2021 report, "Overcoming Inequalities: Towards a New Eco-social Contract," the United Nations Research Institute for Social Development (UNRISD) asserted that "inequalities are at the heart of today's greatest development challenges, obstructing poverty reduction, the realisation of human rights and sustainable development. Elite capture of economic and political powers both catalyses and reinforces inequalities in a vicious cycle, undermining social, environmental and economic sustainability, and fuelling poverty."

Do we truly feel compassion and outrage that these inequalities and injustices are still the tragic fact of life today? Already in 1974, the Recommendation emphasised that "economic growth and social development" should promote social justice. The international development non-government organisation Oxfam has provided annual data to show the widening global rich-poor inequality crisis fuelled by transnational corporations



△ International Day of Peace poster.

and the “super-rich”, and has proposed “An Economy for the 99%.”

Transforming Globalization and Development

As the dominant paradigms of development and globalisation continue to maximise economic growth and profits at the expense of genuine happiness and the well-being of humanity and our planet, are the visions of marginalised farmers, fisher folk, women and child labourers somehow much less respected, less valued, or less human? When indigenous peoples share their profound visions and wisdom and the deep pain of losing their ancestral lands and cultures to the power of narrow economic interests, do they not deserve justice and solidarity?

Over the past 40 years of educating for a culture of peace, a framework of educating for global-local justice has challenged learners and educators to contrast the dominant paradigm of development and globalisation with an alternative people-centred paradigm based on the principles of **P**articipatory, **E**quitable, **A**ppropriate (in values and technology), **C**ritical empowerment and **E**cological sustainability.

Promoting Human Rights and Intercultural Respect

Despite the many conventions and declarations on all civil, political, economic and social rights, are we moved to protect and defend the human rights of all people worldwide? Do we see the visions of pain from discrimination, violence and injustice still being suffered by women, girls and other gender identities, as well as by people who experience systemic racism, hate crimes, and all other forms of cultural and religious discrimination?

Why are some leaders and citizens able to look away from the desperate visions of migrants and refugees struggling to flee from conflicts and human rights violations through land or over treacherous seas? Do we not also express our outrage at how, amidst the ravages of the COVID-19 pandemic, the selfish practise of vaccine nationalism has accentuated global and national health inequalities?

Closing the Digital Divide

In present times, we do see the exponential expansion of the digital revolution. But is this vision of a digitally connected world not inherently marked by a devastating learning gap between the richer and

poorer sectors of society?

While information technology and social media have helped to facilitate learning, communications and social action for peacebuilding, we must dismantle their use to promote violence, discrimination, hatred, gender inequality and anti-democratic surveillance by governments. A peaceful world needs to practise the vision of participatory democracy. But are we not seeing the dangers of rising authoritarian populism around the world and the diminishing freedoms and human rights?

Climate Justice and Acton

Increasingly, the visions and daily lives of many people and communities worldwide are filled with the suffering and destruction of human-made disasters that have accentuated climate change. The Intergovernmental Panel on Climate Change’s (IPCC) Sixth Assessment Report (AR6) in March 2023 grimly concluded that “there is a rapidly closing window of opportunity to secure a liveable and sustainable future for all.”

This climate crisis must be urgently addressed by collaborative climate action if humanity and our planet are to survive into a future that is truly sustainable. But climate action must also promote



△ Participants of the Asia-Pacific Training Workshop on EIU during a reflection session at APCEIU in 2019.

climate justice, where there must be no “green washing,” and COP Summits must go beyond the voluntary reduction of greenhouse gas emissions and transcend the dominant paradigm of profit maximising and unsustainable development and globalisation towards a paradigm of people and earth-centred development, ethical sharing and globalisation for the common good.

Active GCED for a Culture of Peace

But if these are the painful visions of so many human beings, and indeed of other species and all the parts of Mother Earth, it is nonetheless vital to acknowledge that many people and communities are not passively accepting them as inevitable.

At the grassroots, marginalised communities, together with NGOs and civil society groups or movements, are challenging unjust relationships and structures to build economic, social and cultural democracy. Some global north citizens are also engaging in solidarity action for global-local justice and voluntary simplicity.

We also need to be inspired by the courage, commitment, and solidarity of the youth, most notably in climate action and justice campaigns. In recent

years, initiated and led by UNESCO and UNESCO institutes, notably the Asia-Pacific Centre of Education for International Understanding (APCEIU), initiatives for Global Citizenship Education have resonated loudly, calling on all educational systems to foster active citizens with values, knowledge and critical understanding to build a culture of peace.

Moving Minds, Hearts, Hands and Spirit

These active global and local citizens deeply cherish visions that proclaim loudly that another world is possible. But we must also rethink how we educate at all levels, including formal, non-formal, informal and lifelong learning.

As the Brazilian educator Paulo Freire affirmed, education cannot be “banking” on goals and strategies. Education is not just about knowing or cognition; it is also about social and emotional learning or feeling. Crucially, it integrally fosters a commitment to engage in urgent personal and social action to build a culture of peace.

Furthermore, transformative education has advocated 21st century skills and competencies. While such competencies can help “glocal” (global-local) citizens and learners living in today’s world,

nonetheless, it is crucial to note that such skills can also be employed for purposes inconsistent with building a culture of peace (e.g. waging wars, militarization, unethical economic activities, etc.). Hence, it is vital to ask: are these 21st century skills and competencies being ethically used to build a peaceful, non-violent, just, culturally inclusive, mindful and sustainable world underpinned by all human rights?

Engaged Visions, Signs of Hope

To summarise, in revising the 1974 Recommendation, we need to transform the ways we educate by promoting transformative and critical pedagogy, whereby all people are able to critically understand the causes, the root causes of realities, divisions and fractures of our present world, and having understood, learners are catalysed emotionally and spiritually to take personal and social action to build a more peaceful, just, compassionate, inclusive and sustainable world.

My humble hope is that the task of revising UNESCO’s inspirational 1974 Recommendation will mindfully and authentically integrate the visions and sustained envisioning of these people-centred struggles and signs of hope. 🌱

HIGHLY CAPABLE, PROFOUNDLY HUMAN

Global Citizenship Education in light of the Revision of the 1974 Recommendation

By **Elisa Guerra** (Founder of Colegio Valle de Filadelfia, Mexico and a member of the UNESCO International Commission on the Futures of Education)



△ Students of the Colegio Valle de Filadelfia during a class on SDGs.

“So, do you think we are all criminals?”

There was a moment of silence, and then a little giggle. The students on the other side of the screen looked at each other, confused and most likely unsure of how or whether to respond. Their teacher, my American counterpart, was getting increasingly nervous. This was not what we had planned for. The virtual meeting was intended to be a relaxed time where our teenagers—mine and hers—could learn about each other’s schools and communities on both sides of the border that separates our countries. Besides, they could practice their English and Spanish language skills as well. They were supposed to ask, “What do you usually have for lunch?” and “How do you celebrate the holidays?” Nice and easy!

Long before the pandemic, we have already been using technology to connect our classrooms, and we were proudly promoting digital literacy and global citizenship. Or so we thought.

But, of course, children are unpredictable. And who could blame them for asking the questions that were burning their minds—the ones that came from what was looping around in the news? Those were the times when politicians were passionately discussing the proposed building of an extensive wall to further separate Mexico and the United States.

On our side of the border, people felt insulted. On the American side, people felt threatened. And here we were, two well-intentioned teachers that innocently strolled through a bridge while “The Wall” and the divisiveness it created were being blasted day and night in the media.

Bold Question for Starters

“Do you think we are all criminals?” one of my boys asked, a bright, precocious 14-year-old. The other teacher, appalled and shaky, slowly approached the computer. For a moment, I feared that she would cut the transmission. I could understand her uneasiness. Maybe she imagined all kinds of reprisals for conducting a lesson that became “politically charged.” Maybe she feared being suspended or worse.

“Why do you say that?” replied a girl

on the other side of our screen, the American side.

“Well,” continued my boy, “you want to build this wall.”

Ignorance makes us fear one another. The first step to global citizenship, peace, human rights, and sustainable development is knowledge. But learning about the world is not enough. We need to grow a larger sense of belonging and know that it is possible to embrace diversity without neglecting our culture and expanding our minds to accommodate different viewpoints without compromising our values.

Cognitive humility can liberate us from isolating, self-serving biases, but it does not come naturally. We must incorporate failure into the teaching equation – there is much to be learned when things do not go your way. Tolerance and empathy flourish. Getting things wrong reminds us of our frail humanity, and being human is what unites us all.

The goal of education should be to enable individuals and communities to become highly capable and, at the same time, profoundly human. This, in my opinion, is the cognitive, socioemotional, and action-oriented core of Global Citizenship Education.

I like to think of trees and forests as

good metaphors for global citizenship in individuals and communities.

First, trees are deeply rooted, just as we are grounded in our cultures and values. Second, their branches spread wide into the sky, not only oxygenating themselves but also benefiting other creatures—just as we thrive when we open our arms and our minds to others. Trees also communicate among themselves, mostly through their roots (Peter Wohlleben describes this in his wonderful book, “The Hidden Lives of Trees”). They even transfer resources, in a gesture of solidarity, to “disadvantaged” trees, those that had the bad luck to find themselves growing on rocky, shady grounds. I like to imagine them “holding hands” underneath the earth.

Time to Revise Recommendation

Almost 50 years ago, UNESCO member states adopted a landmark instrument that has been known, in short, as the “1974 Recommendation.” Its main objective was to promote peace and international understanding through education. It was a visionary document that is now being revised as the world has undoubtedly changed.

According to UNESCO, one of the



△ Students of the Colegio Valle de Filadelfia having ‘The Wall’ discussion with their partner school students in the US.



△ A preschool class at the Colegio Valle de Filadelfia.

aims of the revision of the 1974 Recommendation includes “ensuring all people, throughout their life, are equipped with the knowledge, skills, values, attitudes and behaviours needed for effective participation in democratic decision-making processes, awareness-raising and individual and collective actions at individual, community, local, national, regional and global levels that advance international understanding, co-operation, peace, human rights and fundamental freedoms.”

How ill-prepared we were, my fellow teacher and I, to moderate the “Wall Debate” that took place many years ago. Our lessons were perfectly scripted, and the logistics were carefully staged, but we barely scratched the surface of what we could have done. And still, I am sure that if my students back then still remember that day, what comes to their minds is not the recipe for how to make tamales. It is how they managed to respectfully bring to the table an awkward discussion while their teachers were running around like chickens without their heads.

The world is unscripted. It has become increasingly complex over the last few decades, so our students and ourselves will inevitably face many more challenges that must be addressed at our schools.

The backsliding of democracy, the widening of inequalities, discrimination, the irresponsible depletion of natural resources, climate change, and threats to health and well-being are just a few issues identified in UNESCO’s Futures of Education report and recognised as well in the preliminary report on the progress made towards the revision of the 1974 Recommendation.

According to OECD, less than 40 percent of teachers worldwide have had some professional development in Global Citizenship Education. The results of PISA 2018—which considered “global competency” for the first time—showed that the countries that achieved higher results developed explicit teaching activities on the many aspects of global citizenship and embedded them into existing curricula. They did not create a separate, isolated curriculum on global citizenship:

“

In various ways, many teachers worldwide are already integrating Global Citizenship Education into their teachings, but bringing it to the spotlight and promoting broader and more decisive actions will make that path easier to follow.

”

they incorporated Global Citizenship Education transversely across all subject areas.

The curricula—what we need to learn and also what we need to unlearn—were one of the topics that frequently arose during the meetings of UNESCO’s International Commission on the Futures of Education, in which I served for the two years spent developing the global report entitled “Reimagining our Futures Together: A New Social Contract for Education.”

We must, of course, acquire knowledge, but we also need to co-create knowledge. Knowledge is never complete. Among the many things we believe our curricula should include are foundational skills—even before the pandemic, we had and still have a ravaging learning crisis—but also how to live on and heal a damaged planet, how to care for each other, and how to care for ourselves, physically and emotionally. We also contemplate a shift to plurilingualism, strengthening the humanities and scientific literacy, digital skills, the

arts, active citizenship, and democratic participation.

Unexpected Gains

This is a long list, and it is a lot to ask of teachers. How do we teach all that? In the “Futures of Education” report, we propose pedagogies of cooperation and solidarity. What do they look like? They are deeply rooted in human rights, abiding by the principles of non-discrimination. They are problem-posing and participatory, as opposed to passive and individualistic. They recognize that our futures are interdependent, and so they are interdisciplinary, intergenerational, and intercultural. And in the same line, we state the importance of students and ourselves becoming global citizens.

“You want to build this wall,” my student said. His tone sounded incredulous instead of accusatory. It was almost a question, much less an affirmation. It was as if he was expecting to be told otherwise, as if he just could not believe that someone could accuse the entire population of his country of being criminals.

“Some people want to build that wall,” said another student, appearing in the middle of our screen. She stressed the word “some” again. “Some people, but not all people.”

At this point, words popped like ping-pong balls on both sides of the screen. The exchange was quick and kind, and soon enough, we returned to “what do you do on weekends” and the rest of the safe questions we had prepared as if we had never veered off-course. But it is precisely when the unexpected happens that most learning can be gained. The lukewarm response from my colleague and I wasted a precious opportunity to stretch growth because we feared difficult conversations.

It has been awhile since then, and I want to think I know better. Many teachers and their wonderful ways have inspired me – Koen Timmers and his Climate Action Project (www.climate-action.info), which brings together thousands of students and educators from six continents, is probably my favourite.

This year, I was fortunate to participate in the Action Research Program on Character Education (www.templeton.org/



△ Students of the Colegio Valle de Filadelfia during a class on SDGs.

grant/action-research-program-for-latin-american-teachers-on-character-development), chaired by the Varkey Foundation, with a grant from the John Templeton Foundation. Along with 19 other Latin American teachers, I learned about how to research and implement character education in my classroom and was elated but not surprised to discover a wide overlap with Global Citizenship Education.

Two years after “The Wall”—that sobering experience—I published a series of textbooks incorporating Global Citizenship Education within language and literacy curricula for elementary school students. Nowadays, as part of my language and literacy class, my students produced a creative writing podcast (<https://open.spotify.com/show/2H4d6s-rnr95rSMYxWasNzo>) in which they openly discuss many topics, present their original writings, and provide and receive feedback from others.

They are learning how to support their ideas and how to develop critical thinking skills and responsibility.

I also co-authored a children’s book, “The Voices of the Trees” (<https://>

pearsonlatam.com/las-voces-de-los-arboles/index-en.html), as a resource for parents and teachers to promote the ideas of inclusion, peace, and environmental responsibility in young children (I know. I’m crazy about trees.)

The revision of the 1974 Recommendation will encourage countries to upgrade their commitment to achieving peace by promoting Global Citizenship Education for people of all ages, in all levels and settings, delivered in all spaces, and by using different modalities. In various ways, many teachers worldwide are already integrating Global Citizenship Education into their teachings, but bringing it to the spotlight and promoting broader and more decisive actions on its behalf from UNESCO member states will make that path easier to follow.

Then, hopefully, we will not run away from difficult conversations arising from our complex, ever-changing world. Instead, we will seek those conversations and many other shifting experiences to become better students, better teachers, and better human beings. 🌳

REVISITING UNESCO 1974 RECOMMENDATION

Addressing Emerging Global Challenges through Education for International Understanding, Cooperation, and Global Citizenship

By Bert J. Tuga (President, Philippine Normal University) and Edward Shiener S. Landoy (Technical Assistant, Office of the University President, Philippine Normal University)



△ Forum with the members of the Philippine GCED Network.

