SangSaeng

Living Together Helping Each Other

Ensuring
Learning
Outcomes

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It is often said that what you learn in school lasts a lifetime, implying that the contents of education is extremely important not only for us, but also for the future generation as well. But how much do we know about what our children are learning at school? Many of us are unfamiliar of what is happening inside the classrooms and how it is benefitting the learners. This is where the importance of measuring learning outcomes comes in. The assessment of our current education systems is crucial in order to establish a better strategy. Appropriate evaluation allows us to identify the pros and cons of present policies, and provides us guidance on how to improve it. It is our duty to enable learners to receive the proper education that will teach them the value of peace, tolerance, and sustainable development.

Over the past decade, education policies have focused on measuring the access to education, in other words, measuring how many children actually go to school. Ensuring access to education was indeed a great accomplishment; however it was just the first step of achieving ensuring quality education. Since the world has witnessed the advance of the quantity aspect of education, now is the time to focus on the quality of education. Educators and experts across the globe came together at Incheon, South Korea last year to seek a new framework that will complement the Education for All (EFA) agenda. Ever since, with the guidance of the 2030 Agenda, various local, national, regional, and global agencies have endeavored to develop and promote a better measuring system. The Council of

Europe, for instance, is developing a new assessment framework named Competences for Democratic Culture (CDC) that will be introduced in this edition's SangSaeng. The project aims to create a framework that measures the democratic competences of learners in all levels of formal education.

Though we are seeing great improvement, ensuring quality learning outcome is still a challenge for the global community. Assessment systems are complex, requiring detailed defining and categorizing. For example, when monitoring learning outcomes, researchers must also mind out-of-school populations to guarantee that no learners are left behind. This demands a more intricate structure of evaluation, thus taking more time and effort to construct a new strategy.

APCEIU would like to share these struggles in this edition of SangSaeng, inviting our readers to participate in the discourse of learning outcome assessments. Strong motivation and the sense of Global Citizenship is sure to guide us through these challenges, ultimately assuring a more concrete education system that will live up to the goals of Sustainable Development Goals and the 2030 Agenda. 🏛

Utak Chung
Director

LEARN TO LIVE TOGETHER
Pillars of Education Start with Learn

By Federico Mayor
(President, Culture of Peace Foundation;
Former Director General of UNESCO)

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"I am because you are"

(meaning of the Swahili word "Ubuntu")

There are four pillars of the educational process according to the World Commission's "Report on Education for the XXI century" that I set up as UNESCO's director general in 1992: "Learn to be," "Learn to Know," "Learn to do," "Learn to Live Together."

I would add "Learn to Undertake" because the Latin phrase "sapere aude" (dare to know) by the Roman poet Horace in 20 B.C. is indispensable today. "Know how to dare!" Risk without knowledge is dangerous but knowledge without risk is useless.

In order to guide everyday behaviour, it is essential to permanently bear in mind that all human beings are equal in dignity, regardless of their gender, ideology, belief, skin colour, etc. All are equal; this is the key guideline for everyone to live peacefully together, to respect each other, to listen and to express oneself freely.

Always keep in mind the endless human diversity; every human being is unique biologically and intellectually at every instant of his/her life, endowed with distinctive faculties that every person must be able, through proper education, to fully exercise. There is no doubt that the first pillar is to be: to think, to imagine, to anticipate, to innovate, and to create. The creative capacity is the hope of humanity. There is no determinism and therefore, any kind of fanaticism is unacceptable.

To be educated is, according to UNESCO's constitution, to be free and responsible. Incarnated in finite biological structures, humans are able to "fly" in the infinite space of the spirit. And they are the "eyes of the universe."

There is a key-word in being free and responsible: to share. To share and cooperate are the expressions of solidarity, of being constantly ready to help, to go hand in hand, and to build "SangSaeng."

Changing the Air

It is now an urgent period in time because, for the first time in history, points of no return can be reached; the transition from a culture of imposition, domination, violence and war can transform or shift towards a culture of understanding, conciliation, alliance and peace. Simply put, from force to word. Since the beginning of time, males have had absolute power, and the citizens, women and men, have been silent, fearful, and obedient.

Before digital technology permeated every part of our world, the immense majority of people were born, lived and died in an area that was no more than 50 square kilometres. They were completely unaware of what was happening far away.

With the new information and communication facilities available, a new era began around two decades ago. Human beings can express themselves progressively and freely; they know what takes place in the world and, more importantly, women – the corner stone of the new era, as President Nelson Mandela told me in Pretoria in 1996 – increasingly take part in the decision-making processes by incorporating their inherent values and capacities in a non mimetic way.

Global awareness and global citizenship were pre-conditions for the "new beginning" proclaimed in the Earth Charter. The in-depth transformations

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△ From left to right Shimon Peres, Yasser Arafat, Federico Mayor and Yitzhak Rabin.

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△ Federico Mayor and Rigoberta Menchú

Risk without knowledge is dangerous but knowledge without risk is useless.
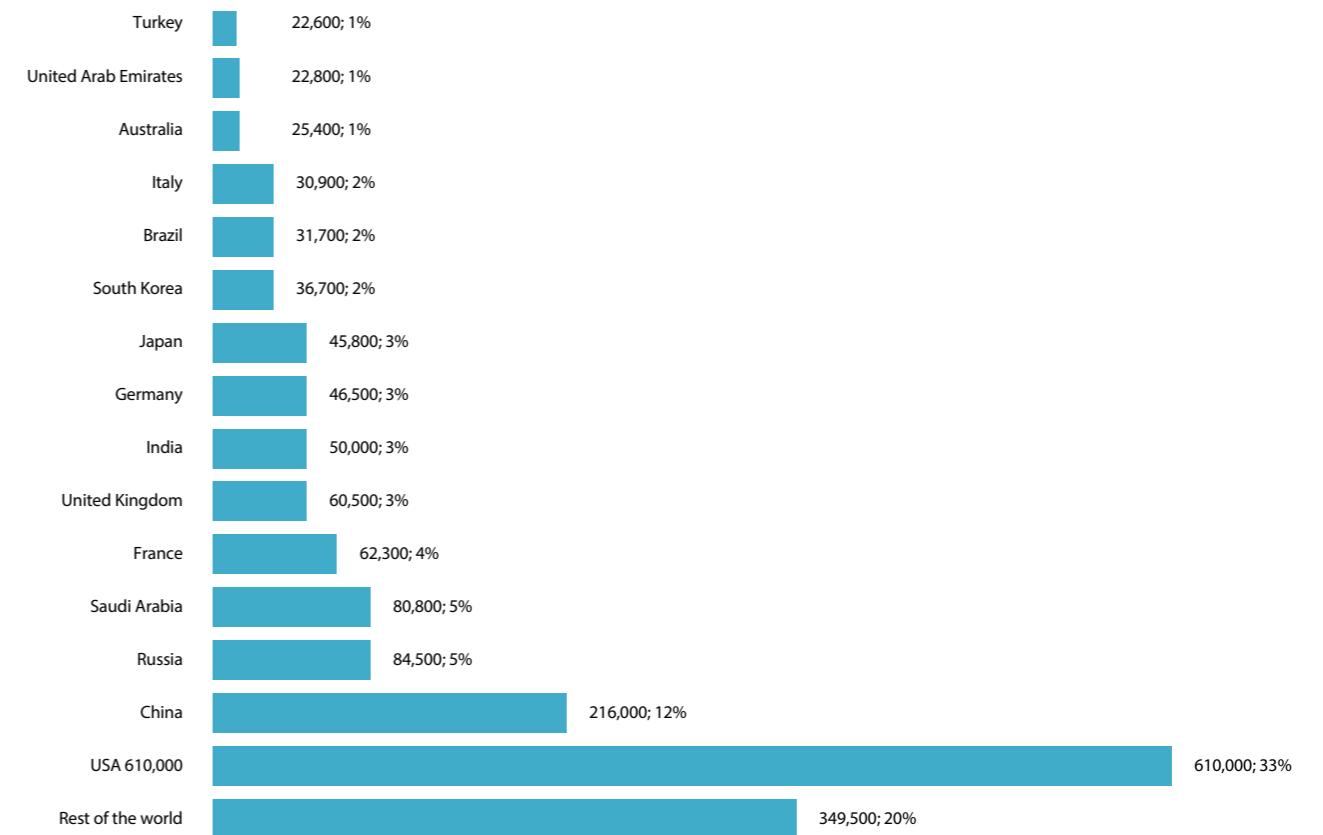
△ Gorbachev and Federico Mayor

> "
> **It is now an urgent period in time because, for the first time in history, points of no return can be reached; the transition from a culture of imposition, domination, violence and war can transform or shift towards a culture of understanding, conciliation, alliance and peace.**
> "

△ Share of World Military Expenditure

Turkey	22,600; 1%
United Arab Emirates	22,800; 1%
Australia	25,400; 1%
Italy	30,900; 2%
Brazil	31,700; 2%
South Korea	36,700; 2%
Japan	45,800; 3%
Germany	46,500; 3%
India	50,000; 3%
United Kingdom	60,500; 3%
France	62,300; 4%
Saudi Arabia	80,800; 5%
Russia	84,500; 5%
China	216,000; 12%
USA 610,000	610,000; 33%
Rest of the world	349,500; 20%

that are urgently needed can only take place if the people can finally hold on to the reins of their common destiny.

The past has already been written and its lessons must be remembered. But the future is to be invented: memory of the past, but above all, memory of the future. Now, more than ever, urged by potentially irreversible processes, the following generations must be permanently taken into account. The main responsibility of all those people and institutions related to governance is the legacy to the forthcoming human inhabitants of this planet. Not to alter the conditions for a dignified life is undoubtedly the first duty both at the individual and collective levels.

Education Equals Solutions

Education for all throughout their life is the solution. Human Rights, democracy and a culture of peace and non-violence are, from the conceptual and practical point of view, the essential subjects to be learned and committed with. Besides UNESCO's constitution and the Universal Declaration, other sources of inspiration and guidance are the World Plan of Action for Education in Human Rights and Democracy (Montreal, 1993); the Declaration on Tolerance (UNESCO General Conference, 1995); the Declaration and Plan of Action for a Culture of Peace (UN General Assembly, 1999); the Earth Charter (2000); the Charter of Fundamental Rights of the European Union (2000), and so on.

These are the main philosophical, research and applied lines of action the Institute for Human Rights, Democracy and a Culture of Peace and Non-violence (DEMOS-PAZ) recently set up in the Autonomous University of Madrid in order to contribute to peace-building and peace-keeping, mediation and non-violent resolution of conflicts.

At the dawn of this millennium, it is possible to change the secular utilization of force by word instead of "para bellum" and "para verbum." Now, it is possible that "We the peoples …" principle enshrined in the Charter becomes a reality. Yes, the very few can now be substituted by the many and re-founded systems – with the representation of states and civil society – can take the wheel of the new world,

△ Federico Mayor and Nelson Mandela

something we dream about and the coming generations deserve.

The United Nations' priorities – food, water, health, environment care, education and peace – could be implemented in the framework of the Sustainable Development Goals 2030 and the agreements on Climate Change, if the necessary and timely funds were obtained from the colossal present investments in armament and military security. The transition from an economy of speculation, production delocalization and war to a knowledge-based economy of sustainable and human development is extremely urgent. To bring this forward, the wise initiative of the Geneva based International Peace Bureau, which was awarded the Nobel Peace Prize in 1910, is requesting a 10 per cent savings in military expenditures per country and per year, which could provide

the resources that are denied today in order to face the challenges posed by extreme poverty (the root of migration), climate change and nuclear threat.

In a Joint Call to rightly address social and ecological emergencies, I suggested, with the support of relevant personalities, to convene an extraordinary session of the General Assembly of the United Nations in order to adopt without delay, international measures that are required to overcome the above mentioned challenges.

"Any challenge is placed beyond the human distinctive capacity to create," said former United States President John F. Kennedy in June 1963. The future is to be invented and we can do it now. Yes we can and with it, we can all live peacefully together … if we dare, if we share, if we recognize the equal dignity in all human beings. 🏛

PREPARING LEARNERS FOR A DIFFERENT FUTURE

Monitoring Education for Sustainable Development and Global Citizenship in the New Education Agenda

By Aaron Benavot (Director, Global Education Monitoring Report)
Nihan Koseleci (Research Officer, Global Education Monitoring Report)

> " Curricula are the predominant means by which knowledge and skills are conveyed to young learners. "

The 17 Sustainable Development Goals (SDGs) reflect the heart of the 2030 Agenda for Sustainable Development. Goal 4, which focuses on education within a lifelong learning perspective, represents the vision and aspirations of the global education community for 2030. With its seven targets and three means of implementation, it represents a level of ambition for the next 15 years that goes beyond any previous global education agreement.

By introducing global citizenship education (GCED) and education for sustainable development, target 4.7 captures the transformative aspirations of the new global development agenda. This particular target, more than any other, touches on the content and quality of education, especially relating to its social, humanistic, and moral purposes. It also acknowledges the role of culture and the cultural dimensions of education. In response to this explicit reference in the target to knowledge and skills related to sustainable development and global citizenship, the international community has prioritised progress assessments based on the content of education.

The Inter-agency and Expert Group on SDG indicators proposed a broad global indicator to capture the wide scope of target 4.7: "the extent to which global citizenship education and education for sustainable development are mainstreamed in national education policies, curricula content, teacher education and student assessment." This measure embraces indicators relating to inputs and processes, but sidesteps the target's aspirational intent of ensuring that all learners, young and old, acquire knowledge and skills aligned with the transformative 2030 Agenda for sustainable development.

UNESCO member states' reports on implementation of the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms are proposed as the mechanism to monitor progress towards the target. But low response rates and submission quality mean the process is weak and needs to be complemented by a more systematic and rigorous approach.

