



# Sangsaeng

Living Together Helping Each Other

## Safeguarding Heritage to Build Peace

ISSN 1599-4880

No.49 Winter 2017



United Nations  
Educational, Scientific and  
Cultural Organization

APCEIU

Asia-Pacific Centre of  
Education for International Understanding  
under the auspices of UNESCO

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**SangSaeng** [상생] is published two times a year by the Asia-Pacific Centre of Education for International Understanding (APCEIU) under the auspices of UNESCO.

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Publisher: Utak Chung Editor-in-Chief: Jong-Hun Kim  
Editorial staff: Wonjin Lim, Inés Kim  
Copy Editor: Yoav Cerralbo  
Designed by: Seoul Selection Printed by: Pyung Hwa Dang  
Cover Photo: Henna designs on the hands of a girl from India.  
Photo courtesy of Pixabay

**SangSaeng** [상생], a Korean word with Chinese roots, is composed of two characters: *Sang* [相], meaning "mutual" (each other) and *Saeng* [生], meaning "life." Put together, they mean "living together," "helping each other," which is our vision for the Asia-Pacific region. *SangSaeng* [相生] aims to be a forum for constructive discussion of issues, methods and experiences in the area of Education for International Understanding. *SangSaeng* also seeks to promote Global Citizenship Education, which is one of the three priorities of Global Education First Initiative launched by the United Nations in 2012.

Signed articles express the opinions of the authors and do not necessarily represent the opinions of APCEIU.

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## DIRECTOR'S MESSAGE



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**F**ive thousand years ago, the chain of independent city-states lining the River Nile united to form a country ruled by one king, or pharaoh. Almost instantly, a highly distinctive culture developed, and for almost 30 centuries, Egypt remained a powerful nation in the Mediterranean world. Then, in 332 BC, the arrival of Alexander the Great heralded the end of the Egyptian way of life as it was known then.

The unique culture was quickly buried beneath successive layers of Greek, Roman and Arabic traditions, and all knowledge of Egypt's glorious past was lost. Only the decaying stone monuments and their hieroglyphic texts that are now readable survived and have become silent witnesses to a long lost civilization.

All ancient civilizations have contributed in some way to the development of modern society. Therefore, all are equally deserving of study. Just as ancient hieroglyphs have encompassed the knowledge and tradition of an ancient civilization, the knowledge, experience and stories of our daily existence have become embedded in our identity and our heritage.

Heritage should not be defined by its materiality or immateriality, but rather by what is done with it in a broader context. What heritage actually does in our society is to mediate cultural and social change through the continual construction of identity, place and memory. The ideas and memories that we have about objects and the symbolic values that we ascribe to them transform them into heritage. It is therefore our responsibility to bring awareness to the importance of not only safeguarding the

heritage of our cultural landmarks, but also acknowledging and learning from the past with the goal of attaining a better future.

The 49th issue of *SangSaeng Magazine* aims to examine heritage in its different contexts and to help identify our responsibilities as a global community to understand and tolerate other people's heritages. We cannot just stay in the phase of conserving heritage. We need to acknowledge its existence and learn and study from its impact on our civilization.

To ensure that heritage is taken into account in development strategies and processes, APCEIU has provided a unique platform to bring attention to the importance of safeguarding heritage, strengthening creative industries and encouraging cultural pluralism through the voices of the authors. Kishore Rao mentioned the importance of "strengthening international understanding and fostering mutual respect." Janet Pillai added the importance of culture in community spaces and the "variety of learning forms embedded in local living traditions." Heritage is a source of cultural diversity and a driver of sustainable development as well as a source of historical value. Now, let us take on the responsibility to maintain the values of acceptance, tolerance and inclusion in this interconnected world. 🏠

Utak Chung  
Director

# TAKING STEWARDSHIP OF OUR PLANET

## Education to Empower Everyone to Live Together in a Global Community

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By Lyonpo Norbu Wangchuk

(Minister of Education in the Royal Government of Bhutan)

*Opening and Closing Statements given by His Excellency Lyonpo Norbu Wangchuk at  
the 2nd Global Citizenship Education Forum in Seoul, South Korea*



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**O**n 14 February 1990, the space probe Voyager 1 completed its primary mission and was leaving the solar system. The astronomer and author Carl Sagan requested NASA to turn its camera around and take one last photograph of planet earth. The camera turned around and from a distance of six billion kilometres the last photograph was taken. The photograph is the famous Pale Blue Dot, an image of our planet, Mother Earth.

Carl Sagan later said the following about the Pale Blue Dot:

*“Look again at that dot. That’s here. That’s home. That’s us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilisation, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every ‘superstar,’ every ‘supreme leader,’ every saint and sinner in the history of our species lived there – on a mote of dust suspended in a sunbeam.”*

I come from Bhutan, a very tiny country which is yet again a dot on that pale blue dot.

My country is high up in the Himalayas, guarded by mighty glacial mountains. Landlocked and thickly forested, we chose to remain isolated from the rest of the world mostly because of our history. It was only in the 1960s that we shed off our self-imposed isolation by welcoming the first foreign tourists who eventually visited Bhutan in 1974 to take part in the

coronation of our fourth King. The first motor vehicles roared into the country in 1970. Televisions beamed into our living rooms only in 1999, making Bhutan the last country on the face of the planet to be connected to televisions.

And yet, today, Bhutan is as deeply integrated to the global community as any other nation. When the hijacked planes rammed into the World Trade Center in New York City on 11 September 2001, we lost a substantial amount of our dollar reserve. The pollution in New Delhi and Shanghai are melting our glaciers rapidly. The tsunami in Japan and the hurricanes in the United States caused deep grief and despair in our people. The global oil prices affect the livelihood of our truck drivers.

### Standing Together

Our world is interconnected as never before. The actions and inactions in one country affect others. The problems that one country faces are no more exclusive than the problems of other countries.

But our interconnected world has brought in many global challenges that threaten the very foundation of peace and harmony and even the existence of our humanity.

We have machines that go into space; we have landed on the moon; we have nuclear weapons that can destroy any planet five times over; and we have built super-fast computers, trains and aircrafts that can take us to destinations oceans apart.

As a global society, we are endowed today with economic prosperity, technological advancement and with expertise and intelligence. We have never been as prosperous as we are today. We have never been as intelligent as we are today. We have never been as technologically advanced as we are today.