In 1974, the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Recommendation concerning Education for International Understanding, cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms. The 1974 Recommendation emphasized the importance of education in promoting international understanding, global cooperation, and peace. Essentially, the Recommendation urges member states to raise awareness of and uphold human rights, dignity, and essential liberties by using it as a mechanism to rectify the problems that emerge from war and conflict, human rights violations, poverty and inequality, and various forms of discrimination and prejudice.

Forty-nine years later, new threats and problems endanger the peace, sustainability, security, and safety of our generation. These include climate change and environmental degradation; infectious diseases, pandemics, and other health risks; the rapid spread of hateful and violent ideologies that perpetuates exclusion; migration, diaspora, and militarization of borders. There is also the growing digital transformation and technological divide; systemic racism, authoritarianism, and political extremism; the widespread dissemination of fake news and disinformation; poverty, and other lingering inequalities.

The plethora and complexities of the current and emerging global issues require urgent attention and action from governments, civil society, international organisations, relevant industries, and individuals. The significant changes in the global political, social, cultural, economic, and moral landscape of the present era have demonstrated that new frameworks and paradigms are needed to solve global problems.

To address these challenges, a proposal was made in 2022 to revise the 1974 Recommendation and reassert education's role in empowering people with the knowledge and skills to uphold human rights and to promote peace. The 1974 Recommendation remains significant, but with changing global contexts, there is a need to reaffirm education's role in promoting peace, human rights, and sustainable development (UNESCO, 2022).

Global Citizenship Education for International Understanding, Cooperation, Peace

Education is a powerful tool that can solve and mitigate the impact of new and emerging challenges that threaten global peace, security, and sustainability. It is necessary for social renewal and transformation as it mobilises and galvanised people to develop understanding and build capabilities that can help alleviate multiple, overlapping crises.

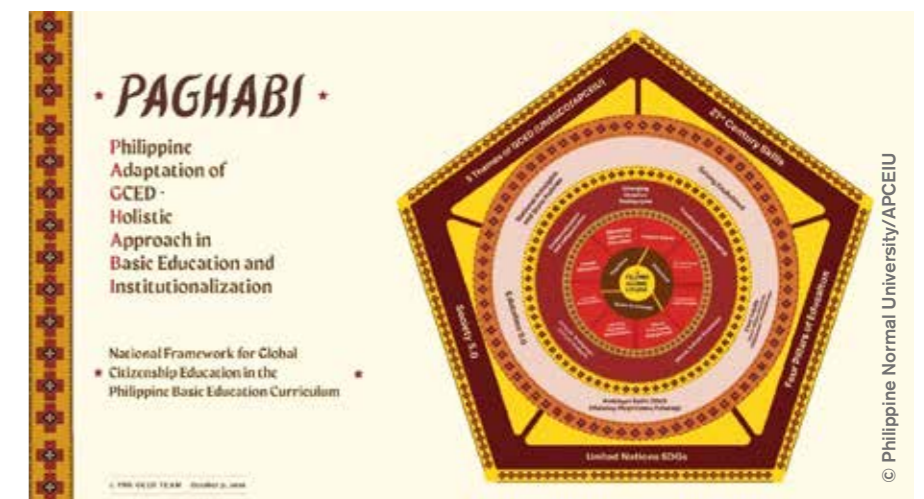
However, a renewed understanding of the role of education in promoting respect for human dignity, human rights, and sustainability is required for a sustainable future. The revised draft of the 1974 Recommendation highlights this renewed understanding and is a call to action for governments, international organisations, civil societies, and individuals to put a stronger emphasis on education's important role in solving local, regional, and global problems.

Global Citizenship Education (GCED) is an educational framework and developmental process that seeks to improve the skills, knowledge, and attitudes of students to transform them into responsible, engaged, active agents for social, cultural, economic, political, and environmental changes. GCED emphasizes that education extends beyond basic literacy and numeracy; in other words, under GCED, education is viewed as an integral component in fostering a culture of peace by building inclusive, just, fair,

and sustainable societies. Moreover, GCED gives learners a sense of belonging to a common humanity, which results in discovering shared values and responsibilities, empathy, solidarity, and motivates learners to act responsibly at the local, national and global levels (UNESCO, 2017).

Therefore, affirming the important and profound role of GCED in the revision of the 1974 Recommendation is essential because an education system that prioritises the development of knowledge, skills, values and attitudes is crucial in nurturing a more informed, engaged, and responsible citizens who can effectively participate in decision-making processes and actions that advance peace, human rights, sustainable development and global citizenship at the individual, communal, national and global levels (UNESCO, 2022).

By firmly positioning GCED in the revision of the 1974 Recommendation, we are equipping governments, civil society, international organisations, relevant industries, and communities with the capacity to negotiate, mediate, confront, and reconcile the complexities, uncertainties, dichotomies, and ambivalences that emerge from diversity without causing harm to others. GCED is both disruptive and generative in the sense that it interrupts the formerly established norms and mores that contribute to growing tensions and conflicts between nations and positions individuals to act based on their



△ The PAGHABI framework.

sense of goodness towards themselves and those around them.

The significance of GCED in the UNESCO Recommendation of 1974 also highlights the willingness and ability of global citizens to see life from the perspective of others and to make them aware of their role in preventing or mediating harm, violence, and conflict. International understanding, cooperation, and peace emerge when individuals become aware and inspired to make responsible choices that benefit not only themselves but also the whole of humanity. This kind of participation will generate new forms of political will that can lead to changes in the local and global spheres.

Actions, Collaborations among Sectors of Society

Of course, the reflection of GCED in the revised draft of the 1974 Recommendation can only be a success if all the various sectors of society are able to truly integrate GCED into actual practice. It is not enough that we merely outline what GCED is and its importance; we also need to guarantee that there are tangible results. Accordingly, increased efforts should be made to integrate GCED into all levels of society, particularly in all stages and forms of education.

In the Philippines, the Department of Education (DepEd) has expressed its support for mainstreaming GCED into the education system by developing and integrating GCED curriculum, upskilling and reskilling teachers and developing instructional materials.

In line with this, the Philippine Normal University (PNU) served as the implementing agency for the GCED curriculum development and integration project, with DepEd and UNESCO APCEIU as partners. The project had three phases: (1) the assessment of Philippine education through the GCED National Situation Analysis based on the country's political, economic, and sociocultural context; (2) the development of Philippine GCED indicators, mapping them in the basic education curriculum, and creating the Philippine GCED framework for the K to 12 Curriculum; and (3) the development and validation of GCED lesson exemplars.



△ PNU signed Memorandum of Agreement (MOA) with 17 Higher Education Institutions (HEIs) in the Philippines to establish the Philippine GCED Network.

This initiative resulted in the development of the Philippine Adaptation of GCED: Holistic Approach in Basic Education and Institutionalization or PAGHABI. PAGHABI is a framework that aims to integrate GCED into the Philippine Basic Education K to 12 Curriculum. The framework emphasizes the importance of being “globally adaptive and competent” by recognizing the best practises and interests of other cultures across countries.

PAGHABI is derived from two forces of global citizenship: global citizenship from within, which refers to factors that influence Filipino learners to identify themselves from their socio— political origins and cultural roots; and Global Citizenship from the outside, which refers to factors that influence Filipino learners to use and adopt best practises from other parts of the world to be responsible and accountable as global citizens.

Aside from partnering with DepEd, PNU is closely working with different higher education institutions, government agencies, civil society organisations, and international organisations such as APCEIU, UNESCO Bangkok, and the SEAMEO Secretariat in developing GCED programmes such as capacity building for school heads and teachers and webinars

on GCED that aim to spread awareness of and equip teachers with the skills and knowledge to teach GCED.

Also in 2021, APCEIU launched the GCED Cooperation Centre (GCC). The four main functions of GCC are teacher training, curriculum development, research, and information dissemination and advocacy. PNU was designated as the GCED Cooperation Centre Philippines (GCC Philippines) in 2022 and serves as the national hub for GCED, conducting research and analysis on GCED-related issues to inform curriculum development, providing training and capacity building opportunities for teachers and school leaders, and fostering partnerships and networks to enhance global citizenship education at the local, national, and regional levels. GCC Philippines is also tasked to provide support and resources for teachers and school leaders in the development of GCED content and pedagogies.

One major accomplishment of GCC Philippines in its first year of implementation is the establishment of the Philippine GCED Network. The Network is initially composed of 17 universities and colleges which serve as regional partners of GCC Philippines in promoting GCED in the country. Several educational institutions



△ Students learning about global issues and developing the skills they need to become active global citizens.

have already organised seminars, workshops, and training to promote GCED and integrate it into their curricular and co-curricular programmes.

To name a few, Pangasinan State University (PSU) conducted a seminar-workshop, “Ganda, Galing, Gahum, Giliw, Gugma: Adopting a Filipino Model of Global Citizenship Education (GCED),” which was designed as a form of continuing professional development that focuses on Global Citizenship Education and global Sustainable Development Goals. Similarly, the City College of Calamba (CCC) developed a subject on GCED as part of its electives. Aside from PSU and CCC, the Ligao National High School participated in the five-week online training course, “Global Citizenship Education Pedagogy and Practice for ASEAN Educators,” which was co-organised by PNU and UNESCO APCEIU.

For 2023, PNU and GCC Philippines will be organising the Philippine International Research Conference on GCED on October 4-6. The conference will bring

together researchers, educators, policy-makers, and practitioners from different disciplines to share their research, insights, and best practises in promoting GCED. It will serve as a platform for scholars and experts to discuss critical issues, challenges, and opportunities in GCED, and explore innovative approaches to integrate it into the educational systems and institutions in Asia and the Pacific Region.

The initiatives of PNU and the Philippine government in mainstreaming GCED are congruent with the Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms, particularly in the areas of teacher education and training, materials development, research and knowledge production, and internationalisation.

The programmes initiated by PNU, in partnership with APCEIU, DepEd and academia, are proof of our capability when we have a framework to support our

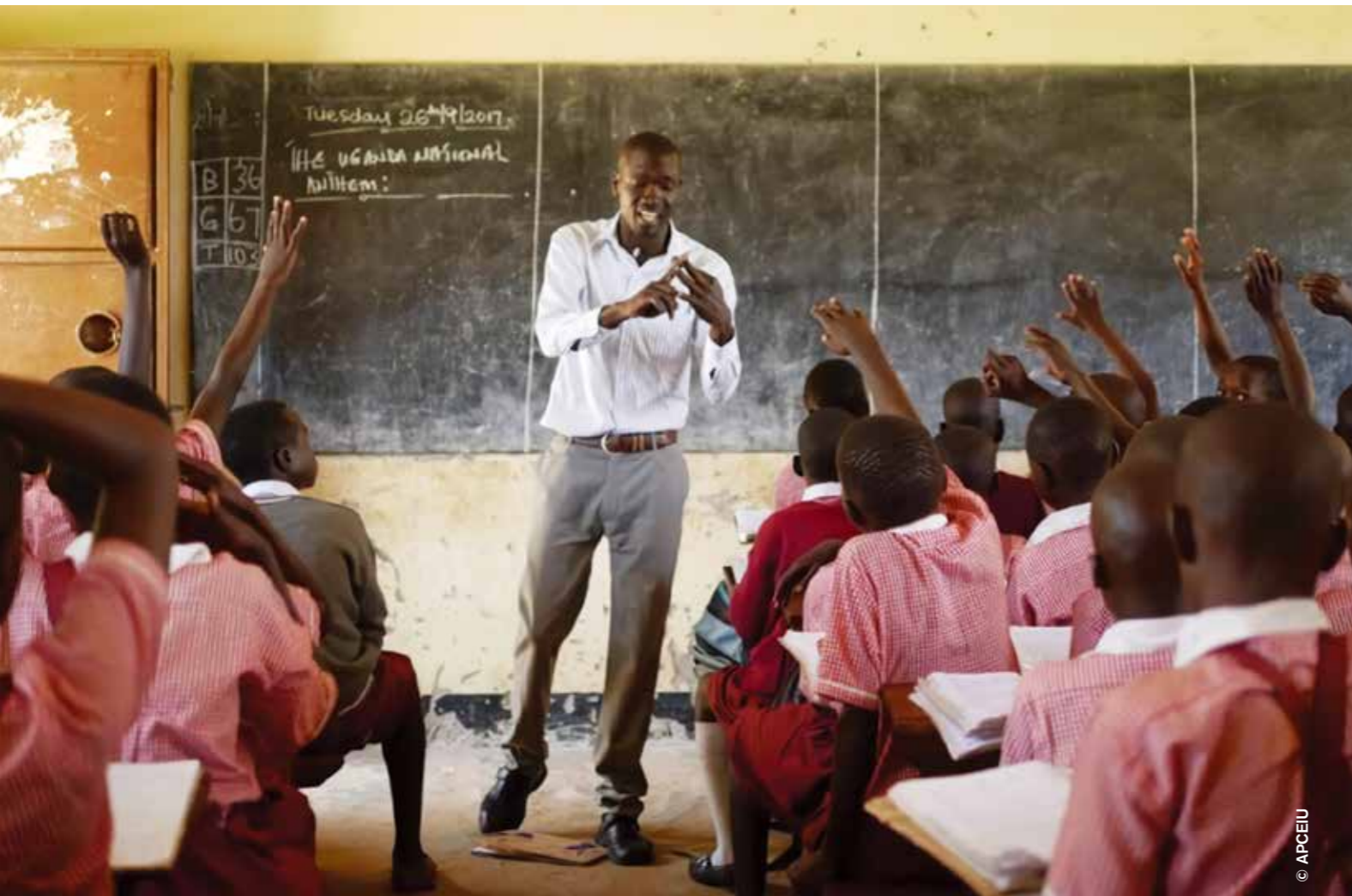
programmes and policies. The combined efforts of various local and global actors have led to the successful integration of programmes that promote GCED and have created opportunities for dialogue, collaboration, and mutual learning that can be shared across the globe. In addition, it enabled PNU to introduce GCED principles into the education system, including teacher training, curriculum development, and the development of learning resources. It also opened opportunities to exchange best practises and experiences of GCED with and among educators, policymakers, civil society, industries, and other stakeholders.

Therefore, revising the 1974 Recommendation should prioritize the role of education in fostering respect for human rights and fundamental freedoms. In doing so, we can effectively tackle present and emerging global challenges and ensure a peaceful, sustainable, and equitable future for our citizens. 📖

CREATIVELY INNOVATIVE THINKING FOR 21ST CENTURY

Empowering Learners with Adaptive Skills for Sustainable Development in Light of the Revision of the 1974 Recommendation

By Patrice Ssembirige (Manager Primary Department, Senior Curriculum Specialist, National Curriculum Development Centre, Uganda)



△ Class in a refugee camp school in Uganda.

The Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms was adopted by UNESCO General Conference at its 18th session in 1974 (the 1974 Recommendation). It was developed and adopted with a call on national authorities and professionals in education around the world to be more strategic and to take deliberate action to infuse the aims and purposes of the charter of the United Nations, the constitution of UNESCO, and the Universal Declaration of Human Rights (Article 26). Therefore, there is a need to align the goals of the Recommendation with the current educational frameworks, policies, and procedures in the governments of the member states.

Will our planet be safe for us to live on? One cannot help but wonder. Why not? Will the next generation have the pleasure of living on this planet? These questions require deep thinking and immediate action because the world is changing rapidly. Who is responsible for what is happening to our planet today? This phenomenon is the reason we must be responsive to the 1974 Recommendation.