Curricula for Young Learners

The 2016 Global Education Monitoring (GEM) Report collaborated with UNESCO's International Bureau of Education to carry out a study, and reviewed over 110 national curriculum framework documents at the primary and secondary education level from 78 countries[1] covering the period of 2005-2015 to capture different topics and themes pertaining to Target 4.7: human rights, gender equality, peace, non-violence and human security, sustainable development, and global citizenship. National curriculum framework documents were coded using a protocol with a set of key terms on each topic.

Among 78 countries, 92 per cent included one or more key terms relating to human rights in their curricula with rights (89 per cent) and democracy (80 per cent) being the most prevalent ones. Countries also placed some emphasis on sustainable development issues. About three-quarters of the countries incorporated sustainable development and sustainability, but key terms like social and economic sustainability were present in less than one-third of countries' national curricula.

Gender equality appeared to be less highlighted in national curriculum frameworks. Less than 15 per cent of the countries integrated key terms such as gender empowerment, gender parity or gender-sensitiveness in their national curricula, and only 50 per cent of countries mentioned gender equality. Countries also make less reference to key terms related to global citizenship. Around 10 per cent of the countries included notions such

1. In the sample, there are 18 countries from Latin America and the Caribbean, 16 from Europe and Northern America, 15 from sub-Saharan Africa, 11 from the Pacific, 7 from Eastern and South-eastern Asia, 6 from Southern Asia, 3 from North Africa and Western Asia, and 2 from Caucasus and Central Asia.
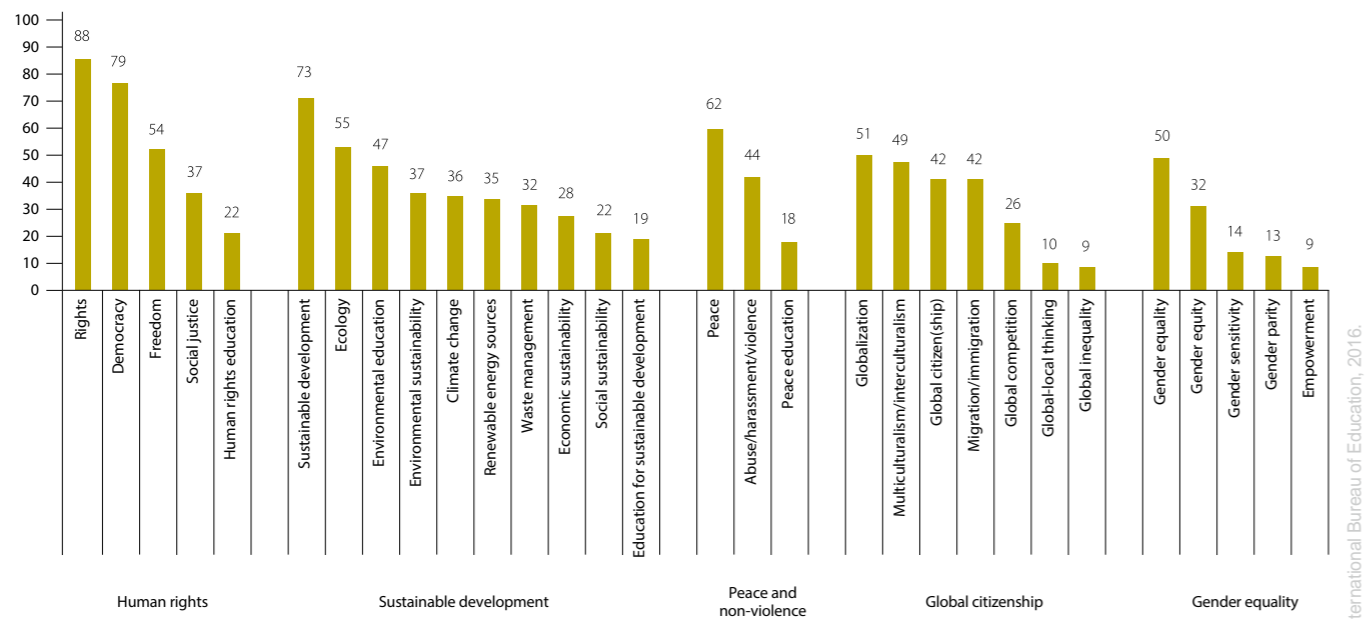
△ Figure 1: Percentage of countries including each of the key terms in their national curriculum frameworks, 2005-2015
The analysis is based on a sample of 78 countries.

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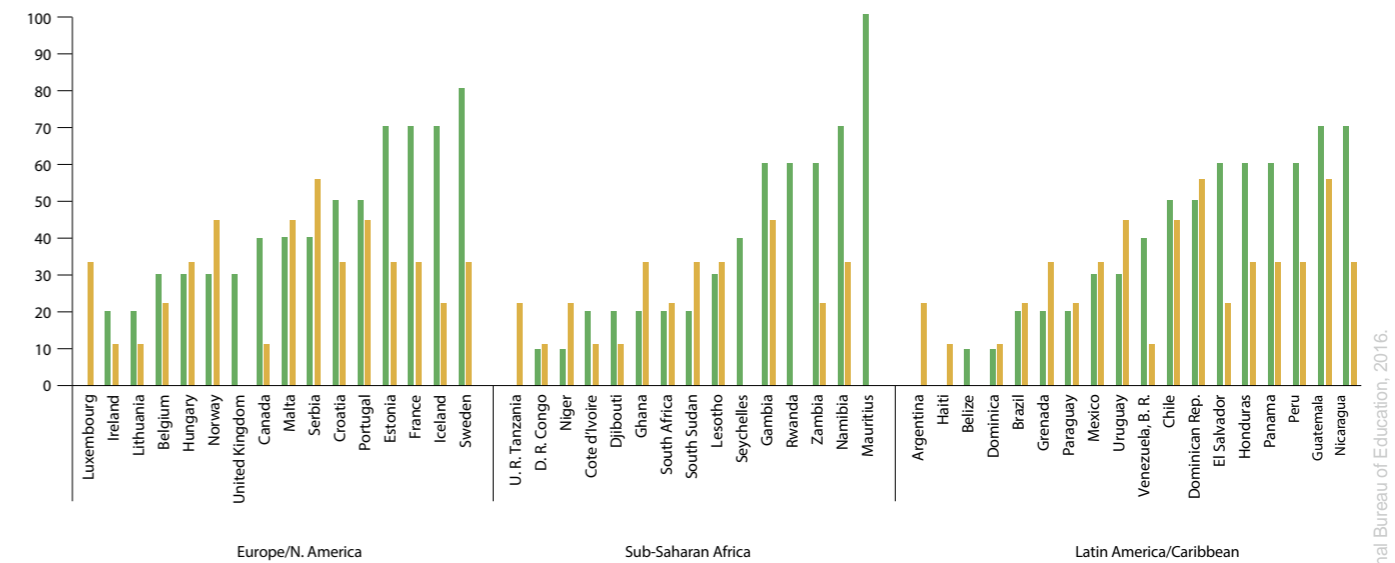
△ Figure 2: Percentage of key terms related to sustainable development and global citizenship in national curriculum frameworks, selected countries, 2005-2015

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> **Textbooks are a valuable source of information about national commitment to sustainable development.**

as global inequalities or global thinking in their curricula, and globalisation, and multiculturalism and interculturalism were mentioned in half of the countries' national curricula (Figure 1).

Across the countries, there is some variation in the prevalence of selected key terms in the curricula (Figure 2). Among the Latin America and the Caribbean countries, key terms related to sustainable development are common in Guatemala and Nicaragua, but much less so in Argentina, Belize, Dominica and Haiti. In sub-Saharan Africa, almost all key words related to sustainable development are found in Mauritius, but none in the United Republic of Tanzania and 10 per cent in the Democratic Republic of the Congo and Niger. In Europe and Northern America, none are found in the United Kingdom, and only 30 per cent were included in Croatia, France and Hungary.

This new research is an initial attempt to provide a global picture of the prevalence of content related to target 4.7 in national curricula. A global mechanism to monitor curriculum content would require a systematic listing of national curriculum frameworks and a coding protocol to analyse curricular materials. Such a mechanism would also require close collaboration between education ministries and regional or international organizations to ensure that the quality of the information is good and that the process is country-led.

Within Textbooks

In many respects, textbooks reflect classroom reality more closely (in terms of both contents and teaching methods) than official policy statements. Recent

> **Stronger efforts are needed to assess concepts in target 4.7 for teacher preparation and training.**

advancements in textbook content analysis provide promising windows to gauge curricular content, especially if applied to large samples of textbooks from many countries.

Analysis for the 2016 GEM Report compiled three datasets on secondary school textbooks in history, civics, social studies and geography. The vast majority of textbooks were drawn from the most extensive collection of textbooks from around the world, at the Georg Eckert Institute for International Textbook Research in Germany.

This analysis shows that by the latest decade, close to 50 per cent of the textbooks mention human rights, in contrast to around 5 per cent earlier in the century. This is closely tracked by rising framings of civil and political rights as well as economic, social, and cultural rights as human rights. Moreover, across the world,

the proportion of textbooks mentioning women's rights has increased since 1980. Yet, there are some continues that have some regional variation in the extent to which textbooks embrace gender equality: the lowest percentage of textbooks is in the Arab states (just above 10 per cent) and the highest in Europe and North America and sub-Saharan Africa (40 per cent).

Five indicators were used to measure the extent to which textbooks include an explicit emphasis on environmental issues. They include: whether environmental protection or damage is discussed in at least a paragraph, whether this issue is linked to rights, and whether it is discussed as a global issue. Coverage of environmental protection or damage in textbooks has increased dramatically since the 1950s. While in the 1950s, only close to 5 per cent of textbooks discussed
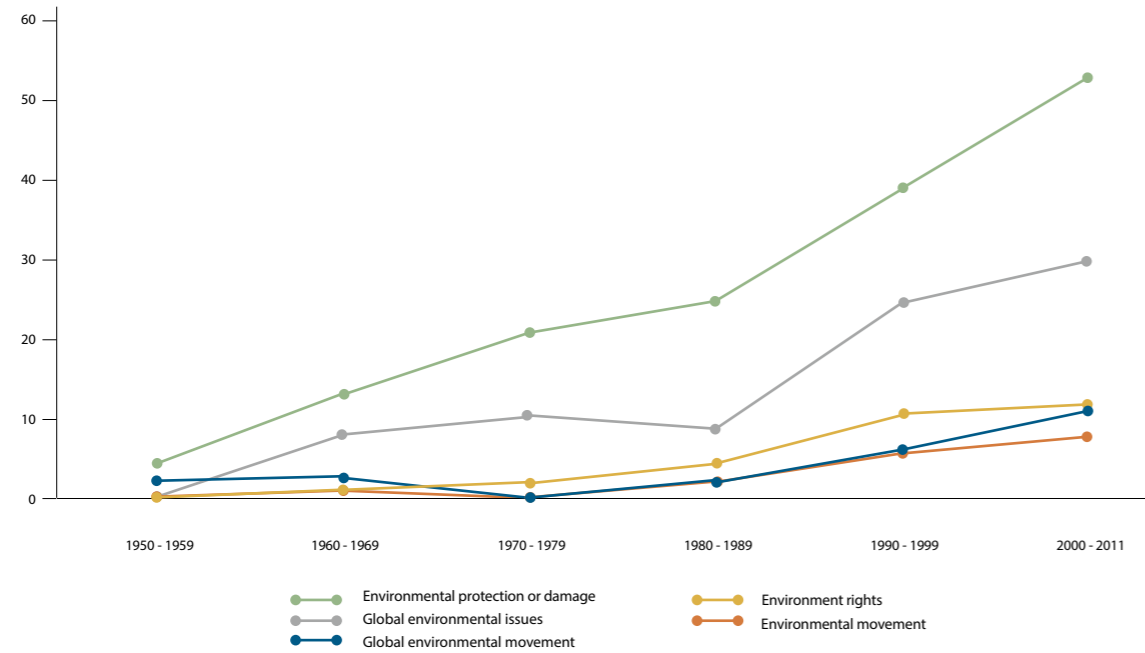
△ Figure 3: Percentage of textbooks that include an explicit statement on environment
Source: Bromley et al., 2016

© Bromley et al., 2016

> **Monitoring the acquisition of knowledge and skills needed for sustainable development is not easy.**

this issue in at least one paragraph, 50 per cent did so over the 2000-2011 period (Figure 3).

Stronger Efforts

Having countries mainstream sustainable development and global citizenship knowledge and skills in school curricula and textbooks is an important basis for monitoring country efforts to promote target 4.7, but it is not sufficient.

Placing teachers who are prepared to teach the many areas related to sustainable development and global citizenship in classrooms is equally important. Yet, data collection tools on the content of teacher education programmes all serve different purposes and respond to different needs, and are applied too infrequently to fill the data gaps; nor do they follow a systematic

format that would ensure country comparability.

The application of a standard coding protocol – as for curricula and textbooks – to teacher training institutions' curricula or the possible inclusion of global competence as a theme in the future rounds of the Teaching and Learning International Survey (TALIS), for instance, would make it possible to analyse the effectiveness of professional development in preparing teachers to respond to various groups of students, potentially though a range of teaching strategies.

Tough Test

It is hard to test the knowledge and skills for sustainable development. Challenges include the scarcity of relevant student assessments or specially developed

opinion or value surveys, the difficulty in developing test items that are context-relevant but not culturally biased, and the broad scope of target's topics and the relative lack of research on adult learning.