Courtesy of Norbu Wangchuk

Yet, ours is a world afflicted with troubles. Terrorism, climate change, political and religious conflicts, hunger and poverty, disease epidemics, inequality and injustices within and amongst nations threaten us all.

We are at a constant risk of financial and economic collapse. Terrorism endangers the lives of every person on the planet. Weapons of mass destruction are proliferating. Global warming is increasing every year, threatening to eradicate all forms of life on our planet. Political and religious conflicts kill thousands every year. Food and water is becoming scarcer by the year. Twenty-two thousand children die every day due to starvation.

I think the solution is not in being more affluent and prosperous. The solution is not in more technological advances. It is not in being more intelligent. We have the collective resources, the required technology and science, the needed intelligence to address all the global challenges that confront humanity.

### **Education is the Key**

Nevertheless, the real solution lies in empathy and compassion, in collaboration and solidarity, in tolerance and generosity. The solution lies in education.

Education is empowering. Education is an equaliser.

Education is the key to realising human potential.

Many astronauts have returned from space to describe their unique experiences as the “overview effect.” Our planet is a blue ball hanging in the vast void of the universe. Beautiful. Lonely. Fragile. Gazing at the earth from space above, astronauts explain being overpowered with a feeling of oneness – transcending nationalities, religion and race, feeling an overwhelming need to take stewardship of planet Earth.

Well, not everyone can be an astronaut that takes stewardship of the planet, but we can learn to invoke the power of love, solidarity, and compassion. More importantly, we can take stewardship of this one planet through a practical solution, that of education.

Education is a mirror of our society. Therefore, the kind of society we want should be fashioned in the education system that we have. I believe in the power of education to shape the future that we want. Education is empowering. Education is an equaliser. Education can bring out the best in human beings.

We have made tremendous progress in education. Our world is more educated than ever before. Worldwide expansion of education is significant over the past two centuries. Primary school enrolment worldwide has increased drastically in the last century. Countries around the world are increasing their share of income in order to invest in their educational systems.



Courtesy of Norbu Wangchuk

Our education system produces skilled doctors, smart entrepreneurs, knowledgeable politicians, effective army generals, and wise religious leaders.

However, now, the call of the hour is a new education system that encompasses the ideals, lessons and philosophies behind Global Citizenship Education (GCED). An education system that produces not just skilled doctors but compassionate doctors; not just smart entrepreneurs but responsible entrepreneurs; not just knowledgeable politicians but selfless politicians; not just effective army generals but empathetic army generals and not just wise religious leaders but tolerant religious leaders.

### Global Solutions

Global challenges require global solutions. Education must take up the role to create, nurture and promote global solutions. Global solutions can only spring from values of compassion and empathy, collaboration and solidarity, respect and tolerance across nations, race and religions.

Global Citizenship Education should empower our youth with the knowledge of global issues; with the desire to be citizens of the world, with talents to take positive actions on global matters and with values to live together as one global community.

Global Citizenship Education should above all, empower our youth to take stewardship of our planet.

In Bhutan, we believe that all living beings are interconnected. The trees, the dogs, the birds, the flowers, every human being, our neighbours, the stranger on the street, even our enemies are all connected to one another through our several lives in the past, present and future.

As we go to bed at night and as we wake up in the morning, we say one prayer:

*“Every living being has previously been my parent in a past life; every living being will be my parent in a future life. To all my parents may you be liberated of negative emotions, be freed of all sufferings and attain enlightenment.”*

With this Bhutanese prayer, I offer my hope and aspiration that the two-day conference on Global Citizenship Education will spread love and compassion, deepen the spirit of solidarity and collaboration and will nurture empathy and tolerance amongst all the people of our planet, so that we are all empowered to live together as one global community. 🏠

# HERITAGE FOR PEACE AND PROSPERITY

## Adding Value with Proper Education and Interpretation Services at Heritage Tourism Sites

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By Kishore Rao  
(Former Director of the UNESCO World Heritage Centre)



△ A view of the Acropolis of Athens





© UNESCO/Ala Eifellah

### Heritage and Identity

Heritage is commonly defined as that which we have inherited from our forefathers and that which we will bequeath to our coming generations. In UNESCO parlance, this definition is further clarified into tangible and intangible heritage or material and non-material heritage. There are specific international conventions on how each of these categories can be identified and safeguarded by UNESCO's Member States (Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003)). For the purposes of this brief article, we shall deal with only tangible heritage, although much of the discussion can be also extended to cover intangible heritage.

The principal UNESCO tangible heritage safeguarding Convention is the World Heritage Convention, which pertains mainly to heritage that is considered to be outstanding universal value and safeguarded as the common heritage of humankind. Although, its precepts are meant to apply largely also to heritage

that may not be identified as possessing outstanding universal value. Hence, in our discussion, we shall deal with the generally understood term of tangible heritage, both cultural and natural and not just World Heritage.

Heritage is undoubtedly a source of great national pride and almost all countries have policies, laws and practices for its conservation and development. This is because heritage is inextricably linked to the identity of peoples, which speaks to their history and also forms the basis on which they can build a sustainable future. Hence, heritage is crucial to the building of peace and prosperity for all nations.

### Appreciation and Understanding

Strengthening international understanding and fostering mutual respect are aspects that are often lost sight of in heritage conservation efforts, when in fact, these are perhaps the most important elements that need to be highlighted and promoted. It goes without saying that international understanding and mutual respect are the bedrocks of peace and

stability and therefore, worthy of higher attention than currently accorded. To this end, heritage tourism and proper interpretation and education facilities at heritage sites are important areas where much more attention needs to be focussed.

When people travel across countries, or even within different parts of the same countries with diverse cultural and natural heritage, they do so primarily to view and appreciate the attractions purely from a tourism perspective. This could be either to visit sites of heritage or pilgrimage value, scenic areas, and to sample diverse culinary delights, dances, art forms and other cultural practices.

Many visitors end up gaining only a superficial idea of the true values of these heritage sites and practices and hence, the importance of establishing and conducting proper education and interpretation services at such places of tourism is valuable. These should include a complete background of the sites, their significance and value from a historic, cultural, religious, or natural/ecological perspective and all of which must be imparted in an easy to understand and

interesting manner. The visitors must return from the visit with a heightened sense of appreciation and understanding about the true values of the sites and the cultures that they represent. Over time, this would help build a globally dispersed constituency of support for those sites in case that they should need assistance for conservation, or in cases where they might be threatened due to conflict, as is unfortunately increasingly the case lately.