The world is experiencing new emerging issues that need urgent attention to mitigate the anticipated devastating effects. For many years now, the Recommendation has covered several concerns that, until now, were regarded as very critical to the teaching and learning of all levels.

However, not all significant issues are explicitly addressed. For instance, climate change, gender disparities, and violence, among others, are widely occurring in many parts of the world. The generations of the 21st century need to be equipped with the skills, knowledge, and values that enable them to embrace a more sustainable way of life that gives highest priority to both the environment and humanity.

Besides, new threats have emerged that endanger peace and human survival. These include climate change, recurring pandemics, unsustainable consumption and production patterns, among many others.

Evidence indicates that with rapid technological advancements, education is increasingly viewed as a pivotal tool to



△ Protesters demand international action to end violence in Tigray, Ethiopia, outside the United Nations in New York City.

counter these threats. Learners are change agents at all levels. Therefore, upon being exposed to diverse variables encompassing environmental, social, economic, cultural, and cognitive dimensions, they can become more capable of making informed decisions that can leverage the adverse conditions that may put our planet at stake. The 1974 Recommendation has far-reaching implications that we need to embrace to enrich Global Citizenship Education (GCED).

The Recommendation forms the basis for our intervention, requiring stakeholders at the various levels to take action. These actions give us great opportunities to build societies that foster and cherish unity in diversity as a vehicle for solidarity across different cultural and international perspectives.

East Africa and its vicinity, for instance, have had their share of violent activities, such as changes of power where democratic processes are undermined. GCED would be a powerful means to mitigate such challenges. This calls for equipping people with the skills and values that can empower them to appreciate the principles that strengthen tolerance, peace, democracy, human rights, and fairness.

The principles of the 1974 Recommendation are in tandem with GCED and Education for Sustainable Development (ESD). They stand as a strategic avenue for

promoting the 2030 Agenda for Sustainable Development and, in particular, SDG target 4.7.

GCED is central to UNESCO's vision for education in the 21st century and a key component of the SDGs and the 2030 Education Agenda, which Uganda has agreed to promote. For this reason, GCED plays a critical role in helping learners of all ages and backgrounds to become informed, literate, and socially connected global citizens.

GCED is an important educational topic in this increasingly globalised world. Globalisation has far-reaching consequences in social, cultural, economic, political, environmental, and technological aspects. This means that our educational system should empower learners to understand the overriding factors—like global economic crises, refugee crises, climate change, and more—that have adverse effects on human survival. Therefore, GCED serves an important task of helping learners appreciate their role in responding to global challenges.

Education should help young people understand and be prepared to deal with the changes in our environment, which call for behavioural changes in all aspects of life. The early warning signs should be a beacon that ensures our education to stay relevant and to be able to mitigate the current state of our lifestyles.

Can We Help Nature Help Us?

Yes! We can all take notice of our environment. We can learn how our planet works. We can learn how to live on it without creating massive destruction. We can help keep it clean for ourselves for the wellness of our young people, and other living creatures.

Hence, member states should embark on developing curricula in their context to address the concerns addressed in the 1974 Recommendation. The curriculum content will create an avenue to empower learners with knowledge and skills that will enable them to respond to the global challenges of the time.

Schools should be champions of greening their immediate environment and practising backyard farming, which would prepare learners to become global players with the skills, knowledge, and values of appreciating what our environment offers.

Learners should be equipped with innovative and creative thinking that matches 21st century skills in order to live sustainable lifestyles. The specific objectives are that learners from diverse backgrounds are expected to be actively involved in sharing resources through a blended learning environment that is rich with easily accessible information.

These innovative approaches are meant to support the achievements of the 1974 Recommendation in relation to sustainable development and lifestyles.

We share similarities whereby learners discover that their actions have consequences, it makes it easier for them to understand complex global challenges.

GCED has a positive effect on the lives of students when they discover that they have things in common with one another and that they are all connected. Additionally, when they discover the differences that make them unique, they develop respect for and appreciation for cultural and social diversity. They can focus on working together to solve problems as they struggle to survive in a rapidly changing world.

I would like to allude to the notion that greening and beautification in schools should be emphasised and implemented. Environmental policies should also be enforced and implemented. For this, member states should take the lead in strengthening environmental policies,

laws, regulations, standards, and guidelines, and they should guide governments to follow sound environmental management practises in their countries.

In order for students to acquire the necessary skills to create the better world that the 1974 Recommendation promotes, they should be involved in a variety of work projects, interactive activities, debates, and conversations.

Member states should reorient their teachers with the pedagogies that suit the current trends in education. How should they teach all that critical stuff? Learners of all ages should be empowered with values, knowledge, and skills that reflect and instil respect for human rights, social justice, diversity, gender equality, and environmental sustainability in order to be responsible global citizens.

Besides that, the teaching, which is based on a philosophical foundation of values in education, has to be built on a commitment to human values, namely, acceptable behaviour, peace, respect, cooperation, non-discrimination, and nonviolence, among many others.

Unsustainable Lifestyle in Our Communities

GCED in primary schools helps students develop the ability to appreciate the value of using the environment sustainably. The 1974 Recommendation unpacked all the key concerns that counter sustainable development.

In order to prepare students for the present and upcoming generations, GCED is taught in our schools based on the thematic areas that are listed in the Recommendation.

The content in the curriculum is mainstreamed towards those areas. This is done by developing the students' ability to recognise and accept the values that exist in the diversity of individuals as well as cultural diversities. Students need to learn the skills of effective communication, sharing, and resolving conflicts by nonviolent means.

Hence, it is imperative to cultivate a culture of peace, tolerance, caring for others, and respect for our cultural heritage and that of other societies. This is being delivered through GCED practises, which foster sustainable development and have been featured in recent global agendas.



△ Backyard farming practices at school.

Tolerance and Accepting One Another

The surge of refugees and asylum seekers is alarming in many regions of the world, where women and children have suffered disproportionately, and infrastructure and property have been destroyed

Globally acclaimed, the protection of refugees and host communities dwelling side-by-side in peaceful coexistence should be ensured so that the resilient capacities of both refugees and host communities are strengthened in the spirit of solidarity, safety, and dignity.

As defined in the 1974 Recommendation, this model is the manifestation that there is a thin line between humanitarian actions and sustainable development and that both must be addressed together for a lasting impact.

Therefore, our role for human dignity remains as core in all our actions regardless of our socioeconomic background, race, gender, religion, sex, and many more.

GCED is the tool, as already outlined in its components, to roll out all that kind of knowledge and skills to young people.

OBSERVATIONS ON REVISION OF 1974 RECOMMENDATION

Guiding Member States for the Future of Education

By Rilli Lappalainen (Director of Sustainable development at Finnish national platform of Development NGOs (Fingo), Finland and Chair and Founder, Bridge 47)



△ Young students gather in climate change protest rally at Helsinki, Finland on September 2019.

UNESCO and its Member States were so right and so forward-looking almost 50 years ago, in 1974, to agree on the Recommendation on Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms.

The so called 1974 Recommendation is considered a landmark standard-setting instrument that brings together peace, international understanding, human rights, fundamental freedoms, and education for the first time. How would the world look if the Recommendation had been thoroughly implemented?

In order to equally urge all countries to collaborate with their citizens to achieve sustainable societies both locally and globally, the global goals are reframed in the universal Agenda 2030. The vision of Agenda 2030 is to build peaceful societies that genuinely respect the environment and equally utilise financial resources. People, the planet, prosperity, partnerships, and peace are needed to make development sustainable. The Sustainable Development Goals note the current Recommendation in targets 4.7, 12.8, 13.3 and 16. Specifically, target 4.7 underlines that lifelong and life-wide learning, including formal, nonformal, and informal education as the key ways to make that sustainability happen.

Wheels in Motion

UNESCO has been working with the Member States on the revision of the 1974 Recommendation in an effort to enlist the support of governments and to inspire all parties involved to put it into practice. After two written consultation phases for the Member States and other stakeholders, UNESCO organised the first intergovernmental special committee meeting on 30 May – 2 June 2023, which I was able to attend. The goal was for parties to agree on the entire document, but there was not enough time. Therefore, the second meeting took place on 10 - 12 July 2023 to finalise the revised draft of the Recommendation. UNESCO General Conference is expected to approve the revised Recommendation in its 42nd session in November 2023.

The title of a document frequently serves as the beginning and end of the agreement on the content of the document. The proposed title of the revised text, which was shared with the Member States for review at the first special committee meeting, was “Recommendation on Education for Peace. For the promotion of international understanding, co-operation, human rights, fundamental freedoms and sustainable development through education.”

After an extensive deliberation, an agreement was finally reached for the title, “Recommendation on Education for Peace and Human Rights, International Understanding, Co-operation, Fundamental Freedoms, Global Citizenship and Sustainable Development.” Even though the title is lengthy, it adequately summarises the key components of the document.

The biggest disappointment so far has been in the part of the definitions where Global Citizenship Education was only referred to as explained in the Education 2030 Framework in Action. It should have provided a much wider and deeper explanation for the Recommendation. In this context, the word “citizenship” was too narrow from our standpoint. This is why a wider definition should have been explained in the text.

What to Include

Regarding the guiding principles of the Recommendation, I appreciate the active formulation of peace not only as the absence of violence but as a positive and participatory process by which individuals commit to building peace on a daily basis. It needs strong encouragement to keep an intersectional viewpoint and take a gender-transformative approach. Moreover, it should include language about antiracism, indigenous knowledge, legacies of violence and exclusion, critical thinking, media literacy, empathy, dialogue, and transdisciplinary approaches.

On freedom of thought, an excellent formulation was reached: Ensure freedom of thought, conscience, and religion, as well as freedom of expression and opinion, which includes the right to seek, receive and impart information and



ideas, in all forms and media, while also prohibiting any advocacy of hatred on any grounds that constitutes incitement to discrimination or violence, as established in pertinent international human rights law.

As is stressed in the Futures of Education report, education plays a role in shaping our shared world and the future. It plays a foundational role in the transformation of human societies. For Global Citizenship Education as well as transformative education, the element of critical reflection is a crucial step between knowledge and action that should be further strengthened.

Education can encourage critical reflection on the negative heritage of both history and modernity, help us heal from past and present injustices, and help us envision more just systems for our shared future. That is why the discussions to include “transcultural” were interesting. Compared with the widely understood term “intercultural,” the term “transcultural” was considered very new and not so widely understood. Thus it was not accepted to be included in the revised text.

There was an agreement to create context-specific, science-, research-, and evidence-based laws, policies, and strategies that are regularly updated to be in line with evolving educational needs, and that are developed through a participatory decision-making process that



△ Participants of the 3rd Global Capacity-Building Workshop on GCED are sharing their takeaways at the end of the workshop on 10 September 2019 at APCEIU.

harnesses and utilises the full potential of interdisciplinary, multidisciplinary, cross-disciplinary, transdisciplinary, and intersectoral approaches.

During the debates, some delegations expressed their willingness to weaken the language related to participatory processes and multistakeholder collaboration, which are fundamentally important to building sustainable societies. However, many other delegations had a completely different perspective.

I was pleased to see the progress on lifelong and life-wide learning, including formal, nonformal, and informal learning, as well as diverse approaches to education and learning. I appreciate the text that reaffirms states’ commitment to ensure that all learners acquire the knowledge and skills needed to promote sustainable development and the stronger reference to the Universal Declaration of Human Rights. It would be crucial that these elements stay strongly in place in the final version of the document.

The second meeting in July covered the rest of the areas related to and system-wide requirements and specific requirements per level and type of education as well as the preamble, follow-up and review, and promotion.

How progress is measured matters as well. That is why the chapter on “Follow-up and Review” is a crucial addition to the Recommendation.

Progress Raising Hope

I also appreciate the stronger language on non-state actors and multistakeholder collaboration, and particularly on civil society, in this section, as well as the reference to establishing multistakeholder mechanisms. These are crucial elements that we believe need to be in the final text in order to deliver on the ambition and to ensure the implementation of the Recommendation.

Reviewing the final draft that was agreed upon at the July meeting, it is quite

encouraging to observe the strengthening of the components related to Global Citizenship Education and Education for Sustainable Development despite some disappointments.

However, while I appreciate the somewhat strengthened language on sustainable development and planetary boundaries, it still falls short of what is necessary. The ongoing climate crisis needs to be addressed more strongly in the Recommendation. If this is not sufficiently addressed, the texts are prone to becoming irrelevant in the near future as the climate crisis accelerates.

I put a lot of hope in the preamble of the Recommendation to look more towards the future and for Member States to be as brave as they were 50 years ago. The world needs better skills and behaviour for everyone to keep this planet healthy, sustainable, and joyful for generations to come.

WHAT YOU NEED TO KNOW ABOUT REVISION OF 1974 RECOMMENDATION

Brief Overview of the Key Elements of the Revision

By Section for Education for Peace and Global Citizenship Education, UNESCO and the Institute of Global Citizenship Education, APCEIU



Since 2021, UNESCO has been working on the revision of the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (referred to as “the 1974 Recommendation”). After a series of consultations with Member States and various educational stakeholders, UNESCO organized two sessions of the Intergovernmental Special Committee on 30 May - 2 June and 10-12 July 2023 to review the second revised draft of the Recommendation and prepare a final draft to be presented to the General Conference in November 2023. So far, experts and various educational stakeholders from over 130 countries have contributed to the revision process. Here are some of the answers to the key questions on the revision.

What is the Recommendation about?

The 1974 Recommendation is the first and only international legal instrument that articulates education’s role in contributing to peace, international understanding,

human rights, and fundamental freedoms. The 1974 Recommendation emphasizes the importance of a holistic approach to education and establishes international standards for governing education that align efforts across sectors to create change.

As a non-legally binding document, the revised text of the 1974 Recommendation provides a roadmap for how education should evolve in the 21st century

to promote peace, global citizenship and sustainable development in the face of contemporary threats and challenges without imposing obligations.

The revised Recommendation updates concepts and the technical guidance contained therein, on the basis of lessons learned from close to 50 years of practice. The revised text also introduces new concepts that are key to development today, such as gender equality, global citizenship education, education for sustainable development, lifelong and life-wide learning, and media and information literacy.

UNESCO’s Assistant Director General for Education, Ms Stefania Giannini, said: “Throughout the revision process we have witnessed an extraordinary display of collaboration and commitment by our Member States. The revised text of the Recommendation marks a promise we make to learners around the world, a promise to provide them with knowledge and tools they need to become enlightened citizens, able to seize the opportunities and meet the challenges of our time, with a keen sense of respect for others and values of peace, coexistence and cooperation.”

Why is UNESCO updating this Recommendation?

While the Recommendation has inspired countries around the world on how education should contribute to peace, human rights, justice and fundamental freedoms, responding to new challenges and threats requires new approaches. The international legal landscape has expanded since 1974, including a variety of agreements and frameworks that aim to promote peace and non-violence. New research and data have also enhanced policy development and new resources are now available to impact monitoring.

The Transformative Education Summit and the “Futures of Education” report highlighted the need for a more forward-looking vision, thereby inspiring the revision of the 1974 Recommendation.

UNESCO led a three-phase participatory revision process to ensure the Recommendation fully addresses contemporary challenges for decades ahead.

What are the highlights of the Revised Recommendation?

● New understanding of peace

Peace is not just an absence of war and direct violence, but a participatory process by which individuals and communities work together daily to build just, inclusive, healthy, sustainable and peaceful societies.