Questions about basic facts on world history, geography, international institutions and global processes that reflect interdependence could serve as a starting point to monitor learners' knowledge on notions as listed in the target 4.7. Yet, few cognitive assessments exist in this area. For instance, the 2009 International Civic and Citizenship Education Study (ICCS) included a specific item on knowledge of the Universal Declaration of Human Rights, which, adopted by the whole international community, can provide a common set of universal values that can be used to make judgments about global issues.

Across all participating countries, on average, 68 per cent of students responded correctly to this item. While in Finland, Poland and the Republic of Korea, over 80 per cent of students recognised that the United Nations Universal Declaration of Human Rights is intended to apply to all people; only around 40 per cent of students did so in the Dominican Republic and Thailand.

Preparing learners for a future of climatic and environmental instability begins by helping them understand issues such as why and how climate change takes place, and its likely effects on habitats and ecosystems.

The 2006 PISA provided the first internationally comparable data on students' knowledge of the environment and related problems, the sources of this knowledge,

their attitudes on environmental issues and the relationship between their results in environmental science and their environmental attitudes. Of the 108 questions in the PISA 2006 science assessment, 24 were related to environmental science; of these, 14 focused on geoscience. Each subset was the basis for a performance index. At the lower end of the index distribution, students were unable to interpret a graph or figure when given appropriate cues, or show basic knowledge of common environmental processes. The environmental science performance index highlighted wide differences between countries. In Azerbaijan, Indonesia, Kyrgyzstan and Qatar, more than 70 per cent of students were at level D or below, compared with around 25 per cent in Canada, Estonia, Finland and Japan.

Recent initiatives aim to fill some of the information gaps. In 2016, UNESCO and the International Association for the Evaluation of Educational Achievement (IEA) established an official agreement to collaborate in the area of measuring global citizenship and sustainable development. In the 2016 ICCS assessment, students will be asked to rate the seriousness of a broad range of threats such as the extent of poverty, living standards, human dignity, economic well-being, and environmental health. These ratings provide an indication of students' awareness of global issues, and responses to individual items provide a perspective on profiles of concern.

Another recent development has seen the OECD decide to include global competences as a field for testing in the 2018 round of PISA assessment. This will indicate the extent to which a country's

15-year-olds have the knowledge and skills to work and interact with others internationally.

A challenge for measuring outcomes related to target 4.7 has to do with tension between national values and the commitment to a global agenda. Hence, there is a need to develop comparative student assessments that are more attuned to local conditions. One promising example is the Southeast Asia Primary Learning Metrics, focusing on literacy, numeracy and global citizenship in grade 5. In 2016–2017, at least six countries in the region will pilot the assessment tools. By 2020, all countries of the Southeast Asian Ministers of Education Organization and the Association of Southeast Asian Nations are expected to join.

Data sources on adult global knowledge and understanding are even more limited. Existing data on knowledge and skills related to global citizenship and sustainable development tend to be limited to children and adolescents. Yet, it is equally important to evaluate similar knowledge and skills in the adult population. There have been very few cognitive assessments, however. An appropriate monitoring framework would find ways to better capture the target 4.7's intent to provide all learners with knowledge and skills to promote sustainable development. Future data collection efforts should strengthen the knowledge base on out-of-school youth and all adults. 🏛

MONITORING KNOWLEDGE FOR BETTER LEARNING OUTCOMES

THE SOUTHEAST ASIA PRIMARY LEARNING METRICS' CONTRIBUTION TO GLOBAL CITIZENSHIP AND ITS MEASUREMENT

> " Without effective assessment systems, we cannot understand the variations in learning outcomes and where to focus interventions to enhance access to inclusive and quality learning for all children. "

By **Lauranne Beernaert** (Project Coordinator, SEAMEO Secretariat)
Camilla Woeldike (Multi-Country Project Coordinator, UNICEF East Asia and the Pacific Regional Office)

While many countries have made impressive progress in access to education, the focus of many education programmes has shifted towards access to quality education. This shift in focus to learning is embodied in the recent SDG4, "to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." This consensus is also reflected in the joint statement of the Ninth ASEAN Education Ministers meeting (9th ASED) in May 2016 in Selangor, Malaysia. The statement notes the critical role of education in "promoting a better quality of life for children and young people, and in providing them opportunity to participate in and benefit from the realization of a prosperous ASEAN Community 2025." The commitment of this region was reaffirmed through the adoption of the ASEAN Work Plan on Education 2016-2020, with the inclusion of Southeast Asia Primary Learning Metrics (SEA-PLM) seen as an opportunity to help achieve these regional goals in enhancing equitable opportunities to quality education and learning outcomes. In addition, since 2014, the results of the Strategic Dialogues for Education Ministers (SDEM) of the Southeast Asian region have also demonstrated a strong emphasis on a new education agenda including the promotion of a 21st Century curriculum and revitalisation of teacher education.

These commitments have increased the need to develop effective strategies to assess and monitor knowledge and skills and demonstrate measurable learning outcomes. Indeed, without effective assessment systems, we cannot understand the variations in learning outcomes and where to focus interventions to enhance the access to inclusive and quality learning for all children.

Southeast Asia's Response

In order to fill this gap, the SEA-PLM was initiated in 2012 by the Southeast Asian Ministers of Education Organisation (SEAMEO) and the United Nations Children's Fund (UNICEF). Its aim is to serve the goal of improving the quality of education through the system level monitoring of learner achievements.

While other regions in the world have their own large-scale assessments such as PASEC and SACMEQ in West and East Africa respectively, LLECE in Latin America and PILNA covering the Pacific Islands region, SEA-PLM is a response to the lack of a regional assessment in the Southeast Asian region. The primary grade assessment tools developed for SEA-PLM are also based on shared ASEAN values and a regional assessment framework based on national curricula.

A key starting point was a review of national curricula from the region – identifying common domains of learning across Southeast Asian countries and structuring the tools to reflect the unique values and spirit of ASEAN. The SEA-PLM's important work has been supported by the technical experts from the Australian Council for Educational Research (ACER), who also provide support through regional and national capacity building based on their extensive experience in conducting international assessments.

Coverage

The SEA-PLM Assessment Framework covers four domains namely: reading, writing, mathematics and global citizenship. It also has been developed collaboratively with all countries of the region. In addition to its four domains, SEA-PLM also includes student, parent, teacher and head-teacher questionnaires to provide background information to complement the assessment of students' learning outcomes. While SEA-PLM initially targets Grade 5 students across the region, it is also designed in a way that it could be expanded to other grades as the programme develops over time and in the region. The metric takes inspiration from the Global Learning Metrics Task Force (LMTF) and linkages are established to the Monitoring Learning Partnership which is attempting to develop a global metrics that will allow for comparisons of learning outcomes across all countries.

SEA-PLM is highly innovative in that one of its learning domains covers the Global Citizenship domain, alongside the three cognitive domains. This is a clear sign of the region's desire to further develop core competencies and qualifications

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Global Citizenship domain in SEA-PLM focuses on the active definition of global citizenship for SEA-PLM over the passive definition, while acknowledging that active global citizenship is mediated by social and political contexts, opportunity and resources in addition to knowledge and attitudes and values. The second element of the definition of Global Citizenship domain of SEA-PLM refers to ASE-AN values, as per the ASEAN Charter. These common aspirations of the ASEAN community include ideas such as inter-connectedness, peace, freedom, security, cultural heritage, and environmental sustainability.

While the GCED literature usually recognizes three major measurement sub-domains (e.g. cognitive aspects, attitudes and values, and behaviours and skills) and three content sub-domains to Global Citizenship (e.g. Global Citizenship systems, issues and dynamics; Global Citizenship awareness and identities; and Global Citizenship engagement), it is also recognized that all these elements cannot be assessed through one single assessment tool.

Based on the relatively young age of respondents (Grade 5, 10 years of age) and the form of the assessment, which is through a questionnaire, the participating countries and stakeholders agreed that the assessment would focus primarily on the measurement of attitudes and values related to all three content sub-domains. In addition, a few items that relate to students' experiences of activities that allow them to exercise Global Citizenship-related behaviours and skills would also be included in the questionnaire and would cover behaviours related to the presentation of ideas, leadership, decision making, communication, and advocacy for improvement.

The pioneering work of SEA-PLM is currently undergoing its field trial phase to ensure the tools and protocols are adequate, rigorous and relevant for all participating countries. The first main SEA-PLM survey is planned for 2018 and the plan is that it will take place every four years thereafter. While the results of the regional assessment will generate significant information on how children of our region perform in the traditional cognitive domains and help to ensure they actually learn, it will also provide information to policy-makers on what their students' attitudes and values are towards other people within the framework of Global Citizenship.

As Global Citizenship is a relatively new domain and highly debated, SEA-PLM will provide a unique platform to trigger both national conversations and regional reflections within ASEAN on how education can develop ASEAN values and the positive values and competences associated with Global Citizenship. It will also hopefully influence future policy design as well as curriculum development and teacher education strategies. 🏛

for skills required in the 21st Century by generating a new type of data to inform policy-makers.

The Global Citizenship domain, which embraces and supports Southeast Asian values, as well as social and emotional learning, will help promote tolerance towards those of different religions, ethnicities and those with disabilities, as well as positive attitudes towards environmental sustainability.

Through its inclusion in the ASEAN Work Plan on Education 2016-2020, SEA-PLM attempts to influence efforts towards strengthening a "dynamic and harmonious community that is aware and proud of its identity, culture, and heritage with the strengthened ability to innovate and proactively contribute to the global community," as envisioned in the ASEAN Socio-Cultural Community Blueprint 2025.

As the interdisciplinary field of Global Citizenship Education (GCED) is becoming more and more embedded into the curriculum of countries across the region through various subjects, including peace education, moral and social education, and civics education, attempts are being made in SEA-PLM to recognise both the diversity of the region and the commonalities across all states, populations and religious groups.

Getting Connected

The design of SEA-PLM was also informed by learning from the various regional studies that have been conducted, including Learning to Live Together by UNESCO, which addressed a gap in identifying how teaching and learning about peace and diversity are addressed in national education policies. It is also informed by nationally-led initiatives about GCED and ASEAN and SEAMEO initiatives. Accordingly, it was decided that the working definition of Global Citizenship in SEA-PLM would be as follows:

"Global citizens appreciate and understand the interconnectedness of all life on the planet. They act and relate to others with this understanding to make the world a more peaceful, just, safe and sustainable place." The key word in this definition is the 'interconnectedness' between peoples, and between peoples and their environment.

The first element of the definition of

> ❝ **The interdisciplinary field of Global Citizenship Education (GCED) is becoming more and more embedded into the curriculum of countries across the region through various subjects, including peace education, moral and social education, or civics education.** ❞

> ❝ **SEA-PLM will provide a unique platform to trigger both national conversations and regional reflections within ASEAN on how education can develop ASEAN values and the positive values and competences associated with Global Citizenship.** ❞

Competences for Democratic Culture:

A COUNCIL OF EUROPE PROJECT FOR TEACHING AND ASSESSING THE DEMOCRATIC COMPETENCE OF STUDENTS

By Martyn Barrett
(Emeritus Professor of Psychology,
University of Surrey, United Kingdom)

> " A functioning democracy requires citizens to have a commitment to democratic processes, a willingness to express their opinions, a willingness to listen to the opinions of others, a commitment to decisions being made by majorities, a commitment to the protection of minorities and their rights, and a conviction that conflicts must be resolved peacefully. "

The Council of Europe is currently conducting a project that is developing a new European framework of reference of the competences which people require to participate effectively in democratic culture.

The project, which is entitled Competences for Democratic Culture (CDC), will use the framework to formulate detailed recommendations and guidelines for European ministries of education on curriculum development, pedagogy and assessment at all levels of formal education ranging from preschool through to higher education. The core aim of the project is to recommend ways in which national education systems can be harnessed for the preparation of students for life as competent democratic citizens.

The phrase "democratic culture" is used in the title of the CDC project to underline the fact that, while democracy cannot exist without democratic institutions, these institutions themselves cannot work in practice unless citizens hold democratic values, attitudes and practices.

In other words, a functioning democracy requires citizens to have a commitment to democratic processes, a willingness to express their opinions, a willingness to listen to the opinions of others, a commitment to decisions being made by majorities, a commitment to the protection of minorities and their rights, and a conviction that conflicts must be resolved peacefully. If citizens do not hold these values and attitudes, then quite simply democratic institutions are unable to function.

Four Phases

The CDC project is taking place in four phases. The first phase, which took place in 2014-2015, was devoted to the development of a new conceptual model of the competences which citizens require to participate in democratic culture.

Phase two, which took place from 2015 to early 2016, involved the development of descriptors (i.e., statements or descriptions of what a person is able to do if they have mastered a particular competence) for each individual competence that is specified in the model. These descriptors have been formulated using the language of learning outcomes, and are being assigned to levels of education (i.e., preschool, primary, secondary, higher).

Phase three of the project, which is taking place during 2016-2017, is devoted to ascertaining whether or not the descriptors can be assigned to different levels of proficiency (e.g., basic, intermediate, advanced).

Finally, in phase four, which is also running from 2016-2017, supporting documentation is being written to explain how the competence model and the descriptors can be used to inform curriculum design, pedagogical design and the development of new forms of assessment.

Endorsing Framework

The conceptual core of the CDC framework (Council of Europe, 2016) has already been presented to the education ministers of the 47 member states of the Council of Europe at the 25th Session of the Council of Europe Standing Conference of Ministers of Education which took place in Brussels in April 2016.

The ministers' Final Declaration, which was agreed unanimously at the end of the conference, welcomed the CDC framework, undertook to increase the effectiveness of education for democratic citizenship in Europe by supporting member states in drawing on the framework, and called on the Council of Europe to assist member states in implementing the framework in their national education systems through curriculum development, teaching and learning strategies and adequate assessment tools (www.coe.int/t/dg4/education/Source/MED25/MED_25_Final-Declaration_en.pdf).