A better appreciation of different cultures can not only help in preventing conflict but also in building and maintaining peace. The overwhelming global support garnered by UNESCO's #Unite-4Heritage campaign, which was launched in response to the unprecedented recent attacks on heritage in the Middle East, is a relevant case in point.

According to the United Nation's World Tourism Organisation, international tourist arrivals reached over 1.2 billion in 2016 and continue to show sustained growth in 2017. The significance of over a sixth of humanity crossing national borders is indeed enormous. If properly oriented, the learning that they can derive from such cross-cultural travel can be a major contributor to peace and harmony.

### Building Prosperous Societies

Closely linked to the case for encouraging better appreciation and understanding for different cultures through the modality of international tourism is the issue of supporting sustainable livelihoods. Heritage sites make an enormous contribution to sustaining livelihoods, of not only local communities who live within and in the vicinity of such sites, but also support the economy at regional, national and global levels through jobs and revenue generating opportunities.

In 2012, on the occasion of the 40th anniversary of the World Heritage Convention, UNESCO's World Heritage Centre produced a compilation of case studies from 26 thematically, typologically and regionally diverse World Heritage sites, illustrating their benefits to local communities and ecosystems and sharing the lessons learned with the diverse range of stakeholders involved (*World Heritage: Benefits Beyond Borders*). Such benefits

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**Strengthening international understanding and fostering mutual respect are aspects that are often lost sight of in heritage conservation efforts, when in fact, these are perhaps the most important elements that need to be highlighted and promoted.**

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are not limited only to World Heritage sites but extend across the whole range of cultural and natural heritage sites throughout the world.

The Republic of Korea itself is featured in the above cited publication through the excellent case study of the Historic Villages of Korea: Hahoe and Yangdong, which are villages with people living within them. These communities establish and operate a range of visitor facilities and services that derive direct economic benefit. Similar sustainable livelihood benefits can also be easily demonstrated in the other 11 World Heritage sites in Korea and indeed, as



△ Jeju Haenyeo (women divers), Republic of Korea

mentioned earlier, such benefits are also clearly evident at the other heritage sites which may not have benefited from World Heritage recognition. And this is the case in almost all other countries of the world where heritage conservation efforts are bringing direct and indirect benefits to communities.

In this context, it may also be pertinent to mention UNESCO's Recommendation on the Historic Urban Landscape, which was adopted by its General Conference in 2011. This Recommendation offers a methodological framework and tools to identify cultural and natural values within



© Brian Miller

urban landscapes for their conservation, through integration into the wider social, economic and ecological goals of urban development. This Recommendation does not only address conservation issues of urban heritage, but ensures that such efforts bring benefits and prosperity to the people living in these areas and thereby, also ensure that heritage conservation efforts receive their support and involvement.

### **Heritage Conservation Initiatives**

A case is sought to be made in this

brief article to give greater attention to promoting better understanding among people about the diversity in the world, both cultural and natural, through heritage conservation initiatives and also to ensuring that such efforts contribute to ameliorating the livelihood and living conditions of the people.

All relevant stakeholders involved in heritage conservation must rise beyond their comfort zone of technical competence and also get involved in advocating for peace and harmony through cultural diplomacy, and robust education, outreach and interpretation services.

At the same time, they must also guarantee that heritage conservation programmes have built-in mechanisms for sustaining the livelihoods of local communities, while safeguarding their ecological sustainability.

While there is no doubt that heritage needs to be protected and preserved for its own sake, its significance can be substantially enhanced when it is seen to be contributing to peace and prosperity of all peoples of the world and thereby, also build in the process a global constituency of support for its conservation. 🏛️



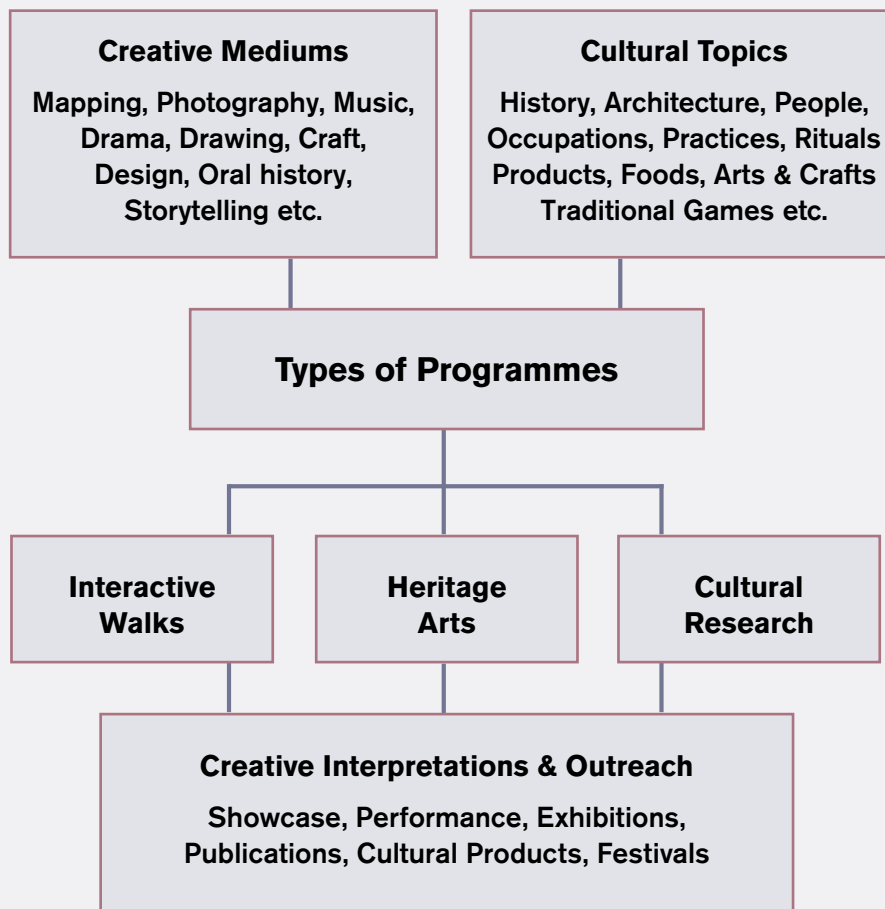
© Arts-ED

# HERITAGE EDUCATION: OPPORTUNITY TO ENHANCE CULTURAL LITERACY

## Recognising the Value of Community as a Learning Space

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By Janet Pillai  
(Founder of Arts-ED Penang, Malaysia)



Curriculum Structure

**G**lobalisation trends increased accessibility and mobility, as well as the movement of migrant labour and refugees have lubricated the multicultural process and identity shifts and strains. Notions of cultural diversity and cultural commons have begun to change as humans connect and relate beyond local and national borders.