● Climate change and environmental sustainability

Climate change is no longer isolated emergencies, and it adversely impacts people’s right to education worldwide.

Education systems need to improve their resilience to climate-driven crises and their repercussions. Additionally, learners of all ages need to understand the increased interdependence of societies, natural resources, and ecosystems.

Fostering knowledge about the causes of climate change, and ways to mitigate harms while not causing further damage, is needed in order to make informed decisions and make a more sustainable society. The impacts of climate change on education and vice-versa cannot be ignored. Therefore, it is deeply woven into the revised Recommendation.

● Gender equality

Two-thirds of all adults unable to read are women, and girls often still cannot fully enjoy their right to education. Though progress has been made, gender gaps still exist due to poverty, geographical isolation, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women and men, among other reasons.

Promoting gender equality and the right to education is one of the Recommendation’s guiding principles, reflecting UNESCO’s global priority.

● Global citizenship education

With pressing global issues transcending country borders, the role of education shifts beyond literacy and numeracy. It is about understanding the world’s interconnectedness and the repercussions of our choices and actions on people and communities locally, nationally and globally.

Knowledge, skills, values and attitudes promoting tolerance, respect and humanity are included in the updated text. This encompasses learning about the impact of past and current events and conflicts, exploring linkages between countries and societies, and nurturing empathy and respect for the diversity of cultures.

● Media and information literacy skills

Media information literacy and digital skills are necessary tools in an age where information is abundant. Critical thinking, empathy, and key principles of digital security, privacy and ethical online interactions are highlighted in the updated text. The revised Recommendation acknowledges the digital landscape poses



both challenges, such as misinformation and hate speech, and opportunities for teaching and learning.

● Lifelong learning

By applying a lifelong learning approach, the Recommendation ensures that education remains relevant and accessible across various stages and levels of life. Connections are fostered between early childhood, adult, and formal education, and technical and vocational training. Thus, anyone can acquire new skills, resume studies, or pursue their dreams and contribute meaningfully to society.

● Non-formal and informal education

Schools are not isolated and classrooms are just one space where children socialize and learn. The Recommendation connects formal, informal and non-formal education and advances the importance of a whole-of-society approach for the benefit of learners. The engagement of the entire school community is one of the critical success factors. Thus parents, curators of extracurricular activities, sports and cultural clubs, community organizations, museums, media and civil society – all are essential partners in education. This may be particularly important for out-of-school learners.

How does the Recommendation help to transform education?

The Recommendation guides countries in developing and revising their laws, policies and practices. For example, it inspires

enacting school policies that combat all forms of discrimination in education; or launching mentorship programs or vocational training opportunities to ensure equal opportunities for all, and particularly for girls and women to benefit from education.

How do we know the real impact of the Recommendation?

Member States submit reports on implementing the Recommendation to the UNESCO Executive Board – its governing body, every four years. This report is then analyzed, transmitted to the General Conference, and shared with other specialized agencies. It demonstrates their commitment to international solidarity and helps monitor their progress towards Sustainable Development Goal 4, target 4.7.

Next Step

The revised text that was adopted by the experts representing countries at the Intergovernmental Special Committee will be submitted to the upcoming 42nd session of UNESCO’s General Conference in view of its adoption.

Once adopted, UNESCO will develop an implementation guide to help countries put the principles of the Recommendation into practice.

It is expected that the newly updated text of the Recommendation should help Member States shape their education policies and systems over the next 30 years. [📄](#)

TELL ME ABOUT MY PLANET

Building Network of Young Influencers that Collaborate with Common Goal in Kazakhstan

By **Elvira Sarsenova** (Vice-principal for international programmes, Riviera International School, Kazakhstan)



△ Kindergarten Students created hydroponic system as a part of the SDG education.

Schools are the place where we share our experiences and generate new ideas. We go to school to learn about other opinions and to deepen our understanding of the world as well.

In order to help students tackle global challenges, learning about interconnect- edness and multidisciplinary education have become increasingly important in the educational process. In recent years, we have discussed information technology and ecology, yet have we ever considered how these ideas can reform our teaching approach?

The local courses we offered for teachers were influenced by these concepts, and they included IT applica- tions in teaching ecology where students may take the initiative and establish their own projects to teach children of all ages. These courses were provided in collabo- ration with teacher experts and alumni members of GCED training programmes.

Context

The Kazakhstani national programme has undergone major changes during recent years: students learn global perspectives, business management, as well as coding and programming. However, there are topics that we still need to pay more atten- tion to: learning about ourselves and the world, nature, and ecology.

What have we learned from the ecological history of Kazakhstan? The Aral Sea, which was formerly the fourth- largest lake in the world, with an area of 68,000 square kilometres, has dried up. The Caspian Sea is home to a wide range of species and is known for its caviar and oil industries. However, ocean pollution caused by the oil industry and river-draining dams have significantly harmed the ecology of the Caspian Sea. Additionally, there is a Semipalatinsk test site, also known as “Polygon,” which was the primary nuclear weapons testing site during Soviet Union times. Those unspoken moments led to ecological disasters, and our kids may suffer from the results that we were not able to control.

Progress

Not everyone knows about those cases and



△ Elvira Sarsenova met Irina Ignatovich, the Eco museum activist to discuss the ecological problems in Kazakhstan.

does not fully understand their harmful effects. Therefore, I decided to implement a seminar titled “Education for Global Citizenship” for teachers in August 2021, where we discussed the ideas of raising global awareness based on the national curriculum.

Starting with this project, we accom- plished our goal of sharing our teaching experiences. We initiated project-based courses, where teachers collected useful materials about Sustainable Development Goals (SDGs) and implemented them in their lesson plans. Teachers prepared motivational materials on ecological issues in Kazakhstan and successful examples from around the world on how to solve similar ecological problems.

Participants completed IT courses, and children initiated their projects by informing the community about chal- lenges and demonstrating their practise and sustainability in achieving their goals.

Additionally, external agencies provided quality and scientific informa- tion and cases for our teachers as well. For instance, we collaborated with iTeacher Academy, where teachers received unique opportunities to upgrade their qualifi- cations in IT technologies in education, which allows them to fully deepen their learning process in order to unleash the abilities of their students. We also

collaborated with the national ecological museum in Karaganda to provide data for our teachers and students.

We implemented project-based learning, where teachers created lessons after the workshop to demonstrate their methodology of teaching ecology using IT technologies. Throughout that procedure, teachers created a community of inspi- ration where they shared successful cases and demonstrated ways to solve problems during the lessons. Coming back to the schools, teachers created an Eco-Hub, an awareness community place, to talk and share about Global Citizenship Education (GCED) and ecology.

After the community awareness project, teachers, as workshop graduates, initiated an IT project where children created their own projects using modern research and IT technologies and shared their practise to achieve SDGs 12, 13, and 15. Teachers decided to study these goals because they are related to Kazakhstani ecology.

Republican Conference

In June 2022, we organised a city confer- ence where we invited eco-companies to share real stories about ecological problems related to SDGs and scientific cases in Kazakhstan and the ways we can achieve these goals.



△ Primary school Students created electronic books about their aquaponic project.

Using play-based learning, teachers, like the kids, thoroughly and profoundly participated in different experiments. As a second round, teachers created an exhibition to showcase their lessons. All participants received a certificate of participation and shared their positive feedback through social media.

Collaboration is the best way to inspire each other and demonstrate support and partnerships; only together can we accomplish specific goals. Using collaboration planning, teachers of different subjects came together and planned interdisciplinary projects.

The main idea was to demonstrate that students can study ecology in different subjects and that SDGs and GCED are not only about biology, geography, or economics but are an interdisciplinary approach, and together with different subjects, experiences, and knowledge, we can make the world a better place.

The main idea was to inspire students to create their own projects in order to

share and teach each other. We believe that children learn better when they start teaching each other, trust each other and know how to deliver information in a more creative manner.

Kindergarten students created an online game about sorting garbage for their classmates aged 3–4. Prior to their playtime, students designed brief activities to instruct younger students on what should be sorted and why.

Kids additionally learned how to use QR codes and created their own QR codes to describe the trees in their areas. By using QR codes, every community member had the opportunity to learn about the trees located in their yards.

One of the participating teachers organised a summer camp to educate about ecology using project-based learning and information technology in the context of the GCED and SDGs. Children utilised IT to raise awareness of other kids and the community on the current challenges related to sustainable development and to

find solutions to those challenges.

The use of information technologies is a successful way to involve children in research and presentation and also to attract the attention of others. For instance, they used plastic to create long-lasting, practical handicrafts.

Children organised a museum at their schools that disseminates knowledge on SDGs using QR codes. Children and school visitors who scanned the codes learned about the SDGs and the inspiration for the handicrafts. Students in higher grades formed a garage band, where they created musical instruments out of various materials and performed as an orchestra at school functions.

Another case was an eBook where children built a micro-green farm with aquaponics. Students created stories about healthy lifestyles and what would happen if we did not stop consumerism. Students shared cases, presented their projects, and engaged in cooperative games that focused on the SDGs.



△ Secondary school students created an Eco museum using QR codes.

Additionally, they showed their findings to construction and healthy food businesses, where they received encouraging feedback. In exchange, businesses invited the kids to a conference where they could present their ideas and proposals on how we can work together to address Kazakhstan’s ecological issues.

In September 2022, students presented their IT Eco projects to the public in front of the president at an international IT event. Children initiated their projects to inform communities about their challenges as well as to demonstrate their practise and sustainability to achieve their goals.

In November 2022, together with iTeacher Academy director Yulia Andreyeva, we organised an international competition for teachers where they were able to share their best practises for achieving the SDGs in Kazakhstan.

Before we initiated the competition, we also planned workshops for teachers to deliver information about GCED and SDGs and the ways we can implement them in our lessons and educational practises. We invited other organisations and experts, such as Plastic Net (SDG 12, 13, and 15 for solutions in Kazakhstan) and Lea Espallardo (transformative pedagogy), other innovative teachers (gamification in lessons, interdisciplinary planning), and psychologists to share their practises.

The participants had a wealth of

theoretical and practical resources at their disposal, including lessons and workbooks for various age groups written by other teachers to promote the implementation of the SDGs and GCED in three different languages.

The competition also share various practices from project-based courses to online Minecraft games about SDGs. In addition to planning our inaugural eco-Olympiad for the 2023–2024 academic year, we are currently working on a workbook that emphasises successful cases for teachers so that they can easily integrate them into their lessons.

Takeaways

The projects “Tell Me About My Planet” and “Kids Teach Kids” created various outcomes for different audiences. Teachers created lessons and they shared the experiences on the meaningful project with their communities. Students developed products (concerts, handmade goods, and an online museum) and showcased their achievements as well as their approaches to problems while developing a project for their peers.

Teachers developed lessons to teach SDGs through IT as part of project-based learning after learning about SDGs, their local and global impact on the ecosystem, and their need for urgent measures. Teachers received training on the teaching

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The best way to learn about ourselves is to learn about our planet.

”

of GCED and SDG principles through IT and research and inquiry methodologies from Harvard University’s Project Zero.

Students received IT training as well, depending on what application they planned to use for the project. Students demonstrated their projects with sustainable outcomes; they presented their projects to companies and were ready to put more effort into global warming and SDG challenges.

We also developed successful factors to measure project development. For instance, professional educational cases from expert teachers on GCED and SDG learning through the use of IT.

Each student used IT tools they had learned to utilise in project-based learning and integrated them into their projects. Furthermore, each student understood that they could contribute to achieving the SDGs by informing the community and demonstrating action. Because they designed the project for students in their same age group, project participants were accountable for the positive outcomes and contributed to making teaching and learning more interesting.

After all these events, we built a network of influencers where everyone understands the importance of working together and, first and foremost, learn about their surroundings since the best way to learn about ourselves is to learn about our planet. 🌍

CRUCIAL STRATEGY TO MAINSTREAM GCED IN EDUCATION

Teacher Training, Strengthening Partnerships, Collaboration Toward Reaching Wider Promotion in Bicol, Philippines

By Rebecca Rosario O. Bercasio (Professor and Director at Center for Teaching Excellence, Bicol University, Philippines)



△ Activities like Pen Pal Project and Biskwit para sa Paslit (BPP) Missions conducted by the participants after completing the Regional Training on GCED.

Our world is characterized by volatility, uncertainty, complexity, and ambiguity. We have recently faced issues concerning justice, peace and security, discrimination, the environment, sustainability, and the global health crisis. All these have enormously impacted practically all aspects of human affairs.

Hence, there is more motivation to strengthen the promotion of Global Citizenship Education (GCED), which promotes transformative, inclusive, and equitable education as well as lifelong learning. A crucial step to start this promotion of GCED is to build the capacities of the teachers, the frontline service professionals in the education sector.

Context

The Bicol Region is Region V among the 17 regions of the Philippines. Located in the southernmost part of the island of Luzon, Bicol is composed of six provinces: Camarines Norte, Camarines Sur, Albay, Sorsogon, the island provinces of Masbate and Catanduanes. For the 2020-2021 school year, the Bicol Region had 65,936 teachers (Department of Education, 2021).

GCED Training Programme

Guided by the motto “Transforming Teachers, Transforming Communities,” the Regional Training on Global Citizenship Education was conducted in Bicol, Philippines, from November to December 2021. This training programme was

submitted as an output of the mentorship programme conducted in October 2021 and was funded by UNESCO APCEIU in South Korea. This was the first regionwide training on GCED implemented by the Bicol University Center for Teaching Excellence.

Considering the COVID 19 pandemic restrictions, this training for the in-service and pre-service teachers was conducted through virtual sessions on the Zoom application (synchronous) and Google Classroom (asynchronous). Both foreign and local resource persons served as trainers. Besides, global and local issues and phenomena were highlighted in the different sessions. During the training, the important tasks of the participants included the development of GCED-enriched lessons, preparation of sample school-based or community-based GCED project proposals, group discussions, and reflection on the different sessions and tasks.

Since GCED has not yet been formally launched in the region, the endorsement of training by the Department of Education at the regional level and by Bicol University helped encourage the teachers and pre-service teachers to participate. The use of social media also helped to disseminate information about the training.

With a strong clamour from prospective participants and favourable feedback from the participants, two additional batches of regional GCED training were conducted in March and July 2022. Like the Batch 1 training, the Batch 2 training

was conducted online, while Batch 3 using a blended modality. Ultimately, we intend to regularly conduct the training at least twice a year to increase the number of GCED trainers and teachers in the region.

What We Aimed to Accomplish

The GCED training programme was designed to meet the following objectives:

1. Enhance the understanding and appreciation of the key concepts and principles of GCED amidst the COVID-19 pandemic.
2. Provide participants with specific strategies to integrate GCED in the curriculum or school lessons.
3. Provide participants with exemplars for their own school-based or community-based GCED projects.
4. Create or expand a local network of teachers and pre-service teachers for the promotion of GCED.

Our GCED Pedagogy: PERC Learning Model

During the training, participants developed lessons that are embedded with GCED concepts and principles. One of the pedagogies we used is the PERC Learning Model, an innovative strategy that allows us to emphasize the students’ reflection, creation, and collaboration. The PERC learning model is anchored on the constructivist and active learning approaches, consisting of the following phases: Present, Engage, Explore, Recall, Relate, Reflect, and Create/Collaborate.



△ Successful completers of the Regional Training on Global Citizenship Education (Batch 1) on Bicol, Philippines held on November 18-19, 25-27 and December 2-3 and 8, 2021 during the closing program on December 8, 2021.