CDC Model

The conceptual model of competences for democratic culture was developed through a lengthy process that began with an audit of existing conceptual schemes of democratic competence. In total, 101 competence schemes were audited at this stage. These 101 schemes were then analysed to identify the constituent competences which they contained. A set of principled criteria was used to identify the common competences that were contained across the 101 schemes. A first draft

of the CDC conceptual model was then produced, and a document summarising the model was written.

This document was sent out in a consultation with international academic experts, educational practitioners and policymakers, including experts nominated by the education ministries of the member states. The model received a very strong endorsement in the consultation. However, a great deal of useful feedback was also received concerning specific details of the model, and this feedback was then used to fine-tune and finalise the CDC model.

The model that was produced through this process contains a total of 20 competences. These 20 competences fall into four broad categories: values, attitudes, skills, and knowledge and critical understanding. They are summarised in the figure below.

Descriptors' Development

In addition to developing the model of competences, the CDC project has developed descriptors for all of the competences in the model. The process that was used to develop the descriptors was as follows.

A total number of 98 source documents were drawn upon to help develop the descriptors. These sources consisted of existing assessment scales, educational materials, research documents and policy documents. Scale items and descriptive statements contained in these various sources were extracted and rephrased to construct short self-standing statements which could potentially serve as descriptors.

Five criteria were used to construct the descriptors: brevity (ideally less than 25-30 words); positive wording (i.e. each descriptor states what a student can do rather than what they cannot do); clarity of wording; independence from each other; and expressed using the language of learning outcomes. Novel descriptors were also written wherever this was judged to be necessary to cover the full scope of a particular competence.

This process led to the construction of 2,085 descriptors. Two judges working together then eliminated some of the descriptors on the grounds that they were still comparatively weak on one or more of the five criteria.

This left a total number of 1,371 descriptors. These remaining descriptors were then rated by the other members of the CDC project expert group on a number of criteria, and their ratings were used to identify a short list of 990 descriptors.
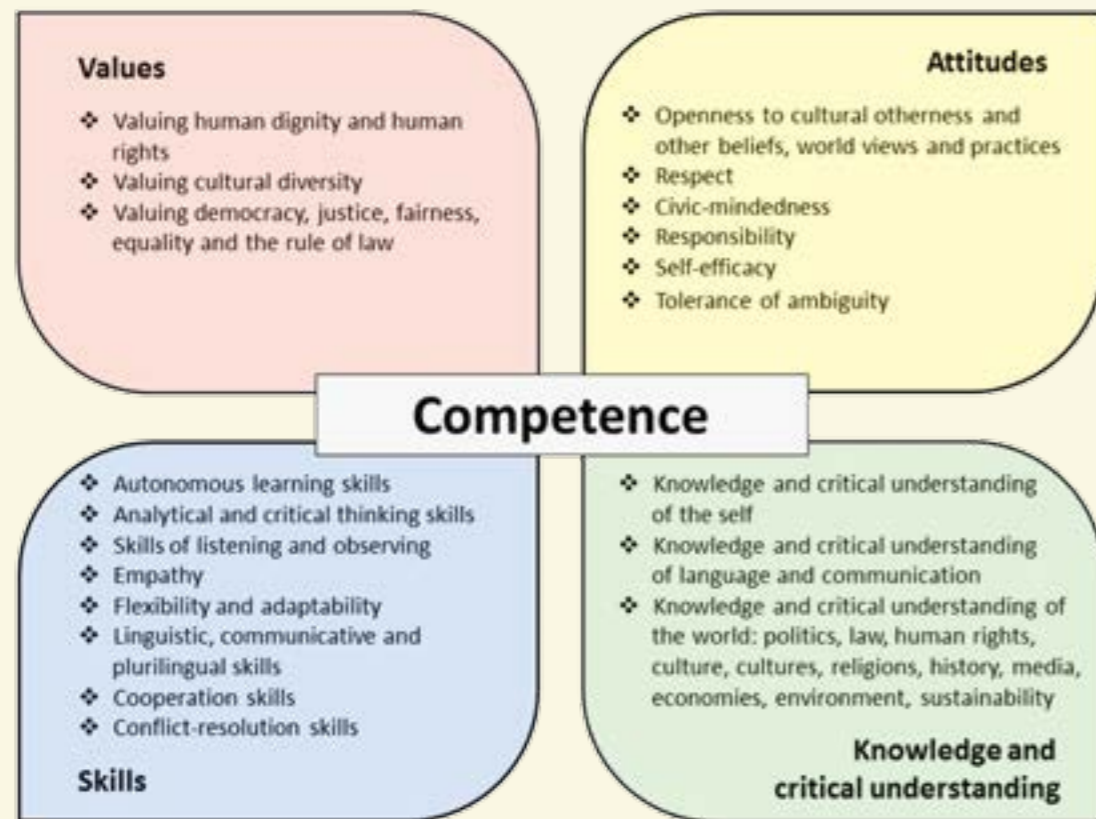
VALUES

Valuing human dignity and human rights
This value is based on the general belief that every human being is of equal worth, has equal dignity, and is entitled to the same set of human rights and fundamental freedoms, and ought to be treated accordingly.

Valuing cultural diversity
This value is based on the general belief that other cultural affiliations, cultural variability and diversity, and pluralism of perspectives, views and practices ought to be positively regarded, appreciated and cherished.

Valuing democracy, justice, fairness, equality and the rule of law
This set of values is based on the general belief that societies ought to operate and be governed through democratic processes which respect the principles of justice, fairness, equality and the rule of law.

ATTITUDES

Openness to cultural otherness and to other beliefs, world views and practices
An attitude towards people with different cultural affiliations from oneself or towards beliefs, and practices which differ from one's own. It involves sensitivity towards, and willingness to engage with other perspectives.

Respect
Positive regards and esteem for another based on the judgment that they have intrinsic importance or value. Having respect for others with different cultural affiliations or different beliefs, opinions or practices.

Civic-mindedness
An attitude towards a community or social group to which one belongs that is larger than one's immediate circle of family and friends. It involves a sense of belonging to that community, solidarity with other members and a sense of civic duty.

Responsibility
An attitude towards one's own actions. It involves being reflective about one's actions, forming intentions about how to act in a morally appropriate way.

Self-efficacy
An attitude towards the self. It involves a belief in one's own ability to undertake the actions to achieve goals, select appropriate methods for accomplishing tasks, navigate obstacles and make a difference in the world.

Tolerance of ambiguity
An attitude towards situations which are uncertain and subject to multiple conflicting interpretations. It involves evaluating these kinds of situations positively and dealing with them constructively.

SKILLS

Autonomous learning skills
The skills required to pursue, organise and evaluate one's own learning in accordance with one's own needs, in a self-directed manner, without being prompted by others.

Analytical and critical thinking skills
The skills required to analyse, evaluate and make judgments about materials of any kind in a systematic and logical manner.

Skills of listening and observing
The skills required to notice and understand what is being said and how it is being said, and to notice and understand other people's non-verbal behaviour.

Empathy
The set of skills required to understand and relate to other people's thoughts, beliefs and feelings, and to see the world from other people's perspectives.

Flexibility and adaptability
The skills required to adjust and regulate one's thoughts, feelings or behaviours so that one can respond effectively and appropriately to new contexts and situations.

Linguistic, communicative and plurilingual skills
The skills required to communicate effectively and appropriately with people who speak the same or another language, and to act as a mediator between speakers of different languages.

Co-operation skills
The skills required to participate successfully with others in shared activities, tasks and ventures and to encourage others to co-operate so that group goals may be achieved.

Conflict-resolution skills
The skills required to address, manage and resolve conflicts in a peaceful way by guiding conflicting parties towards optimal solutions that are acceptable to all parties.

KNOWLEDGE

Knowledge and critical understanding of the self
This includes knowledge and critical understanding of one's own thoughts, beliefs, feelings and motivations, and of one's own cultural affiliations and perspective on the world.

Knowledge and critical understanding of language and communication
This includes knowledge and understanding of the appropriate verbal and non-verbal communicative conventions that operate in the language(s) which one speaks, of how every language expresses culturally shared meanings in a unique way.

Knowledge and critical understanding of the world
This includes a complex body of knowledge and critical understanding in a variety of areas including politics, human rights, culture, religions, history, economies, and sustainability.

△ The 25th Session of the Council of Europe Standing Conference of Ministers of Education in Brussels, April 2016.

△ The 25th Session of the Council of Europe Standing Conference of Ministers of Education in Brussels, April 2016.

These 990 descriptors were then taken forward into a survey for teachers whose judgements were used to rate and validate the descriptors.

The end result of this process was a set of 559 validated descriptors covering all 20 competences. Some examples of the descriptors that were developed through this method are given in the following box.

Example descriptors

Descriptors for *civic-mindedness* include:
➤ Is actively involved in community issues
➤ Collaborates with other people for common interest causes
➤ Expresses the intention to vote in future elections when there are candidates or political parties that are proposing policies with which he/she agrees

Descriptors for *analytical and critical thinking skills* include:
➤ Can analyse materials in a logical or systematic manner
➤ Uses evidence to support his/her opinions
➤ Can make evaluations on the basis of evidence and experience

Descriptors for *knowledge and critical understanding of the media* include:
➤ Can reflect critically on how the mass media are commodities that involve producers and consumers
➤ Can explain what propaganda is
➤ Can reflect critically on the effects of media content on individuals' judgements and behaviours

Next Steps

The 559 validated descriptors are currently being tested in a further round of work in which teachers across Europe are being asked to rate individual students in their own classes in actual teaching situations, using small subsets of the descriptors in order to do so. The resulting data will be statistically examined to ascertain whether it is possible to assign the descriptors to levels of proficiency (e.g., basic, intermediate, advanced) and to determine which descriptors should definitely be retained and which ought to be eliminated due to their unstable properties. Additional details about this current work can be accessed from the CDC project website at www.coe.int/competences.

The CDC expert group has also begun to write the supporting documentation which will explain how the competence model and the validated descriptors can be used in curriculum design, pedagogical design and for developing new methods of assessment.

On completion, the CDC framework will provide a comprehensive description of the competences which need to be acquired by students if they are to become effective engaged citizens and live peacefully together with others as equals in culturally diverse democratic societies.

The CDC framework will also provide validated sets of detailed descriptors for each of the 20 competences. The competence model and the descriptors will provide a framework which can be used in educational decision-making and planning, especially in curriculum design, pedagogical design and assessment.

It is hoped that the framework will enable the member states of the Council of Europe to harness their national educational systems for the purpose of preparing learners for life as democratically competent citizens – one of the essential core purposes that need to be fulfilled by education. ▥

Reference

Council of Europe (2016). *Competences for Democratic Culture: Living Together as Equals in Culturally Diverse Democratic Societies*. Strasbourg: Council of Europe Publishing. Available from: www.coe.int/t/dg4/education/Source/competences/CDC_en.pdf

FROM 21ST CENTURY COMPETENCES TO GLOBAL CITIZENSHIP AND GLOBAL COMPETENCES

By Wing On Lee

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UNESCO's Delors' Report (1996) marked the beginning of the 21st century competence learning discourse, with learning to know, learning to do, learning to be and learning to live together forming the four pillars of learning. The notion of 21st century competence is characterized by the emergence of the knowledge economy, and the need for lifelong learning for learners to be able to adapt to the fast and ever changing economies of society.

This has created changing demands for the skill sets of the 21st century learners, such as the ability for critical and creative thinking, the ability for self-directed and collaborative learning, the ability to learn formally and informally, and the ability for both competition and cooperation, etc. The skill sets diverge from the almost single-faceted traditional emphasis on academic abilities, and the knowledge functions of the university is gradually changing.

Knowledge creation is being regarded as possible not only by basic and discovery research, but also possible in the process of teaching, clinical practice and multi-disciplinary integration. Knowledge ownership is changing from teachers to combined expectations and ownership of the learners and stakeholders. The significance of knowledge is shifting from discovery towards knowledge utilization, application and mobilization, and user satisfaction.

All these have implications for the shift of learning and teaching methods from traditional academic approaches to learning modes characterized by practice and experiential learning, as well as the development of the ability of learning to learn, in order to develop lifelong learning capacities.

The purpose of this article is to examine the emergence of these concept changes and how the changes require our adjustment in our teaching and learning approaches, measurement, and expectations for learning outcomes in 21st century education systems. The article will outline some of the education reforms and international studies that would gear towards the development of 21st century competencies, and share how these efforts can be useful for international references.

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Changing Concepts of Knowledge

The emergent 21st century competencies and learning outcomes are increasingly noticed and accepted by learning communities worldwide. This is actually preceded by the quiet changes towards the conception of the nature of knowledge.

"Knowledge," traditionally, was a privilege only accessible by elites who are close to the divine such as philosophers, according to Plato and Aristotle, or religious priests. After the renaissance, scientism and rationalism formed the foundation of knowledge, and still only the privileged few university professors who practice basic and discovery research can be the owner of knowledge. Education is basically a process of diffusion – from the owner of the knowledge (teachers) to the recipient of that knowledge (students). However, human civilisation continues to advance.

With globalization, the change of international economic landscapes, especially the advent of the knowledge economy, and the significance of lifelong learning, the nature and function of knowledge is gradually changing.

Knowledge Economy, the Institutionalisation of Lifelong Learning

The last decade has seen major education reform initiatives in Asia. There are some common emphases in these initiatives, such as management reforms that emphasise accountability, especially in requiring to publicize school achievements, redefining educational goals, aiming at quality and the assessment of quality, focusing on learning outcomes rather than teaching performance, diverting the function of examinations from assessment and screening to assessment for learning and development, and lifelong learning. These changes are not separate incidences, but are intertwined with and built upon one another.