Cultural heritage has become the shared interest of humanity, and there are increasing numbers of non-state agencies agitating for it to be safeguarded in its material and living manifestations. The protection of cultural heritage and cultural groups are seen as part of the protection of human rights. Local and international communities are being mobilised to protect cultural diversity and cultural rights.

The question of how to manage cultural diversity has begun to dominate social and political discourse, but remains

a challenge. Social harmony is often prioritised and collective well-being is seen as important, but the contentious topic of cultural rights and cultural identity continue to be hotly debated in the privacy of personal and communal realms, sometimes spilling violently into the public realm. While negotiation, compromise and legislation have been relied upon to mediate situations of cultural conflict, investing in cultural literacy has now become a necessity.

### Cultural Encounters

Encounters with people whom we would otherwise never had an opportunity to interact with personally (people of different age, ethnic, gender, linguistic or income groups) can open us up to different ways of seeing and doing and expand our worldview. By inquiring into another community and their heritage, learners are able to unveil the differences

and similarities with their own selves. Cultural or intercultural encounters are a critical way for learners to discover how another culture may operate on different choices or circumstances. Encouraging students to study and reflect upon the heritage of the other helps them understand and appreciate the competences and values of people from different cultures.

Alvino Fantini defines intercultural competency as “a complex of abilities needed to perform effectively and appropriately when interacting with those who are linguistically and culturally different from oneself.” These abilities are not necessarily confined to communicative skills, but include the cognitive ability to reconfigure our own cultural perspectives and the affective ability to feel empathy and compassion.

Practice and sustained engagement are necessary to develop the abilities that Fantini refers to as common attributes of intercultural competency i.e. “respect,



© Arts-ED

△ Introduction to a site through guided tours



© Arts-ED

△ Mapping of a site (upper left) Intergenerational apprenticeship (right) Data collection (bottom left).



**Culture is the result of human interaction with a real environment and it embodies the lessons and memories of experience.**



empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humour, tolerance for ambiguity, and a willingness to suspend judgment.” Cultural communities make an ideal classroom where participatory and experiential learning approaches such as self-discovery, inquiry-based learning and apprenticeship can contribute to the experience and development of intercultural attributes.

### **Places of Embodied Culture and Memory**

Culture is formed in community spaces; the home, the workplace, places of worship, the market place etc. Culture is the result of human interaction with a real environment and it embodies the lessons and memories of experience. However, the value of community space as a learning space where culture is created, practiced and transmitted through human exchange is not given due recognition. Educators fall short of recognising the variety of learning forms embedded in local living traditions i.e. skills and knowledge that are transmitted and learned through visual, linguistic kinaesthetic, musical, aural and affective capacities.

Widening the scope of education into the real environment is advantageous as it gives meaning to learning. Learners are able to make functional and contextual connections to history, geography, human organisation, or economics. Opening the classroom to the real world is a promising pathway towards increasing young people’s recognition of cultural diversity and the value of inherited practices, knowledge and skills.

I am a second-generation Straits-born Malaysian who spent my life in two historical towns, Melaka and George Town which share UNESCO World Heritage designation as historic port cities shaped by diverse trading communities. Daily life in these culturally diverse environments challenged me to navigate multicultural processes and spaces (which I handled sometimes delicately and sometimes rather clumsily). As these multicultural experiences deepened in later years, I understood how tangible and

intangible culture and cultural communities can provide an opportune platform for culturally responsive education. In 2007 I founded Arts-ED, an organisation that experiments with and promotes the concept of place-based education.

### **Arts-ED: Heritage and Culture Education for Young People**

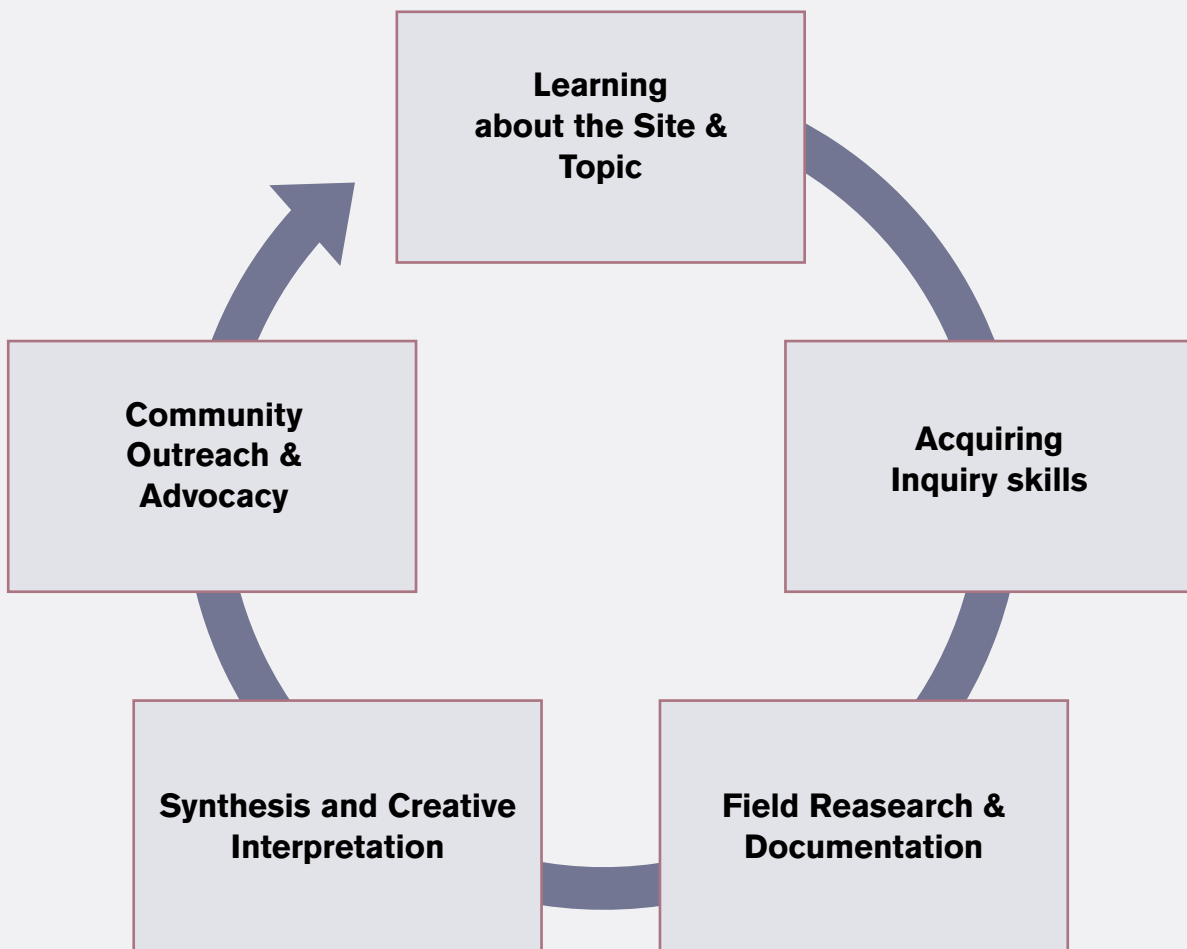
Arts-ED is a non-profit organisation that provides non-formal arts, culture and heritage education for young people. Students from nearby schools voluntarily participate in the programmes which are located in community spaces. The programmes facilitate students’ access to the real world of objects, people and practices where they can explore, document and interpret aspects of cultural heritage. Programmes are designed with input from educators, artists and cultural experts, and supported by local community resources.