In the PERC model of learning, the evaluation component is integrated under the different phases since this model considers assessment as learning, for learning, and of learning.

Teachers' Feedback and Experiences

The three batches of training led to 113 certified GCED teachers from five out of the six provinces of the region. Oriented on "transforming oneself to transform others and society," these teachers continue to apply their insights from the training to their future teachings.

They reported that they have been promoting GCED in their respective schools by implementing GCED-enriched lessons and instructional materials in their classes, having informal discussion on GCED with their school heads and colleagues, or conducting school-wide activities that include discussions of GCED and contextualisation of GCED lessons and materials.

The teachers' feedback reveals favourable and meaningful experiences. Interestingly, many of the teachers reported that the learning sessions during the training led them to a realization that the different concepts and principles of GCED have already been embedded in

their teaching practices, lessons, instructional materials, and school activities, yet they were unmindful of the jargon "GCED." They claimed they learned about GCED and its importance, contextualization, and PERC Learning Model as GCED pedagogy.

They also reported that they gained a deeper appreciation of GCED in enriching lessons and materials and have become more encouraged to teach GCED to the learners as a way of contributing to society. Their engagement in the different training activities, such as virtual workshops, online consultations, mentoring, group reflection, and teaching demonstrations, indicates favourable learning experiences.

Meanwhile, the pre-service teachers reported that they plan to integrate their insights on GCED and to contextualize GCED-enriched lessons and learning tasks in designing the lessons and materials for their professional education courses and during their internship.

These favourable experiences of the teachers and positive outcomes of the training can be explained by four major factors: content, activities, process or delivery, and people. Regarding the content, the teachers cited insightful discussions, collaborative group work, post-workshop discussions, and

consultations as relevant and helpful in improving their outputs.

The activities in training helped them to fulfil the following: (1) understand and appreciate GCED better, (2) improve skills in teaching GCED concepts and principles, and (3) improve their sample GCED-enriched lessons and learning tasks.

The process, or mode of delivery, was carried out flexibly. The project included synchronous, asynchronous, and face-to-face sessions to accommodate the participants under different circumstances and with hectic schedules.

The participants also noted the people, such as the organizing team, the resource persons, and the mentor, as part of their positive experiences. Among the specific feedback relating to people include speakers' expertise, hands-on participation in the various concerns, the dedication of mentors and resource persons, and the inspiring collaboration of the participants.

Our Gains from the Training

After completing the three batches of training, we gained milestones for the region that will help sustain the GCED initiatives in Bicol. We have created a local network of GCED teachers and trainers



The PERC Learning Model allows the embedding of contextualized GCED learning tasks generally in the following parts of the lesson: Explore, Relate, Reflect, and Create and/or Collaborate.



consisting of 113 teachers and pre-service teachers.

With their enhanced knowledge and appreciation of GCED, they have become capable of cascading GCED as a flexible paradigm in education to their respective contexts. The sample GCED-enriched lessons and school-based or community-based GCED project proposal can serve as their reference for their colleagues in preparing additional instructional materials.

Likewise, the training opened up more opportunities for disseminating GCED through webinars since there are already some local experts and collaboration with different practitioners and stakeholders. It is compellingly clear that the conduct of the training has ripple effects on the schools and communities of the teacher-participants.

Project MENTOR

To sustain the promotion of GCED in the region, we implemented the GCED Scale-Up Project in Bicol, Philippines, which was recognized as the 2022 Grand Prize Winner for the UNESCO-APCEIU GCED Scale-Up Project competition in July 2022.

We call this Project MENTOR (Motivate, Engage, Nurture, Team-up, Organize, and Reflect). In this project, we conducted online workshops, one-on-one mentoring sessions webinars on GCED pedagogy lectures, and teaching demonstrations from September to December 2022. To date, the scale-up project is wrapping up, and the outputs are scheduled for further dissemination to the different local schools.

Lessons Learned

Our reflection on the implementation of the regional trainings on GCED amidst the ongoing global health crisis and the transition in the political leadership in the country yielded significant insights that can guide us in our future undertakings.

We noted that the PERC Learning Model was a suitable GCED pedagogy for the basic education level. It allows the embedding of contextualized GCED learning tasks generally in the following parts of the lesson: Explore, Relate, Reflect,

and Create and/or Collaborate.

The virtual training workshop using flexible modalities and the webinar on promoting awareness of GCED affirmed that the online modality is a fast, practical, and effective way of promoting awareness of Global Citizenship Education. Given the hectic schedule of the teacher-participants at a crucial time in the education sector, it was most challenging for them to complete the training programme. However, the flexibility in terms of schedule and modality in the conduct of the sessions allows for the inclusive capacity-building of the teachers.

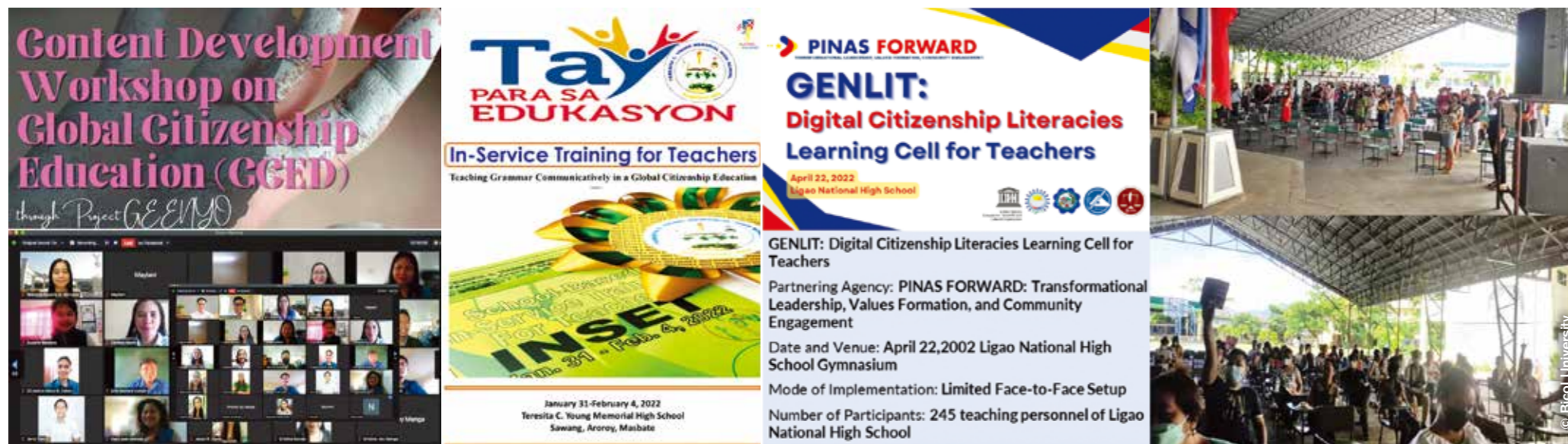
The tasks required of the teachers allowed them to contextualize, collaborate, create, and reflect. All these paved the way for meaningful and authentic learning, encouraged concrete planning on future GCED undertakings, and a deeper appreciation of transforming oneself to transform others and society (which is the project's tagline).

Amidst the difficulty of identifying competent trainers, we have found that locally trained GCED teachers and trainers can serve as effective resource persons as they are education practitioners themselves.

Lastly, we have noted that the collaboration of the implementers with other stakeholders and partners facilitated the implementation of the different activities and ignited a sense of volunteerism among various stakeholders.

Way Forward

Our engagements with the teachers and our reflection on the entire project conceptualization and implementation reveal the unambiguous significance of our GCED advocacy in the region. Yet, another stark reality confronts us, that is, the agencies' current efforts to reinforce nationwide promotion of GCED are rather inadequately coordinated. Thus, we intend to strengthen partnerships and collaboration to sustain our efforts toward the wider promotion of GCED through training and capacity-building, research and innovation, materials development, and advocacy campaigns.



△ Successful completers of the Regional Training on Global Citizenship Education (in Bicol, Philippines) cascaded what they learned from the training through in-service trainings of teachers via virtual modality at Department of Education-Ligao City Division or onsite modality at Ligao National High School.

Bringing GCED to Life Through the Power of Social Impact Films



By Virginia Pittaro (Director of Global Partnerships at SIMA Studios, USA)

How can we really connect with the ideal of global citizenship? How can we grasp the novel but sometimes abstract concepts that we promote to advance the 21st century education? How can we truly embody the new kind of leadership that we need in order to create transformative change in the world? Today's leading storytellers can help us bring these ideas to life and better connect and nurture the next generation of changemakers.

Compassionate Leadership

According to UNESCO's pedagogical guidance "Topics and Learning Objectives of Global Citizenship Education," the term "global citizenship" encompasses "a sense of belonging to a broader community and common humanity." The global citizen has knowledge of oneself and others, respects others' values and beliefs, and possesses the skills to relate and interact with others. The global citizen not only respects others' worldviews, but also has a sense of openness and curiosity, and a willingness to tolerate ambiguity.

"Education gives us a profound

understanding that we are tied together as citizens of the global community, and that our challenges are interconnected,"
Ban Ki-moon, Former Secretary-General of the United Nations

In order to foster this vision, Global Citizenship Education (GCED) promotes three core dimensions:

- A cognitive dimension that involves attaining knowledge and thinking critically about issues on the global and local level, and recognising the interconnectedness of those issues.
- A socioemotional dimension that includes a sense of shared humanity, a realisation of common values, and a feeling of empathy for all people, as well as respect for differences.
- A behavioural dimension that encourages people to take action for world peace and global preservation.

The resulting competences, such as perspective-taking, system thinking, empathy, tolerance, collaboration, and willingness to act, become the building blocks for global citizenship. Even more important than developing each of these

building blocks in silos is the understanding and belief that an education for global citizenship must be transformative so that individuals and communities contribute to a more inclusive, just, and peaceful world.

This is where compassion plays a pivotal role. It can be argued that only compassionate action can lead to transformational change. Compassionate leadership is an essential skill that enables us to feel, think and act with intention to create positive change. It allows us to open up with curiosity, connect with empathy, listen actively, consider a diversity of perspectives, and then courageously tap onto others' and our own agency to act in ways that advance the greater good.

Simply put, "compassion occurs when we take a step away from empathy and ask ourselves what we can do to support the person who is suffering. In this way, compassion is an intention versus an emotion," wrote Rasmus Hougaard and Jacqueline Carter in their book "Compassionate Leadership: How to Do Hard Things in a Human Way"

"If I led with empathy, I would never be able to make a single decision. Why?"



△ Scene from "What About Our Future?"

© What About Our Future? by Claudia Cruz and Jaime Leigh Gianopoulos | Courtesy of SIMA Academy

Because with empathy, I mirror the emotions of others, which makes it impossible to consider the greater good,"
said Paul Polman, former CEO of Unilever.

Overall, these global competencies, skills and attitudes motivate students to understand the world beyond their classroom and take direct action on the issues that inspire them, both internationally and in their local community. The challenge lies in creating a deeper sense of awareness, empathy and compassion for issues that are more removed from a student's average day-to-day experience or, on the contrary, for issues that are so close to home that they are difficult to see critically.

It is in this gap between teaching and inspiring that the importance of documentary films finds its main value in upgrading today's education.

Value of Authentic Visual Storytelling

How can documentary films nurture

the building blocks to unleash students' potential to become compassionate leaders?

The art of filmmaking relies on its vision and craft to create a world that we can instantly believe in. One that allows us to form a connection with the characters that resonates with us long after the credits roll. Moreover, in great documentary films, those stories are authentic and the characters are real.

In the world of documentary filmmaking, directors, cinematographers, and producers are able to use all their skills as visual storytellers to reveal powerful social justice and environmental matters. They create character-driven stories, which give viewers a first-person insight into the pulse, the people, and the movements behind the subjects of today's more relevant issues.

Documentaries are a window into the world that allow us to experience compelling personal narratives. They help us see the world through someone else's eyes, adding vital perspectives to the way we comprehend unfamiliar (and not so

unfamiliar) stories and, ultimately, the way we relate to them and the part we play in them.

Whether it is a moment of reflection on plastic pollution in the film "Out of Plastic" or a public service announcement to raise awareness on domestic violence in "Don't Cover it Up, Step Up," these narratives focus not so much on giving the right answers, but help raise the right questions.

At SIMA, we know that quality documentary filmmaking is out there and that it has the power to inspire lasting social change. Authentic storytelling can become an antidote to prejudice, hate speech and fake news. When educators screen short documentaries in the classroom that deliver a credible message alongside an original and creative approach, students develop essential media literacy and critical thinking skills. They gain new perspectives and build empathy for the characters and situations they are witnessing. Empathy is at the centre of many creative, character-driven stories. It is what captures our attention and



△ Scene from "Detroit Hives"

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By being exposed to bold, eye opening and authentic content, students can begin forming a more connected worldview. This breeds understanding, diversity and acceptance both within the classroom and beyond school walls.

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connects us to the plot. We have seen this first step in the reaction of students to social impact documentaries.

“I became so captivated. I can’t watch a film or documentary the same way now. I am surprised at how much these stories have made me reflect on my own life and my own choices, and how I can affect people living on the other side of the world just by watching these films,” said a SIMA Academy Student.

By being exposed to bold, eye opening and authentic content, students can begin forming a more connected worldview. This breeds understanding, diversity and acceptance both within the classroom and beyond school walls. Films that expose injustice, ask critical questions, and reveal the beauty, resilience and dignity of humanity allow students to see their own power in being part of creating a better world.

Stories like “Detroit Hives,” about a young couple from Detroit bringing diversity to beekeeping while rebuilding inner-city communities, or “Enemies to

Allies,” about an innovative approach to HIV prevention that relies on building bonds between two unlikely groups – police officers and sex workers in Kenya – give students an unparalleled look behind complex social justice issues.

Teachers have combined the issue-based films with discussions and lesson plans, using the students’ emotional responses to the films as the basis for learning. Thus, while developing global competencies, students learn the content knowledge expected from the curriculum for geography, history, environmental studies, etc.

Ranielle Navarro, an educator from the Philippines, is an outstanding example. Together with her students, they selected a line-up of SIMA films related to the Sustainable Development Goals (SDGs) and then created and executed an impact advocacy campaign in their community. Their impact campaign, which aimed to stop single-use plastics, reached out to 3,000 people and included an advocacy booth, interviews with neighbours, coastal clean-ups and coral planting.

© Detroit Hives by Palmer Morse and Rachel Weinberg | Courtesy of SIMA Academy



△ Scene from "Out of Plastic"

© Out of Plastic by Line Hausberg | Courtesy of SIMA Academy

“The task of empowering students to become environmental stewards is overwhelming for educators. Environmental education can therefore be made more engaging through the use of digital storytelling,” said Ranielle Navarro, Albay Central School, Philippines

Edutainment as a Force for Good

In the contemporary landscape of digitised information, integrating video content into the classroom is a great way to engage students. It is a natural way for them, and it is congruent with the way they absorb information. The modern student is privy to an omnipotent stream of audio-visual stimuli. To get their attention, we have to “speak their language.”

We are living in an increasingly visual world. We witness this in our own communication and consumption patterns. Some of the figures are clear-cut. According to YouTube, mobile video consumption grows by 100 per cent every year. Another study titled “50 Video Marketing Statistics to Inform Your 2022 Strategy” by

Lestraundra Alfred (Hubspot, May 2022) shows that a third of all the time people spend online is for watching videos.