They also reflect paradigm shifts towards demands for efficiency, performativity, and measurability in education enterprises. In the face of more volatile economical situations and with a general elevation of education attainment in most countries, there are increasing demands for public participation in educational provisions, including increased involvement of the private sector in school activ-

ities and even policymaking, e.g. public participation in curriculum development.

Although lifelong education began as an informal mode of learning, the rapid growth in its popularity as an alternative learning pathway has led to its institutionalisation. Increasing numbers of academic institutions and private providers offer courses that lead to some sort of qualification which in some instances can accumulate towards academic qualifications offered by traditional universities or other higher education institutions. This can be demonstrated by the emergence of the Credit Bank System in South Korea, the Credit Transfer and Accumulation System in the European Union and the National Qualifications Framework in Australia.

Moreover, reviewing the development of lifelong learning in Asian countries and the centralised efforts in organising learning activities or courses, lifelong learning in Asian countries tend to be closer to the traditional concepts of lifelong education, continuing education and/or adult education. This is particularly revealed from a comment that "The Japanese government believes that, in order to promote lifelong learning in Japan, institutions of formal education should play an important role in offering a basis of lifelong learning."

➤ The conventional understanding of knowledge utilisation or knowledge transfer assumes that the knowledge is objective, explicit and universal, created by researchers and used by practitioners. The active role of practitioners (policy makers and teachers) in the knowledge utilisation is under-emphasised. However, the emphasis on knowledge engagement signifies knowledge partnership.

➤ It is also interesting to note that the knowledge transfer project of the University of Melbourne is taken charge by the Knowledge Engagement and Partnership Office. Melbourne's Knowledge Engagement and Partnership Office probably captures more accurately the important role played by practitioners and the supporting role of university researchers.

➤ Thus, the role of practitioners and students in knowledge mobilisation – knowledge creation, knowledge mediation and knowledge application – is given increased focus. Much of the relevant and useful knowledge can be and are created by students and teachers.

It is also interesting that the knowledge creation role of the university in the 21st century has been reversed from its traditional paradigm of scholarship of discovery and application to becoming an outcome of knowledge engagement and knowledge management.

21st Century Competences, Citizenship

Globalization and the knowledge economy have opened up worldwide agendas for national development, and facilitated the flow of information and knowledge. Most immediately, the driving force for the new global knowledge economy is the intellectual capital of citizens. Education University of Hong Kong professor Kerry J. Kennedy notes that almost all Asian countries have embarked on curricular reforms of sorts related to developing what is known as "21st century competences" which broadly cover critical, creative and inventive thinking; information, interactive and communication skills; civic literacy, global awareness and cross-cultural skills.

In general, it is observed that a key aspect of 21st century competences bears similarity to political scientist and Harvard professor Robert Putnam's social capital, otherwise known as "soft skills," that broadly includes trust, teamwork, social cohesion, and social networks. These "soft skills," scholars have argued, are critical for economic advancement in the new global environment.

As connoted from the term itself, "soft skills" are leaning towards the softer side of competences, which are oriented towards experience, interpersonal skills, and because these are *soft* skills, they are the kind of skills suitable for change for adaptability, and criticality for change. It relies on the ability of learning from and through experience, and learning through action and interaction with others. The body of knowledge in relation to this kind of competences are thus more fluid and not as *hard* as hard knowledge, the definition of which is based on fact and evidence, as well as empirical findings.

Notably, 21st century competences are also closely related to the skills and values pertinent for active citizenship in the global and interdependent society. For example, Merry M. Merryfield and Lisa Duty describe four skills necessary for active global citizenship. They include (1) skills in perspective consciousness to understand the points of views of people different from themselves; (2) intercultural competence to participate effectively in today's multicultural societies; (3) critical thinking skills, especially the ability to evaluate conflicting information; and (4) habits of mind compatible with civic responsibilities in a global age, such as to approach judgments and decisions with open-mindedness, anticipation of complexity, resistance to stereotyping, and develop the habit of asking – is this the common good. Similarly, John Cogan and Ray Derricott's multidimensional citizenship model requires citizens to address a series of interconnected dimensions of thought, belief and action expressed in terms of the personal, social, spatial and temporal dimensions.

In Singapore, the 21st century learning outcomes are focused on some core student attributes such as "confident person," "self-directed learner," "active contributor" and "concerned citizen" of the C2015. It is interesting to note these are what the aforementioned "soft skills" and socio-emotional attributes, rather than cognitive skills. The 21CC framework adopted by the Ministry of Education of Singapore focuses on three sets of fundamental competencies which are necessary for students' holistic development: (1) critical and inventive thinking, (2) information and communication skills, and (3) civic literacy, global awareness, cross-cultural skills.

PISA Studies: From Collaborative Problem-solving to Global Competence

PISA studies launched by the OECD, align the notion of 21st century competences in their efforts to measure students' application skill to daily life, an emphasis echoing the need for knowledge utilisation for the volatile and ever-changing knowledge economy. Likewise, the PISA approaches provide new definitions of knowledge and paradigm shifts. In addition to focusing on application, PISA 2016 focuses on collaborative problem-solving. While collaborative learning and problem solving are no doubt 21st century competence features, "collaborative problem solving" moves one step further.

For thousands of years, education systems worldwide focus on individualised learning in the name of independent learning, where national examination flourishes, the achiever must be an individual. PISA 2016 breaks the status quo by requiring learners to solve problem collaboratively and find a way to champion collaboration that measures both the shortest time to solve the most sophisticated question with an unknown collaborator. PISA 2016 almost proclaims that the era of individual learning has gone; the 21st century is a time requiring teamwork. PISA 2018 makes a bigger leap forward. Riding on the growing discussion on global citizenship worldwide, PISA foresees a need to develop global competence that is characterized by many attributes of global citizenship, especially with intercultural awareness, abilities to work with people from diverse backgrounds, and appreciates pluralism with the attitude of inclusiveness.

Today, we are living at a time with the largest and widest scales of cosmopolitan, with the most massive population migration across the world. Internationalisation is advancing almost everywhere, and we are now bound to live with and work with people from diverse cultures. Thus, the attributes of global citizenship are evolving to become the kind of attributes that most local citizens should require, as these attributes are becoming global competences. 🏛

SOCIO-CULTURAL SKILLS OF KYRGYZSTAN STUDENTS

EXPERIENCES AND DIFFICULTIES OF A SOCIETY
Developing Socio-cultural Skills of Kyrgyzstan Students

By Damira Orusbaeva
(English Teacher, School 63, Bishkek, Kyrgyzstan)

During the last five years, Kyrgyzstan has been implementing a Multilingual Education Programme at the country's schools. For the past two years, universities that train teachers (Osh State University and Arabaeva State University) also joined the programme. Teachers from 56 schools and professors have been trained in the Integrated Teaching of Subject and Language, and Communicative Methods of Teaching a Second Language programme. During the implementation period of this programme, it became evident that we were not prepared to handle and develop vast parts of a multilingual person, which we believe is the socio-cultural skill. Also, this turned out to be the rationale not only for students, but for teachers as well.

What does the term socio-cultural competences mean and what are the tools for developing them? At the beginning of my experience as a trainer, my colleagues and I aimed to foster the cognitive skills of the participants that attended the workshops. Also, developing socio-cultural skills is viewed as introducing the culture of other ethnic groups and developing communicative skills, like the ability to work in a team, listening to each other and forming constructive dialogues. Thus, a year of training teachers resulted in lessons covering subjects, language and extra-curricular activities regarding multicultural diversity.

Nation's Reality

During the workshops, we were faced with the problem that the teachers themselves were exposed to nationalism, tribalism, stereotypes and biases. In order to develop social skills, which are passed along to their students, the teachers needed to be tolerant, be able to resolve conflicts, and be aware and able to accept different points of views. These sorts of abilities are a higher form of diversity. It is not just about celebrating multicultural arts and crafts fairs. We must strive for a deeper understanding of what diversity means.

Then, what are the objectives of building diversity competencies? Studying these questions, it has become clear that they need to be considered on a wider perspective; it is not just about the awareness of traditions of other nations; it is also about developing socio-emotional and behavioural skills.

As a result, the Multilingual Education Programme aims to solve the important task of working out the strategy and developing the socio-cultural competencies of teachers, as they are positioned in the frontline of educating citizens, preventing violence and of creating a culture of peace in the community.

Currently, we need to be more informed about human rights, anti-nationalism, gender issues, tolerance, environment protection, media literacy and education for peace. The theory and practice of this education should be at the "societal, international and increasingly global level." This should be formed in the concept of "I am the citizen of my community, of my country, of the world."

One of the other important problems that should be studied and taught is the radicalization of our community. When there is a lack of national policy surrounding the role of religion in the context of community and civil rights, then the area of religion plays a powerful role when it comes to public education.

Despite the declaration that our country is secular and education is separate from reli-

> **"**
> During the workshops, we were faced with the problem that the teachers themselves were exposed to nationalism, tribalism, stereotypes and biases. **"**

gion, there tends to be a growing number of people, both young and old, leaving their homes to take part in religious wars, which escalates into terrorism. Because, but not exclusive to this issue, this proves the need to critically examine what is happening in the world and how it affects our lives. That is why these issues should be in the curriculum of education, as they are inter-related and holistic.

Obstacles

How to provide tools for teachers to develop socio-cultural skills was one of our many challenges.

When teaching children, we discovered that educators are not ready to handle their own biases. Without a deep understanding of these issues, the learning process can lead to unfavourable results. The main solution is to form values through the critical analysis of our current educational problems, to strengthen the teacher's practical skills when it comes to thinking about global issues and building positive attitudes towards them.

Kyrgyzstan is a multinational country and the Multilingual Programme is tailored towards the implementation of a specific region.

For example, in the national schools of Osh and Batken, the Programme started with the implementation of the Kyrgyz language to give graduates the opportunity to pass their final exams so that they can enter a college; in Kyrgyzstan, final graduate exams are held with the official

and state languages only. In the Naryn region, the monolingual community do not assist their children to learn any language other than their native language. That is why the children in this region cannot speak Russian (one of the two official languages), even after seven years of study at their local schools. In the capital Bishkek, it is the opposite; despite learning the state language for several years, children do not speak it because of the prevalence of the Russian language.

Another matter of consideration was how to have people live in a multinational country where the representatives of all ethnic groups can be equal members of the community and can actively participate in political and social matters. For that, the slogan we have come up with is "Unity in Equality!" It is the equality of economics and political opportunities that is responsible for the progress happening in the country.

Today, educational challenges include the formation of values, attitudes and skills conducive to mutual respect and peaceful coexistence. Presently, the issue of civic education is urgently being discussed and taught in every society because people are not prepared to oppose the violence plaguing their personal lives – a serious issue which is hampering the country's peaceful existence.

Such violence is present in our country because the deterioration of the country's values since the collapse of the Soviet Union has pushed the youth to look for answers from religious leaders that do not

always promote a peaceful world.

Common problems that civic education in Kyrgyzstan faces include the lack of national concepts at the three levels of education (secondary, the university level, and adult education). What is compounding these problems is the current environment in which all of the stakeholders work. Specifically, there has been a dramatic decrease in international funding supporting the development of civic education, a lack of coordination among organizations involved in the implementation both of curricular and extracurricular activities, as well as an absence of a uniform curriculum determining the content of the courses. As a result, the big question is how to retain and build on the achievements of the past decade, specifically in the areas of secondary and adult education.

Of all the three levels, civic education in secondary schools has developed the most. Courses related to civic education include *Individual and Society,* which is taught to tenth and eleventh-graders, and *Law and People*, which is taught to ninth-graders. Most secondary schools in Kyrgyzstan use study aids published by the International Committee of the Red Cross, IFES, the Institute for Regional Studies, the Public Foundation for the Development of Legal Infrastructure and Education, and textbooks developed by Russian authors. A number of extracurricular initiatives by international and local CSOs have collectively introduced various courses covering a broad range of topics

including the Kyrgyz law, social problems, human rights, gender issues, media and public opinion, the electoral system and political parties. However, the major problems regarding secondary school civic education are the lack of a national strategy, an insufficient number of good textbooks and trained teachers. The decrease in international funding has led to the closure of many programmes. In addition to closures, there is a lack of a local effort for and low sustainability of the achieved results. The content of the courses is such that it does not always lead to the acquisition of practical skills. The existing programmes do not sufficiently cover a number of topics, notably public opinion, media, and corruption, while formal courses tend to focus on the Kyrgyz legal framework rather than social problems.

In universities, the situation is still in its very early stage of development.

The pedagogical universities do not train their students to teach a civic education curriculum. Presently, further development of textbooks by international organizations and local CSOs has stopped. As a result, textbooks have rapidly become obsolete, most obviously on the Kyrgyz law, as a new constitution and government structure has been established. Many of the extracurricular programmes have closed due to lack of funding as well.

What are the curriculum topics covered at the normal universities of the country? The civic education course must include a set of knowledge and skills that will help participants outline their future

> **"**
> The Multilingual Education Programme aims to solve the important task of working out the strategy and developing the socio-cultural competencies of teachers. **"**

> **We need to be more informed about human rights, anti-nationalism, gender issues, tolerance, environment protection, media literacy and education for peace.**

> **Common problems that civic education in Kyrgyzstan faces include the lack of national concepts at the three levels of education.**

life. The overall effect determines the major goals of civic education. In other words, when developing the course, one needs to think about the fact that students not only need to know the problems that society faces, but also needs to be able to take adequate steps to solve them within the society's current structure.