### **Educational Methods and Processes**

Each programme has a carefully designed syllabus imbued with experiential activities to stimulate the young person’s curiosity and interest in cultural heritage. Each programme is focused on a cultural topic relevant to the space and community. Art is used as a creative medium and culture as content.

At the start of a programme, participants are provided with an overview of local culture, history, geography and occupants in the locality. Contextual background information is provided through expert talks, audio-visual presentations and guided walks or treasure hunts.

Participants are then taught creative research and documentation skills before they proceed to map and identify cultural assets in their locality. They work in small groups to explore and examine both tangible and intangible cultural facets of the place and community. More specifically, participants may study the history, processes, materials, knowledge and skills related to cultural foods, architecture, festivals, craft, song, music or rituals. Active learning approaches are utilised,



**The Teaching and Learning Process**

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**Intercultural skills cannot be taught in a mechanical way through standard curricula or conveyed as information.**

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among them being cultural mapping, oral history collection, apprenticeship, observation and creative documentation.

When research and documentation are completed, facilitators help participants to collate and reflect on the information/knowledge they have acquired. Collectively, they examine how cultural manifestations of a culture, such as beliefs, practices, environments and livelihood activities are interconnected and how they evolve over time and space.

In the final phase, participants are encouraged to communicate their impressions or reflections on the significance of the site or community, cultural practices or products through creative interpretation. These creative reflections or interpretations are presented back to the community in the form of exhibitions, cultural outputs, performances or publications that advocate for the safeguarding

of local heritage and culture.

**Reflections**

Heritage sites and local communities offer vast opportunities for a culturally-centred approach to learning. The unprecedented expansion of boundaries, the freedom to access the wider community, the opportunity to research, document and design interpretations are important factors that motivate culturally responsive learning.

Intercultural skills cannot be taught in a mechanical way through standard curricula or conveyed as information. Experiential and engaged learning works better to elicit human exchange and interaction which facilitates the development of intercultural abilities and sensitizes students to the essential humanity in the other. 🏛️



# PHOTO ESSAY

Heritage is our legacy from the past, what we live today and what we pass on to future generations. As such, our cultural and natural heritage are both irreplaceable sources of life and inspiration. The following are some of the sites included on the World Heritage List of 2017 that have met at least one out of ten selection criteria:

1. To represent a masterpiece of human creative genius;
2. To exhibit and important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
3. To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
4. To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
5. To be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
6. To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;
7. To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
8. To be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landform, or significant geomorphic or physiographic features;
9. To be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
10. To contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.



© Aphrodisias Museum

## Aphrodisias, Turkey

Located in southwestern Turkey, in the upper valley of the Morsynus River, the site consists of two components: the archaeological site of Aphrodisias and the marble quarries northeast of the city. The temple of Aphrodite dates from the 3rd century BC and the city was built one century later. The wealth of Aphrodisias came from the marble quarries and the art produced by its sculptors.



△ Aerial View of Jame Mosque

© ICHHTO

## Historic City of Yazd, Iran

The City of Yazd is located in the middle of the Iranian plateau, 270 km southeast of Isfahan, close to the Spice and Silk Roads. It bears living testimony to the use of limited resources for survival in the desert. Water is supplied to the city through a qanat system developed to draw underground water.



△ Aerial view of the fortified city (Bergamo, Italy)

© Alberto Ghilardi – Foto Aeree Ghilardi



© Tarnowskie Góry Land Lovers' Association

**Venetian Works of Defence between the 16th and 17th Centuries: Stato da Terra – Western *Stato da Mar***

This property consists of 6 components of defence works in Italy, Croatia and Montenegro, spanning more than 1,000 km between the Lombard region of Italy and the eastern Adriatic Coast. The fortifications throughout the *Stato da Terra* protected the Republic of Venice from other European powers to the northwest and those of the *Stato da Mar* protected the sea routes and ports in the Adriatic Sea to the Levant. They were necessary to support the expansion and authority of the *Serenissima*. The introduction of gunpowder led to significant shifts in military techniques and architecture that are reflected in the design of so-called *alla moderna* / bastioned, fortifications, which were to spread throughout Europe.

**Tarnowskie Góry Lead-Silver-Zinc Mine, Poland**

Located in Upper Silesia, in southern Poland, one of the main mining areas of central Europe, the site includes the entire underground mine with adits, shafts, galleries and water management system. Most of the site is situated underground while the surface mining topography features the remains of the 19th century steam water pumping station, which testifies to continuous efforts over three centuries to drain the underground extraction zone. It has made it possible to use undesirable water from the mines to supply towns and industry. Tarnowskie Góry represents a significant contribution to the global production of lead and zinc.