Streaming culture has brought about significant structural changes that impact the way viewers digest media. Spectators expect to stream content where and when they want. This freedom often produces an interesting side effect: a shift from a collective viewing experience to a solitary one.

The classroom setting, an inherently collaborative space, offers a unique opportunity for students and educators to collectively deepen their empathy and cultural awareness. The great luxury of experiencing film as a community is that it creates space: space to process, space to ask lingering questions, and space to mobilise these feelings into action.

How do we capture this hunger for visual and authentic storytelling to advance GCED?

The ground-breaking online education platform, SIMA Academy, is designed as a fast track to GCED. It provides educators and changemakers access to carefully curated short documentaries. Named the “Netflix of Social Impact Education,” the

streaming platform offers high-quality and vetted award-winning documentaries about today’s most pressing social and environmental issues from across the globe.

“Films can do what textbooks cannot do ... The students actually felt quite engaged throughout the learning process. These films helped initiate some very important conversations surrounding sustainable development goals. Students saw themselves as citizens who can contribute to the solutions and to a better future eventually, and this was an important aspect,” said Rajvi Trivedi, Christ University in Bengaluru, India

Documentaries introduce students to new issues and cultures. As they also empower them to take action, teachers are using these films as a way to start new conversations about the world around them. They can engage students in a wider conversation about their role in global and local advocacy and ignite their creativity to lead positive change. 🌱

MOSAIC OF SRI LANKAN CULTURAL LIFE

Ethnoreligious Tensions Influenced by Cultural Ideology

By Nirmal Ranjith Dewasiri (Professor, Department of History, University of Colombo, Sri Lanka)



△ Gangaramaya Buddhist Temple in Colombo, Sri Lanka.

A serious observer of the cultural world of Sri Lanka is faced with a critical paradox: Sri Lanka is a cultural mosaic where the nation's cultural life is vastly diverse. This vast diversity is a direct outcome of the historical evolution of the social, political and cultural entity that is now known as Sri Lanka. This historical evolution was largely shaped by the geographical location of the island, which is located at the centre of the Indian Ocean.

On the contrary, there is an immensely powerful dominant ideology that promotes the idea that Sri Lanka has a history of 2,500 years with a unitary cultural bond among the majority of its population. This dominant ideology of cultural unity does not, however, deny the history of external influences in its cultural baggage.

Nonetheless, it does not consider the historically evolved cultural territory that is known presently as Sri Lanka as a melting pot either. The Sinhala-Buddhist ethos and the structural practises that are supposed to have evolved around Sinhala-Buddhism are seen as the cultural essence of the social formation. What is perceived in this ideology is that the core values of Sinhala-Buddhism have the ability to absorb any external elements into its fold.

The objective of this short essay is to shed some light on the Sri Lankan cultural mosaic through critical engagement with the dominant cultural ideology that was mentioned above. The essay will describe two phenomena that are central to understanding the paradox described above. Firstly, I will focus on the nature of the cultural mosaic and its historical sources. Secondly, I will explain how the dominant cultural ideology of cultural unity came into being.

Cultural Mosaic

Several factors influence Sri Lanka's cultural mosaic. Ethnoreligious factor: ethnic and religious diversity is arguably the most visible cultural identity marker in Sri Lanka. Ethnoreligious identity is visible in such cultural practises as personal names, some aspects of culinary practises, certain dress practises, religious practises, as well as major rituals of individual life



△ Girls in Negombo, Sri Lanka, are drawing pictures to celebrate the Hindu New Year festival celebrated by Tamils (Thai Pongal festival) on 20 January 2020.

(rites of passage) from birth to death. Beneath these visibilities, ethnoreligious aspects are dominant in other cultural practises, such as spatial organisation.

It is somewhat useful to look at the way in which ethnoreligious identity groups are territorially organised. While this is an ever-evolving formation, it is possible to identify some patterns. Since the Sinhala-Buddhist cultural identity group is clearly the majority and is spread over a much larger area, it may be useful to identify the territorial distribution of non-Sinhala-Buddhist cultural identity groups.

The Colombo metropolitan area is a disproportionately influential cultural region with highly cosmopolitan characteristics. Its population is vastly diverse in ethnoreligious identity. The Sinhala-Buddhist population is increasing around the core region of the Colombo metropolitan area as a result of migration from rural areas, especially after independence from British colonial rule. However, the core region of the Colombo metropolitan area is still largely dominated by non-Sinhala-Buddhist ethnoreligious groups such as Muslims, Malays, Tamil Hindus, Tamil Christians, etc.

The Coastal Belt from Colombo to Puttalam is predominantly Catholic, while the majority of the Catholic population is Sinhala. The coastline towards the south, from Colombo to Panadura, is also

fairly cosmopolitan. This narrow strip is largely populated by Tamils, Muslims and Anglican Christians of both Sinhala and Tamil ethnicity.

The Northern Province is predominantly Tamil, and the religious identity of the majority in the north is Hinduism, yet there is a sizable Tamil Christian population as well. Ethnoreligious composition in the eastern and southern regions is somewhat complicated. All three ethnic groups, namely Sinhala, Tamil and Muslim, live in the region in large quantities.

In major tea plantation regions in the central highlands, there is a large concentration of Tamils, where the majority is Hindu. They are descendants of plantation workers who were brought from South India during British colonial rule.

The other parts of the island are predominantly Sinhala-Buddhist, while there are scattered concentrations of Muslims and Sinhala-Christians in these areas.

Nevertheless, these ethnoreligious communities were not culturally self-contained entities. On the one hand, the historical processes of the formation of these ethnoreligious communities were so diverse that cultural elements from one ethnoreligious community would have a significant impact on others.

For example, the personal name patterns of Christians have an immense



△ People are remembering the victims of the 2019 Easter Sunday bombing attack in Colombo, Sri Lanka, on 17 April 2022.

impact on non-Christian communities, particularly Sinhala-Buddhists. The religious practises of Hindus influenced Buddhist religious life, while certain Buddhist practises influenced the religious life of Catholics. On the other hand, there were cultural movements that swept across ethno-religious boundaries. Various cultural waves of the early modern and modern eras made a larger impact on cultural life, irrespective of ethno-religious identities.

Historical Evolution of Cultural Mosaic in Sri Lanka

I propose to mark three major historical moments in explaining the present cultural mosaic in Sri Lanka.

(1) The arrival of a wave of North Indian migrants that could have occurred in the 1st millennium BC. Although this phenomenon is represented in mythical form in the ancient Pali chronicles, it is possible to argue that this mythification has a historical basis. This wave of North Indian migration cannot be considered a mere migration of people. There was a serious cultural impact. It is notable that the Pali chronicles made a conscious effort to describe in great detail how almost all major cultural elements on the island came from northern India. While it is undeniable that the culture of the people who lived

on the island before the North Indian migrants would have been a major component of the social formation that evolved after the North Indian migrants, North Indian centrism had a strong ideological power. This ideology was effectively propagated by a powerful section of the ruling elite.

(2) At the end of the 1st millennium CE, this cultural dominance of the North Indian section of the ruling elite was challenged by strong South Indian influence. This was when the southern Indian region emerged as a powerful political and cultural region, the highlight of which was the emergence of a number of powerful imperial centres. The political encounter between South India and Sri Lanka, which was mainly characterised by military confrontations, resulted in the weakening of two successive political centres in Sri Lanka, namely Anuradhapura and Polonnaruwa. It gradually led to the ruin of the entire civilization in the 13th century. This was when the Southern Indian region emerged as a powerful political and cultural region, the highlight of which was the emergence of a number of powerful imperial centres. The political encounter between South India and Sri Lanka, which was mainly characterised by military confrontations, resulted in the weakening of

two successive political centres in Sri Lanka, namely Anuradhapura and Polonnaruwa. It gradually led to the ruin of the entire civilization in the 13th century.

(3) The decline of the Polonnaruwa kingdom in the 13th century also led to the massive depopulation of the main population centres in pre-13th-century Sri Lanka. The arrival of European powers on the island in the early 16th century with significant economic and political objectives was a major turning point in the cultural history of Sri Lanka. It was an encounter between two completely different civilizations. It is also important to bear in mind that the European arrival in the Indian Ocean world occurred at the early stages of modernity, probably the most dynamic cultural force in human history.

Although the early phase of the European encounter restricted itself to a limited area in the western coastal region, there were several important cultural factors that were enormously powerful and effective. The spread of Christianity in the very early phase of the European encounter was a significant cultural factor. It created a distinct cultural space that was markedly different from the pre-Christian cultural space.

Moreover, the emergence of a distinct urban space with a new way of life provided a new cultural horizon for indigenous people, who were gradually attracted towards the new cultural space through various means, such as trade, warfare and new forms of governance. This process was intensified in the 19th century under British colonial dominance. The expansion of the export-oriented plantation economy, road construction including railways, administrative unification, communication infrastructure, etc. became major material forces that transformed the cultural life of the people.

Emergence of Modern Cultural Space

The city of Colombo evolved since the early 16th century as a distinct cultural zone when the Portuguese began to occupy it. It was a distinct spatial entity

that became a vital region for cultural modernization in the four centuries that followed. The late 19th and early 20th centuries were highly important in the evolution of the Colombo-centred new cultural modernization. The uniqueness of this time period was the increasing diffusion of elements of modern cultural life outside the Colombo metropolitan area. Administrative unification, the development of modern transportation and communication facilities, and the spread of education massively facilitated this wider diffusion of modern culture.

When Sri Lanka gained independence from British colonial rule in 1948, the modern cultural sphere, with its cultural hub in the Colombo metropolitan area, spread over the entire island, of course, with significant regional diversities. The island-wide school network, mass circulation press and widely circulated literary works, theatre and movie industries, and radio broadcasting were some of the effective disseminators of modern culture, particularly in rural areas. Dress, personal names, architecture, entertainment, food habits, and many other aspects of daily life were fundamentally affected by the spread of the modern cultural sphere via the above-mentioned channels.

The modern cultural sphere in Sri Lanka was not exclusively western. Indian cultural forces also made a significant contribution to shaping the modern cultural sphere. What evolved as a modern cultural sphere was indeed a hybrid formation in which Western and Indian elements, as well as those from other sources, were contributed.

When a comprehensive economic reform package was introduced in 1977, the Sri Lankan economy was structurally chained to the global economy. A massive cultural transformation followed. As trade barriers, which were severely practised during the pre-1977 period, were liberalised, there was a massive inflow of consumer goods from global markets.

The introduction of television broadcasting and the growth of the advertising industry facilitated the spread of consumerism. The government encouraged the growth of a consumerist middle class as a strategic goal to boost economic growth. While the new consumerist culture grew fast side-by-side with the ever-growing

middle class population, mainly around the rural-urban fringe region of the Colombo metropolitan area, the same social class had a cultural ideology that condemned the same consumerist culture. Ironically, this anti-consumerist cultural criticism has emerged as a major political force since the 1980s, giving birth to a culturally as well as politically influential new wave of Sinhala-Buddhist nationalism.

Formation of Dominant Cultural Ideology of Sinhala-Buddhist Nationalism

As already mentioned at the beginning of this essay, there is a vast mismatch between the cultural mosaic in contemporary Sri Lanka and the dominant cultural ideology. Sinhala-Buddhist nationalism, the ideology that is associated with the collective imagination of the Sinhala-Buddhist society, perceived what was understood as Sinhala-Buddhist culture as the only authentic cultural heritage of the country. Two observations could be made on this Sinhala-Buddhist nationalist claim.

Firstly, Sinhala-Buddhist nationalism as an ideological formation is a construction that emerged out of the indigenous response to the consolidation of British colonial dominance in the 19th century. This nationalist response occurred within the larger context of modern sociocultural transformations. Apart from Sinhala-Buddhist nationalism, Tamil nationalism, which represented the collective imagination of Tamil-speaking people in the north and east, as well as those who lived around the Colombo metropolitan area, also emerged out of the same response. Since the Sinhala-speaking Buddhists comprised a large majority of the population, approximately 70 percent against the 11 per cent Tamils, the impact of Sinhala-Buddhist nationalism was much larger.

Secondly, the discourse of Sinhala-Buddhist authentic cultural heritage is a direct product of Sinhala-Buddhist nationalism. As the indigenous responses to colonial domination in the 19th century took mainly the form of engaging in new cultural activities, the ideological glorification of the indigenous culture became vital. These cultural activities were perceived as belonging to the precolonial past of the respective ethno-religious



△ A banner calling for unity in Sri Lanka.

communities. It was also perceived that colonial dominance occurred at the expense of indigenous culture. There were, of course, a number of cultural ingredients in the modern cultural baggage in Sri Lanka that originated in the precolonial past. Nevertheless, these precolonial cultural ingredients went through significant changes when they were integrated into the modern cultural sphere. For example, the religious practises of Buddhists were vastly reshaped in the 19th and 20th centuries by their encounters with Christianity.

This cultural ideology of Sinhala-Buddhist nationalism perceived both the West and India, two main sources of the modern cultural sphere of Sri Lanka, as serious threats to the autonomy of the authentic culture of Sri Lanka. Moreover, this ideology became an immensely powerful political force in the last two decades, functioning as the binding thread of the multiple groups that formed the political bloc that was led by the charismatic leadership of Mahinda Rajapaksha, the president of Sri Lanka from 2005 to 2015.

It is also notable that this cultural ideology is a major factor in the ethno-religious tensions in Sri Lanka. It is because of the strong mismatch between this ideology and the actual diversity of cultural life. The strong emphasis on the centrality of Sinhala-Buddhist culture effectively denies equal cultural rights for non-Sinhala-Buddhist cultural communities. 🏠

YOUTH ADDRESSING PRESSING SOCIAL ISSUES

Combating Child Labour in Pakistan and Assisting Ukrainian Refugees through Social Theatre in Moldova

By Umair Mushtaq and Anna Susarenco (Core Team Members of the GCED Youth Network)



△ Capacity building Workshop in interior Sindh with teachers and second-line workers.

In this article, two examples are shared to show the impact of youth-led initiatives in addressing pressing social issues and creating a more inclusive and compassionate world. The Little Art, led by Umair Mushtaq, has developed a project to combat child labour in Pakistan through the visual arts. Anna Susarenco's Y-PEER organisation in Moldova uses social theatre to involve young Ukrainian refugees and encourage good deeds and social cohesiveness among young people. Their respective approaches aim to empower young people, promote education and awareness, and provide platforms for creative expression and dialogue.

1) Story of The Little Art

Child labour is a global issue that affects millions of children around the world. According to the International Labour Organization (ILO), there are approximately 152 million children engaged in child labour worldwide, with around 70 per cent of them working in the agricultural sector.

In Pakistan, child labour is a prevalent problem, with an estimated 12.5 million children engaged in labour activities and over 3 million of them working in agriculture. Child labour is a widespread issue in Pakistan, with many children working in agriculture and the cotton supply chain. Umair Mushtaq, through his organisation The Little Art, took on the challenge of combating child labour by bringing the voice of children and youth to the forefront through the power of visual arts. The project aimed to combat child labour from the perspective of child rights and to create an engaged learning environment that fosters a long-term impact on the community.

The project had four outcomes: children and young people expressing themselves through artistic mediums among the community to generate a dialogue; teachers improving their capacity to use visual arts in education and open dialogue with children on pertinent social issues; sensitising the community and the general public about child rights in society; and its importance for personal and social well-being.