The following five topics are covered by the current civic education programmes for adults: capacity building of CSOs; human rights; gender issues; electoral systems and political parties; and corruption. Currently, all these efforts are conducted by international organizations (i.e. the United Nations) or national and international CSOs. Moreover, international organizations initiated all these efforts. Of the topics covered, corruption is covered the least.

All areas suffer from a lack of coordination, shifting priorities, and unstable funding. The outcomes of such short-lived programmes in many cases are not monitored and evaluated. Because international actors initiated all these programmes, contraction of international funding often leads to the closure of many programmes. The local organizations are most often not able to continue the work due to financial reasons.

Priorities

The way to solve these problems is by enhancing the capacity of teachers in the issues of human rights, while having them critically examine the attitudes surrounding historic events and examining current events. Teachers' competence is the main issue to overhaul. Mere knowledge of the materials is insufficient to teach such issues. Teachers have to be able to use various methods of teaching depending on the difficulty of the materials, and the preparedness and composition of the students. At the same time, teachers need to hold, and comply with certain ethics without which a civic education programme will not reach its objectives. The teachers' role is not only to provide students with knowledge, but also to facilitate the students' ability to think, discuss and be active citizens of the country. Since teachers are at the forefront of educating students to gain insight into working towards a peaceful world, we should start educating them first. Investing in them will transform our people into global citizens. This also concerns the pre-service teachers.

The next step is integrating diversity into the curriculum. This will cultivate the culture for learners to apply their knowl-

edge and in turn, affect change and their community. First of all, we should percept our identity, through cultural and social factors, and be aware of our uniqueness and dignity. Diversity around us usually brings conflicts. That is why we should think about our similarities and differences, why some these differences bring confrontation, how my attitude towards others influences their actions, what the sources of antipathy are, and so on. Fear of the unusual and a lack of information and common values leads to cultural biases, stereotypes, discrimination, homophobia and violence.

To overcome them, we should transform cultural differences, using it as a tool to build an intercultural dialogue, mutual respect and understanding. It's necessary to critically examine differences, using it positively for strengthening tolerance and

empathy. Reviewing the categories and differences through common standards, studying different cultures deeper and feeling "new things as familiar, and familiar ones as new" will help us see why fear and antagonism rise, and thus teach us to live in a multicultural environment.

We should learn to examine the connection between history and the present, see how they are reflected in modern society and how they intervene with the lives of different people.

In order to provide the material, we should know about the recipients in order to not bring them pain or discomfort. The material should be disseminated in such a way that the trainees can "join in hand, heart and spirit to move towards a non-violent, just, compassionate and sustainable world." There are no simple answers to difficult questions; that is why a teacher

can learn to look for answers with his/her students. Any historical event should be reflected in our behaviour, which means understanding the core of the problem, not just the facts. Doing so will bring an analysis of the current events and assessment of the situation.

The modern education system – which is overloaded with curriculums – lacks trained teachers, does not focus adequately on values, and is absent of a national policy for civic education; hence, how can we train teachers to educate children with the civil skills needed for their future?

In general, there is a need to inform society, in order to make them understand these issues, build the capacity of teachers to support and implement civil rights, develop training courses, educate trainers, and create learning materials. These materials can be stories, games, songs, and communication between different community groups. Because of the intensive and extensive flow of media information, it is necessary to develop media literacy. Realizing the fact that the media can be manipulative, the question for everyone concerned is learning to "read between the lines," as long as the teachers have

to use social discourse in the creation of learning materials.

Education is the main tool in preventing violence and should develop thought and communicative skills, and provide equal opportunity. When training teachers, we should pay attention particularly to the building of social skills geared towards the interaction within the community – such as at schools with students, colleagues, parents – and to developing a child-friendly school environment that adopts a non-violence policy approved by official organizations. These can be done through the students' work projects, which will take them out of the framework of the classroom into the domain of practical applications. The main condition of developing the socio-cultural, ethical and behavioural skills of our students is to integrate civil issues into existing subjects within the school curriculum as well as through extra-class activities. All of this should be indicated in the national education policy. 📖

EMBRACING SUSTAINABILITY: YOU CAN MAKE A DIFFERENCE

By Rajesh Ram
(Senior Lecturer, Manukau Institute of Technology, New Zealand)

An exhilarating experience, that's how it was, the 12th Asia Pacific Training Workshop on Education for International Understanding (EIU) conference in Seoul, Korea. It all started the moment I landed at Incheon International Airport. A typhoon was raging outside. So strong were the winds that all passengers on the flight were not permitted to exit the plane, so I sat in the plane for one hour, contemplating how the next nine days would unfold.

Any doubts quickly disappeared because the coordinators and sponsors of EIU took me on a stimulating intellectual journey where I was empowered to constantly think from a global perspective. EIU principles will teach you that education is the key to achieving global peace, prosperity and sustainability. This is an account of how I implemented the principles of EIU in my practice after attending the EIU conference. It may also give you some ideas on the best way to embed EIU principles into your current programme.

Let me quickly introduce myself: a biology educator by profession, I have taught at various educational institutions in New Zealand. I am currently teaching at the School of Secondary and Tertiary Studies, Manukau Institute of Technology, Auckland, New Zealand. My personal interests and research revolve around biosecurity, sustainability, and science education to name a few.

The Beginning

"Why fix something that isn't broken" is an idiom that makes sense, right? Many times we educators can be dictated by this analogy; a programme that we have spent blood, sweat and tears to create which has been working so well, we continually convince ourselves; why change it? However, this concept is contrary to EIU principles. In broader terms, humanity faces the challenges of a rapidly changing global economy and the only way to better the planet for all humanity is by adapting to the rapidly changing global climate through promoting and adapting education. Education is the key to global change we are continuously told.

Ten days in Seoul, Korea was truly an intellectual experience. I came back with the goal of including the principles of EIU into my practice and wanting to make a difference. The first week back was a critical time because what I had learnt was still vivid in my mind. I looked at the programme I had designed for my students and came to the conclusion that the best way forward was to get EIU principles embedded into my existing programme, because teaching EIU principles as an independent unit of work would be complicated due to time and resource constraints.

The key to embedding EIU principles was to carefully study the curriculum to see how the curriculum could support the inclusion of EIU principles, a critical factor for any educator who wants to include EIU principles in their programme. All educators are dictated to some extent by curriculum constraints. Curriculum in some places can be very rigid and in others very flexible. The New Zealand Curriculum (NZC) is very flexible in the sense that curriculum content is not specified. Although the learning objectives are specified, the ideas and resources educators use to teach learning objectives are not. This means that educators have a lot of freedom in relating particular concepts to learning objectives. In this way the NZC provided the ideal platform to implement EIU principles.

The Programme

The programme that I designed in 2012, which I have been refining and running for the last three and a half years and has won the 2016 EIU Best Practice award, focuses on sustainability. The specific objective of this task is, first, to engage students through a practical educational task to solve a problem, and second, to allow students to reflect on their behaviour and build a conceptual understanding of consumerism and its connection to sustainability and their role. The general objectives of the task is to engage disengaged students through a fun sustainability-themed task and to allow

△ Students wearing a fabric hat, made from used recycled clothing that they brought from home.

students to feel a sense of accomplishment through creating something out of nothing (realizing that reusing/recycling is an ethical option available to them).

It is important that students be given opportunities to learn in a manner that prompts them to exercise critical and evaluative skills. A typical lesson would start through a class discussion about consumer habits; this leads to how things are made, where it is made, what kind of resources are needed, and how much people are paid, etc. The idea is to allow:

▸ students to connect their consumer behaviour and relate it to a global scale. Students are required to look at their consumption habits; for example, how often they buy new clothes, shoes or phones. They are prompted to think and reflect on how their actions as consumers in New Zealand can not

only better the lives of other people around the world, but also sustain the Earth's natural resources.

Following the discussion, students are required to choose one country in the world where cotton is grown and garments are produced, and answer a number of questions related to cotton production. The first set of questions is designed to help students understand consumerism and the ecological footprint. Other questions are around the plight of garment factory workers and the final questions focus on the use and depletion of natural resources to plant and harvest cotton.

These questions aim to help students understand and realize how their actions affect not only the lives of people working in the garment factories but also the use of the Earth's

natural resources. When students are completing the task, they are constantly reminded of how they can make a difference to change the world through their consumer habits. At the end of the task, students are reminded that the most effective way to sustain natural resources, protect the environment and change people's lives is through consuming less and reusing items.

The final task involves students following instructions to create a paper sun hat which serves as a prototype. Taking the measurements from the prototype, they use it to create a fabric hat from the used recycled clothing that they brought from home (purchasing of new fabric is strictly prohibited). The hat can be either hand sewn or machine sewn. In this

regard, students follow instructions and engage in a task that mirrors real world issues, which is relevant. It gives students an opportunity to tackle real world issues that have an educational theme related to sustainability. In this way, by including environmental and/or sustainable issues that are relevant to the world in the curriculum, we can offer an excellent opportunity for students to construct an understanding that is personally meaningful and important.

Working Solutions 4

▸ The unit of work is more about students' learning than just delivering facts. It is designed to allow students to think about sustainability from a global perspective. It allows students to

reflect on their behaviour which leads students to think about how they can contribute to building a sustainable future. The main conceptual goal is to allow students to realize that through education, solutions to environmental issues can be found. It is important for students to develop an understanding of sustainable development at both conceptual and practical levels.

Conceptual knowledge allows students to develop a deeper understanding of an issue and more importantly, transfer their knowledge into new situations and apply it to new concepts. Students need to understand that they are members of the global community and that the choices they make can make a difference in the world. This course of work allows students to reflect on their

△ Students volunteering for cleanliness service

consumer behaviour and realize how their actions can lead to catastrophic events in people's lives and on the planet. Herein, this course of work focuses on developing a student's ability for responsible and intelligent action. Moreover, because learning happens inside a school, students are able to realise that through education, solutions to the most pressing problems of society can be found.

The specific objective of the task is to allow students to stop, pause and think of their consumer behaviour and how it affects other people in the world. The general objective of the task is to allow students to see themselves as capable of making a difference. Most of our students are from low socio-economic areas and have the misunderstanding that they

cannot make a difference in their lives let alone anyone else's.

In designing this task, I not only wanted our students to feel a sense of achievement but also feel that in creating what they have created they have made a difference in the lives of people in another part of the world and helped save the Earth's natural resources. As educators we have the power to empower students.

Nonetheless, educators run the risk of falling into routines of teaching, marking, entering grades and reporting. Very little to no time is spent on reflecting on our practice. This, to some extent, can be attributed to curriculum constraints and a prescribed syllabus.

The EIU conference in Seoul, Korea was very effective in allowing edu-

cators to stop and reflect on their practice. Through skits, plays, and problem solving activities, the coordinators and educators were able to engage educators from many different countries. The key message was to promote the principles of EIU. This was one of the two programmes that I initiated into my practice as a result of attending the EIU conference in Seoul. The other programme is around raising awareness about violence in schools and communities. As educators we have the power to transform the world and make it a better place for all. Embedding EIU principles in our daily delivery of lessons is a definite way of achieving this goal. 🏛

STUDENT EMPOWERMENT THROUGH VALUES IN ACTION (SEVA)

Training Students to Express Opinions, Reflect, Critically Evaluate, and Appreciate One's Own Values and Those of Others

By Sharma Himanshu
(Principal, Him Academy Public School, India)

△ Internalising values at Seva meets

> "
> **In order to live together peacefully and sustainably in this diverse world, we need our children to learn to be respectful, responsible and caring.**
> "

> "*each my son that it is far more honourable to fail than to cheat; teach him to sell his brawn and brain to the highest bidders, but never to put a price tag on his heart and soul; teach him that a dollar earned is of far more value than five found.*"

This sentence appeared in a letter from Abraham Lincoln to his son's teacher. In it, Lincoln teaches us the basic purpose of education. What he wanted from the teacher was not to make his son a glorified literate – who later turned out to be a fine professional – but someone who can be considered a good human being.

No doubt, the purpose of education is to not only inform, but to transform. However, present day education, which is generally imparted in schools, mostly concentrates on achieving academic goals. Educational outcomes are measured, acknowledged and rewarded by schools in terms of academic achievement. But all stakeholders, us included, certainly realize that acquiring academic capabilities alone may not be enough to survive in the "glocalised" (global as well as local) world of tomorrow. This is so because despite globalization and technological innovations, the tensions and conflicts among populations continue to prevail. An additional issue of worry is the threat posed by technology to our environment and natural

> "
> **The purpose of education is to not only inform, but to transform.**
> "

resources.

In order to live together peacefully and sustainably in this diverse world, we need our children to learn to be respectful, responsible and caring. We also want them to learn how to use the available resources granted to us as well as technological innovations in a wise and sustainable way. Thus, as educators, we have a great responsibility of educating our children by transforming and empowering them to face the world of tomorrow. Truly speaking, the challenge lies in highlighting and implementing values as an important curricular item.

To meet this challenge, Him Academy Public School in India started a programme called Student Empowerment through Values in Action (SEVA). The six values included in this programme are respect, responsibility, care, integrity, resilience and cyber wellness.

Its Genesis

It began in February 2015. Until then, like any other school, our school also had a set of moral behaviour rules and expectations for students to keep, in order to promote a positive and healthy school environment. In case of deviation to the prescribed moral rules, the procedure usually included documenting the undesirable anecdote, notifying parents, issuing warnings and sometimes imposing fines. Certain extreme cases implied the suspension of students.

There is no problem with such procedures, which is widely accepted and implemented in a number of schools, except that it focuses only on informing and not on transforming human minds. Moreover, many behaviourists and psychologists also corroborate that punishment is not the preferred way to control behaviour.