© SCP



© GIE Tourisme/SCP

**Taputapuātea, France**

Taputapuātea on Ra'iātea Island is at the centre of the 'Polynesian Triangle', a vast portion of the Pacific Ocean, dotted with islands, and the last part of the globe to be settled by humans. The property includes two forested valleys, a portion of lagoon and coral reef and a strip of open ocean. At the heart of the property

is the Taputapuātea *marae* complex, a political, ceremonial and funerary centre. It is characterized by several *marae*, with different functions. Widespread in Polynesia, the *marae* were places where the world of the living intersected the world of the ancestors and the gods. Taputapuātea is an exceptional testimony to 1,000 years of *mā'ohi* civilization.



△ Sunlight Rock Temple

© Cultural Heritage Conservation

### Historic International Settlement of Kulangsu, China

Kulangsu is a tiny island located on the estuary of the Chiu-lung River, facing the city of Xiamen. With the opening of a commercial port at Xiamen in 1843, and the establishment of the island as an international settlement in 1903, this island off the southern coast of the Chinese empire suddenly became an important window for Sino-foreign exchanges.



△ Sambor Prei Kuk Archaeological Site representing the Cultural Landscape of Ancient Ishanapura - Prasat

© So Sokun Theory



© Aphrodisias Museum

### Temple Zone of Sambor Prei Kuk, Cambodia

The archaeological site of Sambor Prei Kuk, “the temple in the richness of the forest” in the Khmer language, has been identified as Ishanapura, the capital of the Chenla Empire that flourished in the late 6th and early 7th centuries AD. Decorated sandstone elements in the site are characteristic of the pre-Angkor decorative idiom, known as the Sambor Prei Kuk Style.

### Kujataa Greenland, Denmark

Kujataa is a subarctic farming landscape located in the southern region of Greenland. It bears witness to the cultural histories of the Norse farmer-hunters who started arriving from Iceland in the 10th century and of the Inuit hunters and Inuit farming communities that developed from the end of the 18th century. The excellent preservation conditions often found in the Greenland Norse settlement areas have provided a wealth of wooden artefacts.



© João Maurício Bragança Valongo



© Milton Guran

△ Boulevard Olímpico and Rua Barão de Teffé

**Valongo Wharf Archaeological Site, Brazil**

Wharf Archaeological Site is located in central Rio de Janeiro and encompasses the entirety of Jornal do Comércio Square. It is in the former harbour area of Rio de Janeiro in which the old stone wharf was built for the landing of enslaved Africans reaching the South American continent from 1811 onwards. An estimated 900,000 Africans arrived in South America via Valongo. The site is composed of several archaeological layers, the lowest of which consists of floor pavings in *pé de moleque* style, attributed to the original Valongo Wharf. It is the most important physical trace of the arrival of African slaves on the American continent.



© Francois Odendaal Productions (FOP Films)



© CENPD

△ Primeval Beech Forests of the Carpathians and Other Regions of Europe: Beech Forest - Component Central Balkan

**#Khomani Cultural Landscape, South Africa**

The #Khomani Cultural Landscape is located at the border with Botswana and Namibia in the northern part of the country, coinciding with the Kalahari Gemsbok National Park (KGNP). The large expanse of sand contains evidence of human occupation from the Stone Age to the present and is associated with the culture of the formerly nomadic #Khomani San people and the strategies that allowed them to adapt to harsh desert conditions. They developed a specific ethnobotanical knowledge, cultural practices and a worldview related to the geographical features of their environment. The #Khomani Cultural Landscape bears testimony to the way of life that prevailed in the region and shaped the site over thousands of years.

**Ancient and Primeval Beech Forests of the Carpathians and Other Regions of Europe**

This transboundary extension of the World Heritage site of the Primeval Beech Forests of the Carpathians and the Ancient Beech Forests of Germany (Germany, Slovakia, Ukraine) now stretches over 12 countries. Since the end of the last Ice Age, European beech spread from a few isolated refuges in the Alps, Carpathians, Mediterranean and Pyrenees over a short period of a few thousand years in a process that is still ongoing. This successful expansion is related to the tree's flexibility and tolerance of different climatic, geographical and physical conditions.

# UNAI IMPACTS SCHOLARSHIP, RESEARCH FOR GREATER GOOD

## Protection and Improvement of Human Condition Depend upon Ideas and their Practical Application

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By Ramu Damodaran

(Chief of United Nations Academic Impact and UN Department of Public Information)



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△ Many Languages, One World 2017 is a forum sponsored by UNAI in conjunction with ESL Education Services



© Ramu Damodaran

△ Ramu Damodaran as an speaker in 2013

**W**riting in the last issue of this journal, my cherished friend and mentor, Dr. Utak Chung, used two attributes for educators: fulfilment and passion. These are attributes that are inextricably linked; it is impossible to feel fulfilled if one is not passionate, and passion demands its realisation in fulfilment. Here at the United Nations Academic Impact (UNAI), we have sought to create a culture of intellectual social responsibility, which allows the passion of the scholar to find its true fulfilment in the greater good it can realise.

It is important to personify this in the individuality of the person, rather than see intellectual social responsibility as anonymous or, worse still, subservient to a darker political purpose. The constitution of the Republic of Korea is remarkable in that it provides explicitly for both that the independence, professionalism, and political impartiality of education and the

autonomy of institutions of higher learning are guaranteed under the conditions as prescribed by law and that all citizens enjoy the freedom of learning and the arts. Few countries or governments have the vision to realise, as the ROK has, that perceived immediate interests do not need to overwhelm longer term goals whose sustainability depends upon the same longer term solutions that scholarship and research can provide.

As a snapshot, let's look at the first ten years since the adoption of the resolution on the establishment of the Asia-Pacific Centre of Education for International Understanding (APCEIU) at the 30th UNESCO General Conference in 1999. Over that decade, 35 countries experienced armed conflict, of which 30 were of low income and lower middle income countries. In conflict-affected poor countries, 28 million children of primary school age remained out of school. Many young

people in conflict-affected poor countries were left without literacy or learning.

Is the lack of education a main cause of conflicts, or vice-versa?