To achieve these outcomes, The Little Art implemented several components, including the capacity building of teachers



△ Capacity-building workshop with teachers, educators, second-line workers, and parents.

and labour on child rights through visual arts; a national visual arts competition and exhibitions; murals on public walls in three rural cities; advocacy workshops with the community; a social media campaign against child labour; and exhibitions.

Building Blocks Spread

Umair and his team conducted five capacity-building workshops for teachers through the visual arts in rural and urban cities in Pakistan. The workshops aimed to equip 75 teachers and 75 Pakistan Workers Federation second-line leaders with the necessary knowledge and skills to use the visual arts as a tool for engaging children on pertinent social issues, including child labour. The workshops focused on creating an inclusive learning environment for children and equipping teachers with the necessary tools to engage children in critical thinking and reflection.

The project also focused on 25 low-income private and public schools as primary beneficiaries. These schools were selected based on their location in areas with a high prevalence of child labour. The Little Art worked with the schools to create an engaged learning environment for children where visual art was used to encourage dialogue on child labour. The project aimed to create a safe and inclusive learning environment where children could express themselves freely and learn about their rights.

In addition, The Little Art launched a national visual arts competition involving 800 schools across 40 districts in Pakistan. The competition aimed to encourage children and young people to express themselves through artistic mediums and generate a dialogue on child labour and child rights. The competition aimed to provide a platform for children and young people to showcase their talents and creativity while raising awareness about child labour and the importance of child rights.

To reach a wider audience, The Little Art also created murals on public walls in three districts: Multan, Bahawalpur, and Mirpurkhas. The murals aimed to sensitise the community and general public about child rights in society and how they are vital for personal and social well-being.

The project also involved community meetings at the union council level, with 11 meetings held in total. The meetings aimed to generate a dialogue on child rights and labour and sensitise the community about the issue. The Little Art collaborated with parents, local farmers, consumers, government representatives, and politicians to create a comprehensive approach to combat child labour. Social media was used as a tool to raise awareness by launching an interactive campaign against child labour to sensitise the masses.

Finally, the project included exhibitions in Multan, Mirpurkhas, and Islamabad. The exhibitions included the

works of art created by children and young people as part of the National Visual Arts Competition. The exhibitions provided an opportunity for the community to appreciate the creativity and talent of the children and raise awareness about child labour and the importance of child rights.

Approach Aligned

The project’s approach is in line with the goals of the ILO’s 1973 Recommendation No. 146, often known as the Revised Recommendation concerning the Minimum Age for Admission to Employment. The revised recommendation was adopted in 2019 and seeks to strengthen the protection of children from economic exploitation and to promote education and training as a means of combating child labour.

The project’s outcomes, such as the capacity building of teachers and sensitising communities about child rights, align with the revised recommendations. Furthermore, the project’s use of visual art to engage children and youth in a dialogue on pertinent social issues, including child labour and child rights, aligns with the objectives of GCED.

GCED seeks to empower learners to become responsible global citizens who can contribute to a more peaceful, just, and sustainable world. The project’s focus on fostering a long-term impact on the community through an engaged learning environment also aligns with the objectives of GCED.

In conclusion, the project to combat child labour in agriculture and the cotton supply chain using the visual arts was a comprehensive approach that involved multiple components to address the issue from different angles.

The project aimed to create a safe and inclusive learning environment for children and to equip teachers with the necessary knowledge and skills to use the visual arts as a tool for engaging children on pertinent social issues, including child labour. The project also aimed to sensitise the community about child rights and labour and generate a dialogue on the issue. The project provided these children with an opportunity to break the cycle of poverty and exploitation. The project also used social media and exhibitions to

raise awareness about child labour and the importance of child rights.

The project was a step forward in the right direction towards creating a world where every child can enjoy their childhood, education, health, and development.

2) Story of Y-PEER Moldova

Tell me, I will forget; show me, I will remember; engage me, I will understand! This is one of the main elements of the Y-PEER philosophy in Moldova. A philosophy that over the years showed how, through real engagements, people will not just gain knowledge and develop responsible attitudes towards life but will also adopt responsible behaviours and make responsible decisions.

Social theatre is a modern method of education for young people and a creative way to convey information about responsible, risk-free behaviour. Social theatre is an effective tool for ensuring social change. Theatre offers a personal connection and engagement for viewers and students unlike any other educational method. Drama presents itself as the most realistic form of education; this is due to the hard-hitting nature of stories that are often based on real-life events. Students may see themselves directly within these stories or see others, such as a friend or a family member. Educational theatre, like other forms of edutainment, is based on the theories of Albert Bandura. Bandura recognised that people learn how to

behave and how to change their behaviour by watching other people.

In edutainment, actors demonstrate certain behaviour for an audience. The audience notes the behaviours of both positive and negative role models. Of central importance for the health education aspect of theatre is the transitional model: the character who changes his or her behaviour from risky to safe, demonstrating to the audience that change is possible and that a young person is capable and powerful enough to control his or her own behaviour.

Youth and Social Theatre

In Moldova, the National Social Theatre Festival is celebrating its 12th edition. Since 2010, young people have been participating in an innovative educational process by performing social theatre for change. They learn how to use social theatre as an advocacy tool at the community level and later at the national level, but they also learn how to identify and analyse local youth problems; in most cases, they engage in the decision-making process in order to solve them.

Young people speak about their needs and call on the authorities to act. As most of the participants at the social theatre are from schools and most of them are students, the main target of the festival is the Ministry of Education of Moldova, which is invited to listen to young people during this event and take notes about



△ Y-PEER youth leader from Moldova is organizing a board game play with her peers in the school where they are studying, march 2023.

youth issues. The Ministry of Education has consistently been the festival’s largest donor, and they have made it clear how important the festival is to them in their capacity as a national authority on education that values the opinions of young people. Each year, around 15 youth teams of up to 200 students participate in the National Social Theatre Festival. The overall number of people that are directly impacted by social theatre is up to 5,000 each year.

Since the conflict in Ukraine escalated, Moldova has welcomed 674,057 Ukrainian refugees and 76,752 nationals of third countries. Among them, 102,283 have chosen to stay in the country as of January 16, 2023. Out of this, 47,784 are under the age of 18. With the largest influx of refugees in terms of per capita figure among all the countries receiving refugees from Ukraine, over 90 per cent of the total number of refugees are women, and half are children. This makes them one of the most vulnerable groups of people; they are exposed to different risks and are in need of protective measures as well as educational support. Approximately 48,000 children under the age of 18 are refugees, constituting 46 per cent of all refugees, according to data published by

the Migration and Asylum Office.

Helping Young Refugees through Peer Learning

Since the war in Ukraine started, most of the organisations in Moldova have focused on assisting children and women, with adolescents being considered children as well. Y-PEER was among the few organisations that recognised the need to offer opportunities for adolescents and prevent negative coping mechanisms by offering them nonformal education opportunities and integrating them into local communities.

Y-PEER Moldova is a nonprofit organisation led by young people that works to highlight the importance of youth participation in the decision-making process. Furthermore, Y-PEER Moldova emphasises that by investing in young people and their education, they end up investing in more sustainable societies that are more likely to face any crisis.

The Y-PEER team managed to engage young people from Ukrainian refugee families to participate in this intense learning process, which started in October last year. The Y-PEER trainers and a

professional actor worked with the young refugees to identify their primary needs and concerns as refugees. Together, they then created a social theatre performance that was presented to other young refugees as well as in schools and at the National Social Theatre Festival.

Peer learning done through Y-PEER helped foster social cohesion among adolescents, cooperation, patience, and better social skills. In a cooperative peer learning environment, each student’s strengths can serve to complement the group and enhance learning. Humans are social beings by nature. We yearn to connect with people and aim to belong to a group. Hence, the added element of social interaction in peer learning shall be exciting and enriching. When the proper procedures in the peer-to-peer learning process are followed, students who may be reluctant to communicate with the teacher start to be more inclined to open up to their peers. This method works everywhere and with anyone in the world.

Umair Mushtaq is Senior Manager Development, The Little Art, in Pakistan. Anna Susarenko is Executive Director, Y-PEER Moldova, Humanitarian Programme Consultant at the National Level in Moldova.



△ Y-PEER National Social Theater Festival, february 2023, on the stage of the main theater of Moldova.

BUTTERFLY EFFECT OF EMBRACING OPPORTUNITIES

A Teacher's Tale of Global Citizenship Education

By Khalifa Affnan (Khalifa Affnan, English teacher at Keningau Vocational College, Malaysia)



△ During 2019 ALCoB visit to Seoul Robotic High School.

course and cultural exchange programme at my school. This was the starting point for me to expose teachers and students from my school to the APTE programme.

In July 2018, Seoul Technical High School visited our school for a seven-day student exchange programme. This programme was a bit special because, in addition to APCEIU, we also collaborated with APEC Learning Community Builder (ALCoB). This expanded my knowledge in approaching different organizations to optimize my school's experience in handling such programmes. The Korean students had first-hand experience of how Malaysian students live their daily lives, including living in a hostel, learning in class, and doing their daily chores.

In 2019, I organised two major international programmes – the Gaja! Korea Programme in September and the Daedong Middle School International Exchange in November. Both programmes involved several students and teachers who were trained as our school ambassadors.

The Gaja! Korea programme brought 20 students and teachers for fun-filled programme over eight days in South Korea, where they experienced technical and vocational education at various institutions such as Seoul Technical High School, Seoul Robotics High School, and Seoul Polytechnic. Participants were also involved in lots of cultural programmes, like visiting major attractions, exploring historical places, and trying out cooking Korean dishes like “bibimbap” and “tteobokki.”

In 2020 and 2021, the pandemic affected everyone. However, we quickly signed up for an online 2021 APTE programme when APCEIU opened a window of opportunity. We collaborated with Incheon Gonghang High School, and I led a group of teachers to assist with the programme. The three-month programme was challenging, but we managed to get it done.

In 2022, after the pandemic, we signed up for the online PLANETS programme and were assigned to conduct a project with Dasol Elementary School and Hwanggok Elementary School. This time, I let another group of teachers lead the programme to gain experience and inspire others.

In conclusion, participating in international exchange programmes has greatly contributed to my personal and professional growth and allowed me to inspire my students and fellow educators.

Without a doubt, APTE programmes instil the values of Global Citizenship Education, and I encourage every teacher to embrace opportunities that come our way, no matter how small, in order to make a difference. Let us continue to collaborate and promote Global Citizenship Education to prepare our students to become responsible and compassionate global citizens. 🌍

Hey there, readers! I am Khalifa Affnan, an English teacher at a vocational school in rural Sabah, Malaysia. Today, I want to share with you how a small decision I made in the past led me to where I am today and how it all ties into the concept of Global Citizenship Education (GCED).

In life, we are all one decision away from a completely different life. It is the butterfly effect – a theory that a minor change in any decision can have huge implications later down the road. And that is exactly what happened to me.

Back in 2017, I was scrolling through Facebook when I saw an advertisement for the Korea-Malaysia Teacher Exchange Programme. On a whim, I applied for it. At the time, I did not think much of it – I just wanted to try out something different. But that one decision changed everything for me.

I was selected to represent Malaysia in 2017 and 2021 for the exchange programmes and have spoken three times at the Sharing Stories of Asia-Pacific Education Movements (SSAEM) Conference as a representative for the best follow-up practices from Malaysia. Despite the logistical challenges and the challenges regarding school facilities, I organised many International Exchange Programmes, which led to some amazing opportunities.

Thanks to APCEIU, I was named the Global Winner of the Cambridge Dedicated Teacher Award in 2022 by the Cambridge University Press. As an alumna of the Asia Pacific Teacher Exchange (APTE) Programme, I was inspired by my mentor, Mr IM Hyun Bin, a mechanical teacher at Seoul Technical High School in Korea, to organise lots of International Programmes to share their benefits with my teachers and students.

In December 2017, the Seoul Metropolitan Office of Education and Seoul Robotics High School conducted a two-day drone

KISAH SEORANG GURU GCED - KESAN 'BUTTERFLY EFFECT' DALAM PELUANG

Oleh Khalifa Affnan (Guru Bahasa Inggeris, Malaysia)



△ During 2019 ALCoB visit to Seoul Robotic High School.

Hai pembaca! Saya Khalifa Affnan, seorang guru bahasa Inggeris di sebuah kolej vokasional di Sabah, Malaysia. Saya ingin bercerita bagaimana satu keputusan kecil yang saya buat pada masa lalu, membawa saya ke satu tahap yang telah saya capai pada hari ini, dan bagaimana ia berkait rapat dengan konsep Pendidikan Kewarganegaraan Global (GCED).

Dalam kehidupan, satu keputusan kecil yang di buat boleh menyebabkan kesan berantai yang akan mencorakkan anda pada masa hadapan. Ini disebabkan oleh kesan 'Butterfly Effect' - teori bahawa perubahan kecil dalam mana-mana keputusan boleh mempunyai implikasi yang besar dikemudian hari. Itulah yang terjadi pada saya.

Pada tahun 2017, saya telah melihat iklan untuk Program Pertukaran Guru Korea-Malaysia (KOMTEP) semasa saya sedang melayari Facebook. Pada masa itu, saya hanya mahu melakukan sesuatu yang berbeza, jadi saya terus memohon tanpa berfikir panjang. Tetapi tindakan itulah yang mengubah segalanya untuk saya.

Saya telah dipilih untuk mewakili Malaysia dalam program tersebut sebanyak dua kali, iaitu pada tahun 2017 dan 2021, dan telah terpilih sebagai pembentang sebanyak tiga kali di persidangan Sharing Stories of Asia-Pacific Education Movements (SSAEM) atas penghargaan dalam melaksanakan aktiviti bertaraf antarabangsa. Walaupun sekolah kami menghadapi beberapa cabaran seperti keadaan geografi yang berada di pedalaman dan berdepan isu fasiliti yang kurang lengkap, saya telah melaksanakan banyak Program Pertukaran Antarabangsa yang membawa kepada peluang yang luar biasa kepada para pelajar dan guru.

Kesan daripada program bersama APCEIU, saya telah dinobatkan sebagai Pemenang Global Cambridge Dedicated Teacher Award pada tahun 2022 oleh Cambridge University Press.

Sumber inspirasi saya sebagai alumni Program Pertukaran Guru Asia Pasifik (APTE), adalah mentor saya, Encik Im Hyun Bin, seorang guru mekanikal di Sekolah Menengah Teknik Seoul, yang banyak menganjurkan program antarabangsa bersama negara-negara lain.

Pada Disember 2017, Pejabat Pendidikan Metropolitan Seoul dan Sekolah Tinggi Robotik Seoul telah mengadakan kursus drone dan program pertukaran budaya selama dua hari di sekolah saya. Ini adalah titik permulaan bagi saya untuk memberi pendedahan kepada guru dan pelajar sekolah saya kepada APTE.

Pada Julai 2018, kami telah melaksanakan program pertukaran pelajar bersama Sekolah Menengah Teknik Seoul selama tujuh hari. Program ini agak istimewa kerana, selain daripada APCEIU, kami

juga telah berkolaborasi bersama organisasi ALCoB. Ini meluaskan pengetahuan saya dalam mencari organisasi yang berbeza untuk mengendalikan program seperti ini. Ketika program ini berlangsung, pelajar Korea merasai sendiri bagaimana pelajar Malaysia menjalani kehidupan harian mereka, termasuk tinggal di asrama, belajar di kelas, dan melakukan tugas harian mereka.

Pada tahun 2019, saya telah menganjurkan dua program antarabangsa - Program 'Gaja!