What used to bother us was that the children did not understand the spirit of school norms and were at many times treating these norms as hurdles imposed by adults to cut their independence. This might be happening because moral development is not merely a matter of absorbing the rules of behaviour, just as cognitive development is not merely a matter of assimilating knowledge. Above all, morality is one area in which often there is incon-

sistency between what we say and what we actually do. This lack of consistency between what one knows to be a moral behaviour and what one finally does is often explained away in excuses. For example, on being caught cheating on a test, a student may use the excuse, "I didn't cheat as much as others."

True moral development calls for the internalization of values by students, which means that they would think of these values as coming from within themselves rather than imposed by others. To achieve this, we need positive reinforcement and must create an environment for open and frequent dialogues among students and teachers. With this idea being the undercurrent of the programme, SEVA was conceptualized.

Handling Behaviours

To begin with, all the desirable behaviours depicted through the school rules for students were listed and were linked to the one or more of the six values mentioned in the SEVA programme. These behaviours are given the name "SEVA attributes." Some examples of SEVA attributes are: "I do not tease or bully others (Respect)," "I take care of my belongings (Responsibility)," "I resist negative peer pressure (Resilience)," "I do not plagiarize my assignments (Integrity)," "I do not litter the surroundings (Care)," "I am careful about privacy while online (Cyber wellness)."

The pedagogical approach underlying this programme can be understood through the famous quote by Benjamin Franklin: "*Tell me and I forget, teach me and I remember, involve me and I learn.*" The SEVA programme encourages students to demonstrate six values through their day-to-day actions.

Every SEVA value is assigned a score equal to 10. Thus, the six values generate a score equal to 60. This is done to quantify the behaviour of students because numbers are likely to be more interpretable just like academic scores. So, all students are awarded 60 SEVA points per week, i.e. 10 points for each value. This is done to recognize or acknowledge the SEVA attributes being followed by all the students unless otherwise reported. Whenever a student is observed to show an undesir-

△ HIM Academy Public School, Hamirpur, India

△ Students showing values in action

able behaviour, he/she is given a frowny 😞 in the school values card provided in the student log book. The SEVA score of that student also gets reduced by 10 points for each frowny 😞. Also the student is subjected to a brief counselling session in which he/she is exposed to self-introspecting questions related to the behaviour shown. The teachers give a smiley 😊 to students on the school values card whenever they observe students showing some appreciable behaviour. The SEVA score of the student is also boosted by 10 points for each smiley 😊. Suppose, the cumulative SEVA score of a student at the beginning of a particular week is N_0, and the student gets N_s smileys and / or N_f frownys during that week, then the SEVA score of that student in the beginning of the following week will be:

$N_0 + (N_s \times 10) - (N_f \times 10) + 60$

After each quarter, class-wise merit lists of SEVA scores are generated. The students acquiring top positions are appreciated through certificates and SEVA badges.

This programme is widely appreciated and accepted by the students. The SEVA score is as important to them as their academic score. Junior students are very anxious towards showing values through their actions as they are excited to seek smileys and boost their SEVA score. Teachers are finding it effective too. They are even giving smileys to students for showing improvement in their academic scores or for improving their handwriting. Students get smileys for showing values through actions such as helping their classmates, resolving conflicts, volunteering for the school cleanliness programme, maintaining plants, saving water, etc.

Internalizing Values

The smileys, frownies and the SEVA score are kept for generating catalytic impact for motivating students to show the desired behavioural values. What we really want from the SEVA programme is the internalization of values by students. This means that they should think of these

values as coming from within themselves rather than imposed by others.

In order to accomplish this SEVA, it calls for creating opportunities for frequent and open dialogues among students and teachers in an environment of trust and affection. So, every day in the morning assembly, teachers and students take turns to speak on the value of the day. While the teacher speaks to sensitize the students about the value of the day, the student confesses whether or not he/she is able to show the values through actions and if yes, then to what extent. Class teachers observe students who make honest confessions with regards to their commitment towards values and are awarded an additional score of 10 points.

It is heartening to hear students' confessions mixed with the feelings of pride or guilt. A student leader once confessed with guilt that on seeing litter in the corridor she did not take the trouble to remove it as no one else was around. Another student once quoted the instance when she got her marks reduced because the teacher had mistakenly awarded her points in a

test. Many of them recall instances from their past memories when they showed or did not show the desired value through their actions.

A similar opportunity to judge their own actions against the desired behaviour is provided to students during SEVA meets. Every month, a SEVA meet is organised based on a particular value. Students volunteer themselves to participate in SEVA meets in which they share experiences, and conduct group discussions using certain guiding questions and real life situations related to the theme value.

For example, when the theme for SEVA meet is "Respect," they would discuss how they show respect towards members of their family, towards teachers, towards peers, towards school property, towards their country or towards the environment. When "Integrity" is the theme, they discuss how they deal with situations where their integrity is challenged; such as when one wishes to engage in an activity that parents may disapprove or when one has the opportunity to misuse parent's confidential information (passwords,

credit card number).

The SEVA programme practised in this manner guarantees nothing, of course. Yet it gives the students the opportunity to challenge others and be challenged in return when they are engaged in an open dialogue. Exploring and debating through a set of guiding questions during SEVA meets is training them to express their opinion, to reflect, to critically evaluate, and to appreciate one's own values and those of others. It is how values ultimately find their ways into behaviours and actions. 🏛

> " **The programme gives the students the opportunity to challenge others and be challenged in return when they are engaged in an open dialogue.** "

BE GLOBAL WITH A COMPASSIONATE HEART

By Do Thi Ngan

(Geography Teacher, Thang Long Secondary School, Hanoi, Vietnam)

△ Korean students and Do Thi Ngan participating in a cheese-making class

△ Do Thi Ngan and her partner as volunteers in a sports event

Dear APCEIU,

Vietnamese people often say, "Go out one day, ready to learn much wisdom." So, I am happy to say that I have learnt many things during the 81 days that I spent in the Asia-Pacific Teacher Exchange for Global Education Programme.

At the headquarters of APCEIU, we communicated and exchanged our ideas with venerable professors in order to gain a better understanding of the society in general and South Korea's education in particular. I loved visiting many Korean museums which helped us learn about the past, respect the present, and guide us in the right direction for the future. The bookmaking project was an opportunity for us to express our views about Korea. In this book titled "From Korea with Love," APCEIU published our drawings and interesting stories. My colleagues were also happy to be involved in activities organised by APCEIU.

Besides the activities in Seoul, most of the time, I lived with Ms. Park Ji-hye's family in Daejeon city. They were very kind to me, so I felt really comfortable as if I had a second family in Korea. Ji-hye's mother taught me how to cook traditional Korean dishes. In my opinion, I think meals are a great way to explore the culture of a country. I plan on cooking these Korean dishes when I return to Vietnam so that my family and friends can try some interesting Korean foods.

Having lived with a Korean family, I now have more understanding about Korea's culture. Yet, there is still so much to learn. I want to learn how Koreans developed their country and the way they study and work. Nowadays, South Korea has become one of the most developed countries in Asia because Koreans are very hard-working and make use of their time effectively, which helps them develop their country's economy.

On weekdays, I worked at Daejeon Hwajeong Elementary School. There, I noticed the differences between the education systems in South Korea and Vietnam, such as effectively using school time and student activities. Korean students are nice and smart, they are very excited to attend my class, and love my Ao dai (Vietnamese national costume).

Through my lessons, they've learned that Vietnam is a really beautiful country and that Vietnamese love peace. I do hope that new generations will build Vietnam into a country that not only respects and appreciates our natural beauty, but also works to develop the economy so that people from all over the world will come to see Vietnam as a safe, friendly and attractive destination.

The school I was teaching at has 12 students who have a Vietnamese person in their family. At first, most of the students were quite closed, shy and not confident. But we helped them know that Vietnam has many beautiful landscapes, rich cuisines and a fascinating history. They felt so proud and more confident after learning about these aspects of my country. I wanted to cry when many Korean students followed me and said, "Vietnamese teacher, please don't go!" during my final week working there. I think they are some of our greatest successes.

Having worked in Korean schools, I have come to understand more about the school system, disciplines and schedules. On this basis, I am able to prepare for further educational as well as cultural activities at my school in Vietnam. Whether children are Vietnamese, Korean or citizens of any country, I'd like them to look beyond the borders to become global citizens. Their generations are the future of their countries and also the future of the world. We, as humans, are better than robots or any other kind of modern machine because we have a heart. I hope that they will grow up healthy, creative, intelligent, and knowing that the best way to contribute to our global society is with a compassionate heart, knowing how to share and express their love. I will try my best to inspire people.

P.S. I can't forget what one teacher told me, "Except for what I watched on TV, I didn't know much about Vietnam. But when I met you in person, I thought Vietnam is so beautiful. Vietnamese teachers are very close and friendly." That comment was very meaningful to me. I would like to offer my special thanks to Mr. Park Jung-yong (school principal) and Ms. Park Ji-hye who helped me so much. Best wishes to them and Koreans in general.

APCEIU thân mến,

Từ đỗ Thị Ngân (giáo viên địa lí, trường THCS Thăng Long, Hà Nội)

Người Việt Nam thường có câu: "đi một ngày đàng, học một sàng khôn". Vì vậy tôi rất vui mừng nói rằng tôi đã học được rất nhiều điều trong suốt 81 ngày tham gia chương trình "Trao đổi giáo viên khu vực Châu á – Thái Bình Dương vì giáo dục toàn cầu."

Tại trụ sở của APCEIU, chúng tôi đã thảo luận và trao đổi ý kiến với những vị giáo sư đáng kính để có hiểu biết sâu sắc hơn về văn hóa nói chung và giáo dục Hàn Quốc nói riêng. Tôi thích tham quan các bảo tàng, giúp chúng tôi hiểu hơn về quá khứ, trân trọng hiện tại và có định hướng đúng đắn cho tương lai. Dự án làm sách là cơ hội để chúng tôi bày tỏ những ấn tượng của mình về Hàn Quốc. APCEIU đã xuất bản cuốn sách "Những lá thư yêu thương từ Hàn Quốc" với những bức tranh và câu chuyện thú vị của chúng tôi. Các đồng nghiệp của tôi rất thích thú khi tham gia các hoạt động do APCEIU tổ chức

Bên cạnh các hoạt động tại Seoul, phần lớn thời gian tôi sống cùng gia đình cô Park Ji Hye tại thành phố Daejeon. Họ rất tốt với tôi, khiến tôi có cảm giác thoải mái như mình có một gia đình thứ hai tại Hàn Quốc vậy. Mẹ cô Ji Hye đã dạy tôi nấu các món ăn Hàn Quốc. Tôi cho rằng ẩm thực là một cách rất hay để khám phá văn hóa của một quốc gia. Tôi sẽ nấu các món ăn này khi trở về Việt Nam để gia đình và bạn bè tôi được thưởng thức ẩm thực thú vị của Hàn Quốc.

Khi sống cùng gia đình người Hàn Quốc, tôi hiểu hơn về văn hóa của họ mặc dù vẫn còn nhiều điều cần khám phá hơn nữa. Tôi muốn biết cách người Hàn Quốc học tập và làm việc để phát triển đất nước. Hiện nay, Hàn Quốc đã trở thành một trong những quốc gia phát triển hàng đầu châu á. Đó là kết quả từ quá trình người Hàn Quốc làm việc rất chăm chỉ và tận dụng thời gian hiệu quả để phát triển kinh tế đất nước.

Vào các ngày trong tuần, tôi làm việc lại trường Tiểu học Hwajeong. Ở đây, tôi nhận thấy sự khác biệt giữa hệ thống giáo dục giữa Việt Nam và Hàn Quốc, như các hoạt động của học sinh và lịch làm việc hiệu quả của nhà trường. Học sinh Hàn Quốc ngoan và thông minh, các em rất hào hứng trong tiết học của tôi, thích thú khi tôi mặc áo dài truyền thống của Việt Nam.

Thông qua các tiết học, các em thấy rằng Việt Nam là một quốc gia rất tươi đẹp và yêu chuộng hòa bình. Tôi hy vọng những thế hệ trẻ sẽ xây dựng Việt Nam trở thành một đất nước không chỉ đẹp về tự nhiên mà còn phát triển về kinh tế để mọi người trên thế giới có thể coi Việt Nam như một điểm đến an toàn, thân thiện và hấp dẫn.

Ngôi trường này có 12 học sinh có người thân là người Việt. Ban đầu, phần lớn các em thường rụt rè, nhút nhát và thiếu tự tin. Nhưng chúng tôi đã giúp các em biết rằng Việt Nam rất nhiều cảnh đẹp, giàu truyền thống và lịch sử hào hùng. Các em cảm thấy tự tin và hơn thế là tự hào dân tộc sau khi có thêm hiểu biết về quê hương đất nước của mình. Vào tuần cuối cùng tôi làm việc tại đây, rất nhiều học sinh Hàn Quốc chạy theo tôi và nói rằng: "Cô giáo Việt Nam, cô đừng đi" khiến tôi muốn khóc vì quá xúc động. Đó là những thành công lớn nhất mà chúng tôi đạt được.

Trong quá trình làm việc, tôi hiểu hơn về hệ thống trường học, cách tổ chức và kế hoạch hoạt động tại một ngôi trường Hàn Quốc. Trên cơ sở này, tôi sẽ xây dựng những hoạt động giáo dục của mình tại Việt Nam nếu khả thi và phù hợp. Dù là trẻ em Việt Nam, Hàn Quốc hay bất kì một quốc gia nào, tôi mong rằng các em sẽ có tầm nhìn xa hơn vượt mọi biên giới để trở thành công dân toàn cầu. Các thế hệ trẻ sẽ là tương lai của đất nước và cũng là tương lai của thế giới. Con người hơn robots hay bất kì loại máy móc tối tân nào ở chỗ chúng ta có trái tim. Tôi hy vọng các em sẽ lớn lên với thể chất khỏe mạnh, tài năng, sáng tạo và biết cách nào tốt nhất để xây dựng xã hội toàn cầu bằng những trái tim nhân văn, biết sẻ chia và yêu thương đồng loại. Tôi sẽ làm hết sức mình để truyền đạt tinh thần đó tới mọi người.