True, the wrong type of education can fuel violent conflict. Education has the potential to act as a force of peace, but too often schools are used to reinforce the social divisions, intolerance and prejudice that lead to war.

And this is precisely why we must accept that education should not be a bridge between the "before" and the "after."

- It should not be an isolated exploration of one specific facet of human possibility.
- It should not be seen as *leading* to peace, stability and development; it must be inherent in its process.
- It should not be seen as *leading* to employment, it must actively generate employment.



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- It should not be seen as *leading* to a global, humanistic culture; it is integral to it.

Rarely has this truth found a more eloquent expression than in the Charter of UNESCO, which states “that ignorance of each other’s ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war” and goes on to affirm that “peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.”

The last seven words quoted above reflect the truth that the idea of “global citizenship” seeks to summon, that if the primary purpose of the United Nations is to make lives secure, education is its key ally in making lives sustainable; for themselves, and for the lives of other global citizens.

It is a purpose that the core of APCEIU’s mission – education for international understanding – seeks to serve. Indeed, international understanding cannot occur without ensuring everyone’s right to health, shelter and a livelihood. Education does not come in after these have been assured; education is a means to their assurance. Education cannot be secured in silos; it must be inclusive and integrative.

The United Nations has long been the

subject of academic study and research. This does not, however, automatically imply that academic institutions have considered themselves as active partners of the UN to solve the acute problems of the world. Indeed, certain professors and researchers may have done so, but universities and academies? This may have been greatly due to the lack of understanding on the part of the UN. This is why the United Nations has mobilised a movement of minds for the greater good through the Academic Impact initiative – one that involves an international network of centres of higher learning. The premise of the UN Academic Impact is simple, that there is no area of scholarship or research which cannot have an “impact” on what the United Nations is trying to do. And that the protection and betterment of the human condition depend upon not only ideas, but their practical application.

What the Academic Impact asks is that each participating institution undertakes one activity each year which can directly contribute to the realisation of a specific United Nations objective. Indeed, the United Nations itself was founded on the premise of individual states working collectively for the greater global good. It draws upon the strength of all nations to address a broad spectrum of security, development and human rights challenges. The time has come for scholarship to do the same, and to draw upon all its varied disciplines for innovation and research to

inform the solutions to the problems the world faces today. Only a culture of “intellectual social responsibility” will allow the processes of teaching and learning to be truly sustainable globally, bettering lives as much as minds. Can we develop this culture and meet, and collectively address, this challenge?

Harken back, for a moment, to the stirring lyrics and melodies of “Arirang.”

청천하늘엔 잔별도 많고  
우리네 가슴엔 희망도 많다  
저기 저 산이 백두산이라지  
동지 설날에도 꽃만 핀다

Just as there are many stars in the clear sky,

There are also many dreams in our heart.

There, over there that mountain is Baekdu Mountain,

Where, even in the middle of winter days, flowers bloom.

And, in that spirit, just as there are many stars in the clear sky, stars of the knowledge and wisdom to which we can aspire, so too are there many dreams in our common human, global heart. And there, over the mountains of challenge and adversity, lies the serene valley of achievement and ability where, even in the middle of winter days, flowers bloom. 🏠

# FRONTIER EDUCATION ON THE FRONTIER FOR LIFE

## An Awareness Experience on Social Network in Cooperation and Development with the Rural Citizens of Peru, Ecuador

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By Javier Collado Ruano

(President of Education for Life, Titular Professor at the National University of Education in Ecuador, Journalist and Director of Global Education Magazine)



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**E**ducation for Life is an NGO that promotes the formation of different educational agents in innovative methodological techniques. To do this, we start with a Global Citizenship Education (GCED) approach, where the creation of alternative curricular materials and activities support our appropriate methodological tool to capture human dialogical constructivist cohesion between different local educational agents: the students, the families, teachers, institutions and the media.

Our work parts from a new ethical approach based on the Freirean approach of consciousness. It promotes democratic and accountable education in schools, where teachers' attitudes play a very important role as democratization actors of responsibility and sustainability. They are agents of awareness and training of the educational community, and especially for children and young people.

We believe that Global Citizenship Education has the ability to act as seeds of social change (locally and globally), to create a cognitive conflict between the various educational actors and build a significant learning experience as entrepreneurial fruits sustained in practice, as for example in the performance and participation of citizens in solving social problems.

Therefore, we believe that the school should be seen as the place of learning rather than the place where they teach,

achieving an active and participatory education, disseminating transdisciplinary knowledge that includes all educational agents, representing one necessary task to promote dynamic and critical thinking, and generating new ideas that bring economic and social development aimed to create a better world in the future.

This is the work and the holistic activities developed during five months of volunteer service as a teacher in 2011. We created awareness via social networking to improve the quality of life in the rural areas between Peru and Ecuador. We utilized the following services for our agenda: radio programmes, newspapers, workshops with different educational agents (students, parents, and kindergarten, primary and secondary teachers), government meetings, media, etc.

### Into the Frontier

As a volunteer teacher at the University of Piura (Peru), our ideological convictions and the reinvention of the Freirean methodology, we have attempted to act accordingly with a "praxis" approach of thinking. Furthermore, it should be clarified that the social network we are presenting has contemplated various fields of knowledge, as well as the means of diffusion, which has existed in the rural context of Northern Peru and Southern Ecuador (Piura's area).

I want to present a backbone example

of the social network through the creation of both alternative curriculum materials and activities in line with the context and demands of the residents to promote awareness, active participation, and democracy of citizenship to achieve significant changes in their respective social structures.

### Activities to Promote Citizenship Awareness

As a volunteer teacher of cooperation and development, learning to contextualize our knowledge about the needs of the residents of the border frontier between Peru and Ecuador has been essential. We have had to reinvent and adapt different pedagogical techniques and methodologies in the different training activities designed to improve the quality of life for local residents. And in this historical context, our awareness of psycho-socio-pedagogy actions has been the following:

- a) Training for teachers: If we succeed in raising awareness among teachers, the potentiality presents itself to reinvent the world of teaching. We could restructure the social needs of the rural population. Therefore, we have worked on training in the innovative pedagogical methodologies with teachers of different levels: kindergarten, primary



© Education for Life NGO

and secondary.