Korea' pada bulan September dan Pertukaran Antarabangsa Sekolah Menengah Rendah Daedong pada bulan November. Kedua-dua program melibatkan beberapa pelajar dan guru yang dilatih sebagai duta sekolah kami.

Program 'Gaja! Korea' membawa 20 orang pelajar dan guru selama lapan hari di Korea, di mana mereka mengalami sendiri secara langsung pendidikan teknikal dan vokasional di pelbagai institusi seperti Sekolah Menengah Teknikal Seoul, Sekolah Menengah Robotik Seoul, dan Politeknik Seoul. Peserta juga melaksanakan program budaya, seperti melawat tempat-tempat menarik, meneroka tempat-tempat bersejarah, dan belajar secara langsung penyediaan “bibimbap” dan “tteobokki”.

Pada tahun 2020 dan 2021, pandemik telah melanda seluruh dunia. Walau bagaimanapun, kami telah diberi peluang untuk mendaftar di bawah program APTE dalam talian yang dikelolakan APCEIU. Kami berkolaborasi bersama Sekolah Menengah Gonghang di Incheon, dan saya telah memimpin kumpulan guru untuk membantu dengan program tersebut.

Program selama tiga bulan itu agak mencabar, tetapi kami berjaya menyelesaikannya.

Pada tahun 2022, pasca pandemik, kami telah mendaftar untuk program antarabangsa PLANETS dalam talian dan diberikan tugas untuk menjalankan projek berama Sekolah Rendah Dasol dan Sekolah Rendah Hwanggok di Korea. Tetapi pada program kali ini, saya telah membantu kumpulan guru yang lain untuk memimpin program tersebut supaya mereka merasai sendiri pengalaman melaksanakan sebuah program, dan berharap tindakan ini dapat memberi inspirasi kepada orang lain.

Secara keseluruhan, penyertaan dalam program pertukaran antarabangsa telah menyumbang kepada penambahbaikan peribadi dan profesional saya serta membolehkan saya memberi inspirasi kepada pelajar dan rakan pendidik saya. Program-program di bawah kelolaan APTE banyak menanamkan nilai Pendidikan Warganegara Global, dan saya sangat menggalakkan guru untuk mengambil peluang yang datang, tidak kira betapa kecil. Marilah kita terus bekerjasama dalam mempromosikan Pendidikan Warganegara Global untuk mempersiapkan pelajar dan komuniti menjadi warganegara global yang bertanggungjawab dan bertoleransi. 🌍

Teachers from Cambodia, Lao PDR, Mongolia, Philippines Share Educational Exchange Outcomes



On 8 July, 26 exchange teachers from Cambodia, Lao PDR, Mongolia, and the Philippines shared their achievements and experiences at the Final Presentation of the 2023 Asia-Pacific Teacher Exchange for Global Education (APTE), after successfully completing their three-month educational activities in Korean schools.

About 70 people participated in the event, including the invited teachers, officials from partner's countries' education ministries, and representatives from the host schools. The presentations addressed the teachers' experiences, focusing on their educational activities carried out in 13 host schools in Korea for three months from April to June. They shared their experiences of teaching their specific subjects integrated with GCED and their own cultures in primary and secondary schools in Korea.

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Workshop Highlights Teacher Empowerment, GCED in Nepal



The Sub-regional Workshop on GCED and Teacher Empowerment gathered educators from five South Asian countries to share their experiences and insights on education. Co-organised by APCEIU and the UNESCO Kathmandu Office in Nepal, in partnership with the Nepal National Commission for UNESCO, the participants learned about locally relevant and contextualised approaches to Global Citizenship Education (GCED) while exploring ways to empower teachers.

During the three-day workshop held on 9-11 May, the 25 participants from Bangladesh, Bhutan, India, Nepal, and Sri Lanka shared

their analysis of Global Citizenship Education (GCED) policies and practises in their countries, discussed the changing role of teachers, possible ways of empowering teachers in the region, and different GCED pedagogical methods.

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Youth Leaders Gathered for Global Citizenship and Youth Empowerment



APCEIU held its 9th Youth Leadership Workshop on Global Citizenship Education (GCED) from 18-28 April. During the workshop, 56 youth leaders from 35 countries in Africa, Asia-Pacific, Arab states, Europe, Latin America and the Caribbean participated under the theme "Global Citizenship and Youth Empowerment for Inclusive Futures for All."

Throughout the workshop, participants agreed that global citizenship could become a driving force for shaping a better future for all by combating inequality through innovation, commitment, solidarity, and shared vision and hope. They also learned and discussed how to perceive issues of inequality as global citizens, what kind of dialogue can bring about intercultural competence and communication, and how to utilise storytelling as changemakers.

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GCED Journey in Korea for Pakistani Educators



The Capacity-Building Workshop on Global Citizenship Education (GCED) for Pakistani Educators 2023 was held from 13-22 June. The workshop was organised at the request of the UNESCO Islamabad Office, and the Asia-Pacific Centre of Education for International Understanding (APCEIU) facilitated a 10-day

training programme in Seoul, Republic of Korea. A total of 15 participants, including 13 district education officers and two UNESCO officers, participated in the workshop, which focused on GCED, Education for Sustainable Development (ESD), and educational development. During the workshop, to observe educational practices in South Korea, participants visited schools and educational institutions, including the Seoul Metropolitan Office of Education, Seoul Cheonwang Elementary School, Incheon Hakik Girls' High School, and Mirim Girls' Information Science High School.

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Group of Friends for Solidarity & Inclusion Discuss Art Education for Fostering Global Citizenship



APCEIU hosted the UNESCO Global Citizenship Education (GCED) Roundtable to highlight the role of art education in nurturing a mindset of global citizenship. Titled "Roundtable of the Group of Friends for Solidarity and Inclusion with GCED: Art Education Fostering Global Citizenship," the event on 16 June was in partnership with the Permanent Delegation of the Republic of Korea, the Group of Friends for Solidarity and Inclusion with GCED, and UNESCO.

The online webinar successfully provided a forum for the approximate 50 participants from 20 countries to concentrate on the importance of art education in cultivating a mindset of global citizenship. Participants discussed ways in which the axis between art education and GCED can be strengthened going forward.

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Lao Advances Towards GCED Curriculum Development & Integration: Pilot Testing of Draft Teachers' Manuals



Lao PDR is one of the leading partner countries for the 3rd Round of the GCED Curriculum

Development and Integration Project with the strong support of the Ministry of Education and Sports of Lao PDR. APCEIU has been carrying out the Project since 2016 to promote GCED by supporting the integration of GCED into the curriculums of partner countries.

As part of the final year activity for Lao PDR, the Workshop for Pilot Testing of the draft Teacher's Manuals was held from 29 March to 3 April and successfully concluded with resourceful and insightful comments from experts, teachers, school leaders, and officials from Laos and abroad. After the Phase 2 pilot test in July, the Curriculum Development Committee is refining and finalising the Teachers' Manuals.

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Fukuoka Workshop for Common Peace Education Curriculum in NE Asia



APCEIU organised a workshop to gather insights and ideas from peace educators of Northeast Asia from 4-5 March in Fukuoka, Japan. Throughout the sub-regional workshop titled "Development of a Common Curriculum for Peace Education in Northeast Asia," participants gave their feedback about the common draft guide and expressed their expectations of its utilization. Over 40 dedicated experts and educators provided critical reviews, insightful ideas, and practical concerns that will enrich the rest of the guideline development process.

At the second session, APCEIU's Korea-Japan teachers' network programme, which showcased history classes towards a culture of peace in South Korea and peace education practises in Japan was presented.

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Storytelling Project Outcome Sharing Meeting/Roundtable



APCEIU and Korea Society of Education for International Understanding (KOSEIU) co-organised the Outcome Sharing Meeting and Roundtable of "the Joint Project to Promote EIU/GCED in Northeast Asia through Storytelling" on 2 July, in Nagoya, Japan, in conjunction with the 32nd Research Conference of the Japanese Association for International Education (JAIE).

The Storytelling Project, a collaborative initiative among APCEIU, KOSEIU, JAIE and Beijing Normal University since 2021, aims to effectively promote GCED in Northeast Asia by developing and sharing storytelling-based GCED lesson plans with the participation of teachers of China, Japan and Korea. During the Meeting, participating teachers shared their experiences implementing storytelling-based lessons on cultural diversity. The Pre-service Teachers Roundtable followed the next day, providing a platform for the pre-service teachers to share the storytelling-based GCED lesson plans they had developed focusing on the topics related to Education for Sustainable Development (ESD).

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Second GCED Cooperation Centre Director's Meeting



APCEIU organised the second GCED Cooperation Centre (GCC) Directors' Meeting in Seoul with a total of 20 participants from Malaysia (University of Science, Malaysia), Thailand (Chulalongkorn University), Cambodia (National Institute of Education), Philippines (Philippine Normal University), Indonesia (Indonesia University of Education), and Lao PDR (SEAMEO Regional Centre for Community Education Development) from 13-15 March. Starting with Malaysia and Thailand, APCEIU has designated the selected teacher education institutions (TEIs) as GCCs to enhance the TEIs' capacities to implement GCED based on local needs and contexts.

At the Meeting, participants shared their outcomes and achievements and activity plans for 2023, while discussing effective ways to collaborate among GCCs. The Meeting also provided the participants with the opportunities to learn about GCED practices in Korea, through a case presentation and visits to the Seoul Metropolitan Office of Education and the Faculty of Education of Yonsei University.

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CHED, SEAMEO Reps Visited APCEIU to Improve Higher Education Quality



In order to strengthen the capacity of transnational higher education, officials from the Commission on Higher Education (CHED) of the Philippines and representatives from the Southeast Asia Ministers of Education Organization (SEAMEO) Secretariat visited APCEIU on 21 February. On 14 March, the second delegation from CHED and SEAMEO consisting of eight members, visited APCEIU. Participants engaged in lectures on GCED at APCEIU and SEAMEO, respectively, with their goals to improve the quality of higher education institutions in the Philippines.

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Promoting GCED Through Partnerships

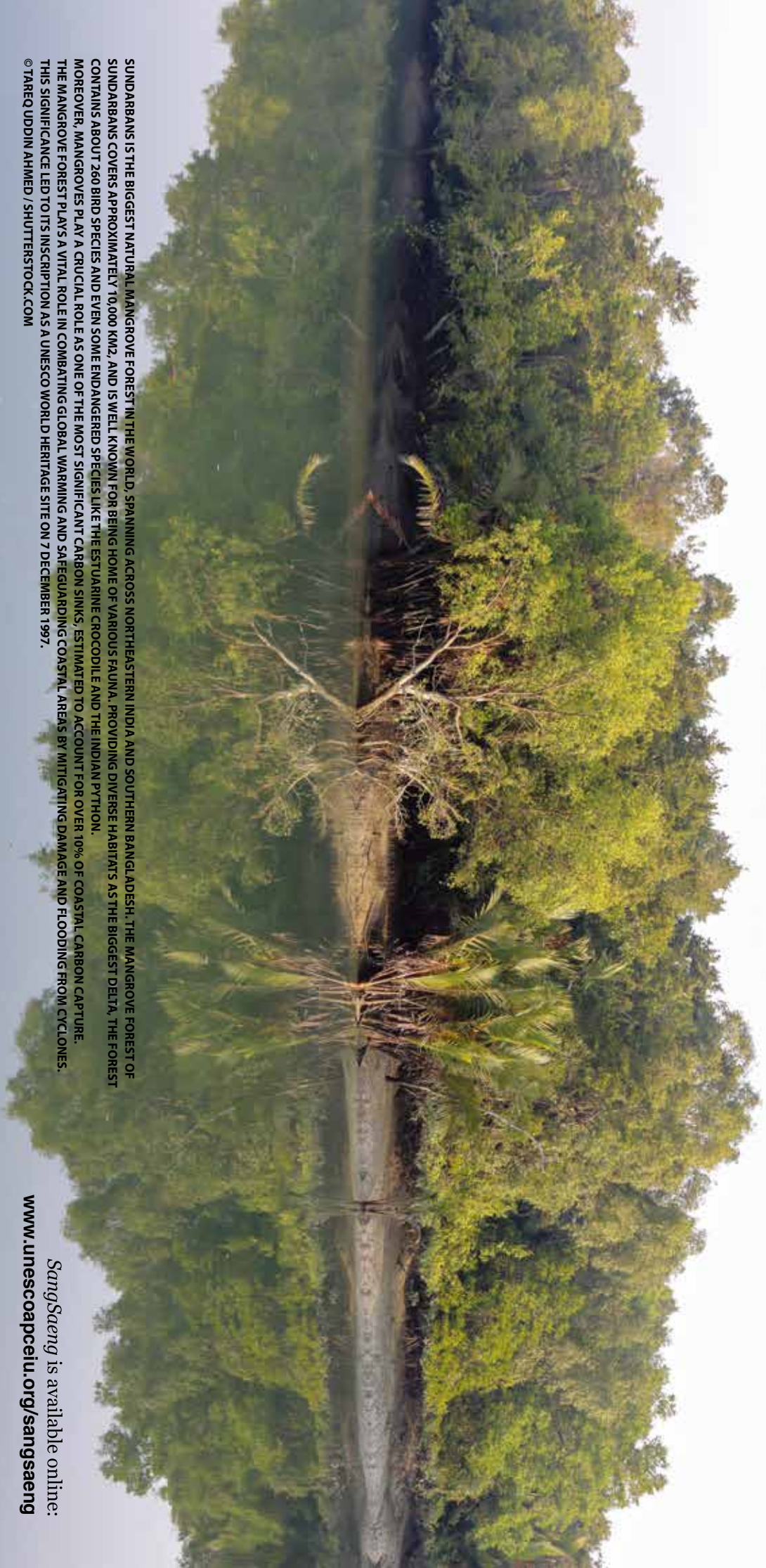


APCEIU signed Memoranda of Understanding with two Universities to develop partnership to promote Global Citizenship Education as follows:

Indonesia University of Education on 11 April: To establish Global Citizenship Education Cooperation Centres (GCCs) to strengthen GCED capacity of teacher education institutions.

Western Mindanao State University (WMSU) on 15 June: To collaborate in advancing GCED through capacity-building, advocacy, and information sharing.

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SUNDARBANS IS THE BIGGEST NATURAL MANGROVE FOREST IN THE WORLD, SPANNING ACROSS NORTHEASTERN INDIA AND SOUTHERN BANGLADESH. THE MANGROVE FOREST OF SUNDARBANS COVERS APPROXIMATELY 10,000 KM², AND IS WELL KNOWN FOR BEING HOME OF VARIOUS FAUNA. PROVIDING DIVERSE HABITATS AS THE BIGGEST DELTA, THE FOREST CONTAINS ABOUT 260 BIRD SPECIES AND EVEN SOME ENDANGERED SPECIES LIKE THE ESTUARINE CROCODILE AND THE INDIAN PYTHON. MOREOVER, MANGROVES PLAY A CRUCIAL ROLE AS ONE OF THE MOST SIGNIFICANT CARBON SINKS, ESTIMATED TO ACCOUNT FOR OVER 10% OF COASTAL CARBON CAPTURE. THE MANGROVE FOREST PLAYS A VITAL ROLE IN COMBATING GLOBAL WARMING AND SAFEGUARDING COASTAL AREAS BY MITIGATING DAMAGE AND FLOODING FROM CYCLONES. THIS SIGNIFICANCE LED TO ITS INSCRIPTION AS A UNESCO WORLD HERITAGE SITE ON 7 DECEMBER 1997.

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