Tái bút: Tôi không thể quên khi một giáo viên đã chia sẻ: "Nếu chỉ xem trên TV, tôi không biết nhiều về Việt Nam. Nhưng khi gặp bạn ở đây, tôi đã thấy Việt Nam rất đẹp, người Việt Nam thì thân thiện và gần gũi". Nhận xét này thực sự rất ý nghĩa đối với tôi. Tôi chân thành cảm ơn ngài Park Jung Yong, hiệu trưởng trường sở tại và cô Park Ji Hye đã giúp đỡ tôi rất nhiều. Cầu chúc cho họ và mọi người dân Hàn Quốc bình an và hạnh phúc!

FOOD FOR PEACE IN THE 21ST CENTURY

By Hyo-Je Cho
(Professor, SungKongHoe University, Republic of Korea)

Supper Table Education (STE)

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Recently, I read a report on food waste that explained the root cause of the removal of edible food from the food supply chain. The extent and amount of food loss and/or waste is indeed exorbitant. I was shocked and frustrated in equal measure at the current state of food waste throughout the world. Just a few facts will suffice to convey my feelings. Up to one third of the global food supply by weight and a quarter of the global food supply by calories gets lost somewhere between the farm and the fork.

Apart from its obvious implication for human hunger, food waste also worsens climate change. It is estimated that if all the wasted food were its own country, it would be the third largest greenhouse gas emitter after China and the United States. One thing that particularly draws my attention is the fact that over half of the world's food loss and waste occurs in none other than Asia. This last point lingers on my mind and brings memories back from when I was a young boy in the early 1960s.

Desperate Times

Back in the 1960s, South Korean society was still living under the shadow of the Korean War, a disastrous event that had ended a mere ten years before. One of the images that I vividly remember is the widespread poverty and its impact on people. Commodities and necessities were in short supply, with bootlegged goods flooding the black market.

Many children had to go to school without socks even in the freezing temperatures of the harsh winters. Some kids didn't even have a lunch box to call their own; they would leave the classroom during lunchtime and come back when it was over.

Rag-pickers roamed the streets. It was common to see disabled war veterans begging for money or food around the neighbourhood. And those orphans who were shining shoes on a street corner or singing melancholic songs in a crowded bus, seeking alms. It is still difficult for me to describe this situation that I witnessed to the younger generation of today's society. When the subject is brought up in class, my students usually fall silent, some even with expressions of disbelief on their faces.

Era of Hunger

On top of general scarcity was the concern about food. Being able to have three meals a day was considered a blessing and the ultimate goal in living a good life. To guarantee a sufficient food supply for the public was among the government's top priorities.

During that era, Koreans had what we call Supper Table Education (STE) where parents customarily teach their children

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on behaving properly at the dinner table. I myself was at a receiving end of the STE, and holding rice and food in high regard was an important part of the STE. "Eat your food with gratitude and never leave any morsel behind." was a mantra I kept hearing from the parents. We were constantly reminded that a grain of rice represented nature in its entirety, and that to waste staple and food was equivalent to turning your back against the farmer who put such effort and endeavour into the harvest.

To knowingly waste food therefore was greatly frowned upon and treated as committing a grave sin. This is a kind of typical moral lesson people of my generation were made to conform to. Like it or not, one tends to live with the norms and values given at an early age. Who would have thought at that time that merely half a century later, we would be concerned about problems not of food shortage but of food waste?

Bread of Life

Combing at the corners of my memories, I also remember the bread handed out at school. This particular memory serves as one of my favourite anecdotes that I choose to tell the students in the interna-tional development class. Those of us belonging to the post-war baby boomer generation will definitely remember the daily school bread which was given to virtually every child throughout the nation, usually free of charge.

When the delicious smell of bread wafted through to our classroom, we knew that the two students in charge of this particular task would fetch the bread from the school bakery downstairs. Sometimes the bread was simple and ordinary, made of flour, some other times it was made of corn. The bread was often accompanied by a scoop of milk powder.

Upon the arrival of the bread there were the usual happy arguments over who was going to get the bigger-looking piece. Whenever I talk about this bread story to people of my age they invariably reminisce about things such as "the unforgettable sweet smell," the "soft texture of the dough," and the "amusing little quarrels amongst the kids."

Looking back, one could question on how it was even possible at that time for school children in South Korea to receive free pieces of bread every single day. The answer lies in the special aid programme run by the United States between 1954 and 1977. The United States provided various developing countries with their surplus agricultural produce. Dubbed "Food for Peace", the humanitarian assistance programme helped South Korea and many other countries get over chronic hunger and malnutrition ravaging the society. I can personally testify that the food aid programme certainly helped sustain the minimum calorie requirement for Korean school-aged kids and labourers.

To some extent it is no exaggeration to say that we are all children of this food aid programme. The programme was successful not just in nutritional terms, but in terms of maintaining a degree of social peace in a hungry and desperate population. Indeed millions of urban workers were saved from hunger due to this generous aid. There is no better way of minimizing tension and conflict among famished people than to lessen the pain of an empty stomach.

Unfortunate Aid

Of course, now we know that the resulting food regime promoted by the U.S. Public Law 480 has brought about a number of unfortunate consequences as well.

Owing to the free or cheap imported staple, many domestic farmers have lost out to competition with various agricultural sectors virtually being evaporated. For example, South Korea is now nearly entirely reliant on imported wheat to cover most of the country's bread-making needs, since there is hardly any wheat production base left on domestic soil except for a tiny niche.

Indeed there is no such thing as a free lunch. At the same time, the taste of Koreans has greatly transformed. The level of wheat consumption is ever rising while that of rice is ever decreasing. It is only natural then that discontented farmers protest against the perceived lack of fairness in international agricultural trade. There is a hint of irony to this situation: a one-time source of social peace has now become a source of social conflict.

Some would argue that this kind of friction may be a small price to pay for the global business-led mass production of crops, which is believed to be a bulwark of food security. But what about the simultaneous existence of the hungry, mal-nourished people and the phenomenon of

△ A garbage collection after a street food market in Milan.

> **Today, in the twenty-first century, maybe what we need is a new food for peace strategy. The new peace strategy should be based on a change in attitudes towards the true meaning of food and food consumption.**

enormous food waste side by side? What about climate change exacerbated by over-produced food waste and discarded food? Is there truly a multidimensional function of agriculture for people and for ecology? Have we become happier, and are we able to better sustain ourselves as a result of moving from a food-scarce to a food-abundant era?

Today, in the twenty-first century, maybe what we need is a new food for peace strategy. The new peace strategy should be based on a change in attitudes towards the true meaning of food and food consumption.

In this era of limitless consumption, we need to have a certain food for thought, i.e. the back-to-basics thinking that we eat to live rather than live to eat. Maybe what we need is to revive the old-fashioned but practical STE to align with the global times.

The new global STE will insist that we should by all means avoid food waste, that we should respect the precious role of peasants (*campesino*) as our ecological stewards, and that we should stick to the value of living within one's means – global resource capacity. This may not be the unconditional panacea for today's world peace, but could this not at least be a first step towards world peace? It is in these moments that I seem to hear the gregarious chatter of children who were just happy to even hold a small piece of bread in their hands, back in the simpler times of my youth. 🏛

APCEIU GLOBAL CITIZEN CAMPUS PROVIDES GCED OPPORTUNITIES TO YOUTHS AND EDUCATORS

APCEIU officially launched the "Global Citizen Campus" in July, attracting visitors from the Republic of Korea and beyond. The Global Citizen Campus opened just after its one year pilot period. With the implementation of the exam-free semester policy of the Republic of Korea since 2013, it is expected that over 6,000 students will participate in the Global Citizen Campus programme this year. The programme provides students with enough opportunity to learn beyond their classrooms. The Global Citizen Campus offers various experiential activities such as a model UNESCO conference, writing "Peace" in various languages, making global citizen slogans, discovering one's global citizenship competence through an interactive quiz, experiencing refugee camps through virtual reality, creating one's own Sustainable Development Goal and more.

By ccp@unescoapceiu.org

East Asia Teacher Exchange Programme Pre-departure Training

A four-day pre-departure training course for teachers taking part in the 2016 Asia-Pacific global education programme ran at the APCEIU office. The visiting teachers came from four East Asian countries: Vietnam, the Philippines, Mongolia and Indonesia. From 26 to 29 July, 61 Korean teachers also participated in this training programme in order to broaden their understanding of their partner countries' education, culture, etc. The Teacher Exchange Programme, hosted by the Korean Ministry of Education and organized by APCEIU, aims to enhance teachers' capacity for global education as well as to promote mutual understanding between Korea and its partner countries. During the pre-departure training, the participants were given the opportunity to acquire knowledge and experiences beforehand with regards to their partner countries. This training included participating in various lectures pertaining to global citizenship education, cultural understanding and learning some of the languages of their respective partner countries. The teachers were also given the opportunity to conduct a class demonstration for the subjects they normally cover. Many participants commented that the training was very meaningful and helpful in preparing for their activities in their respective partner countries.

By ite@unescoapceiu.org

China-Japan-Korea College Students Seek Better Future through Global Citizenship

From 7 to 11 August, 60 students from three Asia-Pacific countries gathered at APCEIU to participate in the "China-Japan-Korea Global Citizenship Education Youth Forum 2016." For five days, students from China, Japan and Korea discussed the role the youth play in enhancing trilateral cooperation for a peaceful co-existence and sustainable future in the region and beyond. Students participated in various sessions including lectures titled "Global Citizenship and the Role of the Youth in Northeast Asia," "Youth Leadership for a Better Community," "Sustainable Development Goals and Asian Youth" and in workshops and dialogues. During the CJK Youth Dialogue session, students had a chance to deeply contemplate about what global citizenship means and discuss it with their peers.

By rnd@unescoapceiu.org

Sharing Value of Co-existence with Educators from Asia-Pacific

The 16th Asia-Pacific Training Workshop was held from 16 to 24 August in Seoul and Inje, Korea under the topic of "Global Citizenship Education: Nurturing Global Citizens." This year, 26 passionate educators from 21 different countries in the Asia-Pacific region, such as Cambodia, Myanmar and Tonga, participated in the workshop. During the workshop, participants experienced and learned the value of living together through interactive activities covering topics such as peace, human rights and sustainable development. Also, participants were given the opportunity to discuss amongst themselves and explore avenues that would lead to creating a better world where people live in harmony. Particularly, a field trip to the DMZ observatory and school visits helped participants feel the value of peace and co-existence. Moreover, listening to the lecture by Rajesh Ram, the 2016 EIU best practice winner (New Zealand) and presentations on Action Plans, provided participants with the groundwork for methodological research on the practice of Global Citizenship Education at local schools.

By ent@unescoapceiu.org

GCED Clearinghouse Opened with Renewed Website

The GCED Clearinghouse (gcedclearinghouse.org) website, a global database on GCED jointly set-up by UNESCO and APCEIU, finished its renewal period and opened on 6 September. The renewed GCED Clearinghouse includes two newly added core themes of Global Citizenship Education (GCED): Prevention of Violent Extremism through Education (PVE-E) and Holocaust education. The GCED Clearinghouse website offers pertinent resources covering PVE-E and Holocaust education collected by UNESCO. Furthermore, the website introduces general information and UNESCO's role concerning PVE-E in particular. The renewed GCED Clearinghouse website offers multiple languages; the French version opened on 19 September and the Korean language version opened in November.

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2016 UN GCED Seminar Shows Strong Support for GCED as Part of the 2030 Agenda

APCEIU held a seminar at the United Nations headquarters in New York City on 9 September that attracted important Global Citizenship Education (GCED) stakeholders. The seminar sparked discussions on GCED's role in realizing Sustainable Development Goals and in the prevention of violent extremism. Attending the seminar were members from permanent missions, representatives from civil society organizations (CSO), students and teachers. The seminar capitalizes on the inclusion of GCED in the Sustainable Development Goals as Target 4.7 in 2015, and the global action done since. Permanent missions of each country showcased the support that various governments provide towards the promotion of GCED. Agencies of the UN, as well as GCED-supporting organizations, shared their experiences in engaging stakeholders across all levels and recommended strategies on how to align these efforts to increase its impact and to ensure inclusivity. Along with APCEIU, the seminar was either sponsored or co-organised by the Ministry of Education of the Republic of Korea, and the permanent missions to the UN of the Republic of Korea, Croatia, Andorra, and Jordan, UN agencies such as the UNESCO Liaison Office in New York, the UN Global Education First Initiative (GEFI) as well as other partner institutions.

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Sub-regional Workshop on Implementation of GCED and ESD in Kazakhstan

The 2nd Sub-regional Workshop on implementing Education for Sustainable Development (ESD) and Global Citizenship Education (GCED) was co-hosted by APCEIU and UNESCO Almaty Cluster Office on 27-29 September in Almaty, Kazakhstan. In collaboration with a number of partners in Central Asia, the 2016 workshop aimed to agree on a number of activities, which could be developed to strengthen ESD and GCED joint efforts and activities at the local level. The targeted group in the 2016 training workshop consisted of representatives from either the local or district education departments in Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan, including teachers from selected schools of the UNESCO Associated Schools Project in those respective countries. Also, experts from UNESCO, APCEIU, OSCE, UNICEF and other international, regional and national organizations and NGOs shared their experiences and practices for a better understanding of global, regional and national education trends and challenges in ESD and GCED.

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