The methodology has been flexible because it has been adapted to the needs of each situation. We have done continuous monitoring of each class involved in the project to advise them about the possibilities of pedagogical innovation, focusing primarily on the integration of information technology (IT). Additionally, we have developed weekly workshops of psycho-socio-pedagogy training that contributes to the formulation and implementation of strategic objectives for improving educational conditions. We have overcome problems and difficulties that teachers found when undertaking the teaching-learning process with their corresponding students.

We performed several methodologies aimed at achieving a meaningful learning simulation, which would be implemented in respective classrooms. We listened to the interests and concerns of each teacher and student, while guiding and motivating them to engage in the promotion of citizen participation through the formulation of new curricular materials and

activities which we refer to below.

b) Workshops with students and their families: This series of activities were set up strategically to achieve two objectives in our social network: to provide prominence and leadership skills to teachers, and provide specific knowledge to students and their families. In these workshops, we have addressed various issues as a function of different ages and problematics. For example, with the courses taught in kindergarten and primary schools, we have promoted the adoption of healthy lifestyles for students and their families on issues such as housecleaning, taking care of the water, personal sanitation, eating habits and gender equality. With secondary students, we held a workshop regarding the preventative health of infectious diseases, post-secondary studies and career prospects. We also invited local professionals to support us with their knowledge and life experiences to set an example for families and students to prove that with effort and sacrifice, another world is possible even in marginal rural areas.

c) Meetings with the regional

government and other educational institutions: This activity was a major impetus to the above activities, because it was created specifically to organise discussions for the improvement of the working conditions of teachers and other residents in the area. The results were very positive. We were grateful to have the involvement of government personnel in various workshops for families and students. Furthermore, we were able to provide school materials where my team has worked, one of which was the installation of solar panels on school grounds.

d) Creation of a radio programme: This activity has been the cornerstone of the awareness of social network because it has provided a diffusion of our socio-educational activities. We created a space for the construction and diffusion of transdisciplinary knowledge for citizenship through personal development from a perspective of learning to think. This was accomplished through the coordination of a radio programme called "Education for Life." This served as the primary media outlet in the rural area of the frontiers between



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**We believe that  
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Peru and Ecuador. In this programme, we reflected the experiences and opinions of the above workshops (from the teachers, invited experts, students and their families) weekly in order to disseminate them on the radio and to make them knowledgeable for the whole rural population.

The majority of this work was done through phone calls for the bulk of the population. We also had the support of other different professionals (psychiatrists, doctors, sociologists, psychologists, nurses, ombudsman, etc.) for an effective resolution of concerns and worries facing citizens: malnutrition, anaemia and impact on school performance; preventive health, educating on good eating habits and health in the community, school and family; peace in the school, violence at home; responsibility of families and teachers about the students; the game as a method of learning; reading and reading comprehension; education on gender equality; communication between teens and parents and future educational prospects; and students with special needs.

e) The popular press: This was another activity selected for the construction and diffusion of knowledge where we wrote biweekly articles concerning the improvement of social conditions in rural areas. It also served as alternative curriculum material for discussions in classes and workshops, where we were showing them other successful experiences in different parts of the world on gender equality, human rights, the game as a learning method, etc.

f) Scientific dissemination: We also did dissemination in the academic field, as we were able to work with the delegation of the United Nations in Ecuador (country border area with Peru). UNESCO welcomed us months later, whose meeting we hope will get more results quickly.

### **Pure Essence**

This experience has been entirely satisfactory due to three main components: firstly, and most importantly, we worked with all educational factors that affect the education of students such as schools, families and society. Through the workshops,



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**We believe that the school should be seen as a place of learning rather than the place where they teach, to achieve active and participatory education.**

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we had the opportunity to work more closely with families about the problems in schools, enhancing their awareness through the opinion of professionals in the field and promoting active participation of parents. This is the pure essence of Global Citizenship Education.

Secondly, the dissemination via radio and newspapers, where we found various problems in rural areas, which are somewhat remote from the ubiquitous city, but do not cease to be realities. We gave a voice to a segment of the population, promoting the sharing of parallel problems in getting physically remote locations to provide solutions to such problems through the participation of professionals.

And finally, encompassing the two, we have established that social networks of many sectors are a positive feedback because it makes profits in collaboration with other actors. An example of this is the link that was created for collaboration between schools and health in order

to establish a cooperative relationship between them. It also developed an extremely important social network through the radio programme *Education for Life* as one of our main premises was that our work had continued to be effective in time for the residents.

We made the necessary arrangements to leave the radio programme in the hands of an experienced educator in the area who currently runs a weekly programme providing educational space for rural areas, this being a place for discussion, reflection and mutual support through rural education networks.

Finally, I want to share our work through our website ([www.educarparavivir.com](http://www.educarparavivir.com)) where readers will find more information about our social awareness network that is in cooperation and development with the rural citizens of the frontiers between Peru and Ecuador. 🏠

# ENCOURAGING THE HEART OF THE MATTER

## ‘Student Voice’ Gives Student Ownership of Own Learning, Development

By Lucy Fernandez

(National Institute of Education, Singapore)

Schools, in general, across the world emphasise that they exist with the main objective of serving the students and doing what is in the best interest of their students. However, surveys have shown that “student voice is not yet a reality in most classrooms.” Even though schools have been actively soliciting students’ feedback, the responses are lightly regarded by adults and at worst, dismissed as merely what kids think.

Although students are seen as beneficiaries of our educational policies and practice, they remain excluded from the discourse and deliberations surrounding their education. There is a growing body of literature, under the term “student voice,” which suggests that students can contribute meaningfully to the discourse surrounding schooling, teaching and learning.

Somehow educators have forgotten the important connection between teachers and students. We listen to outside experts to inform us, and, consequently, we overlook the treasure in our very own backyards: our students. Student perceptions are valuable to our practice because they are authentic sources.

Student voice can have a positive impact on the school as it will raise students’ sense of belonging to the school, improve teacher-student relationships and enable schools

to better meet students’ needs. So what does this all have to do with this Best Practice piece? A lot!

### The Beginnings

In this piece, I will describe how several factors converged together to give rise to a project where student voice was central. I have had an interest in this area of student voice for some time now. After attending the 16th Asia Pacific Training Workshop on Education for International Understanding in 2016, this took on even more emphasis when I saw how congruent student voice principles were with the Education for International Understanding (EIU) principles.

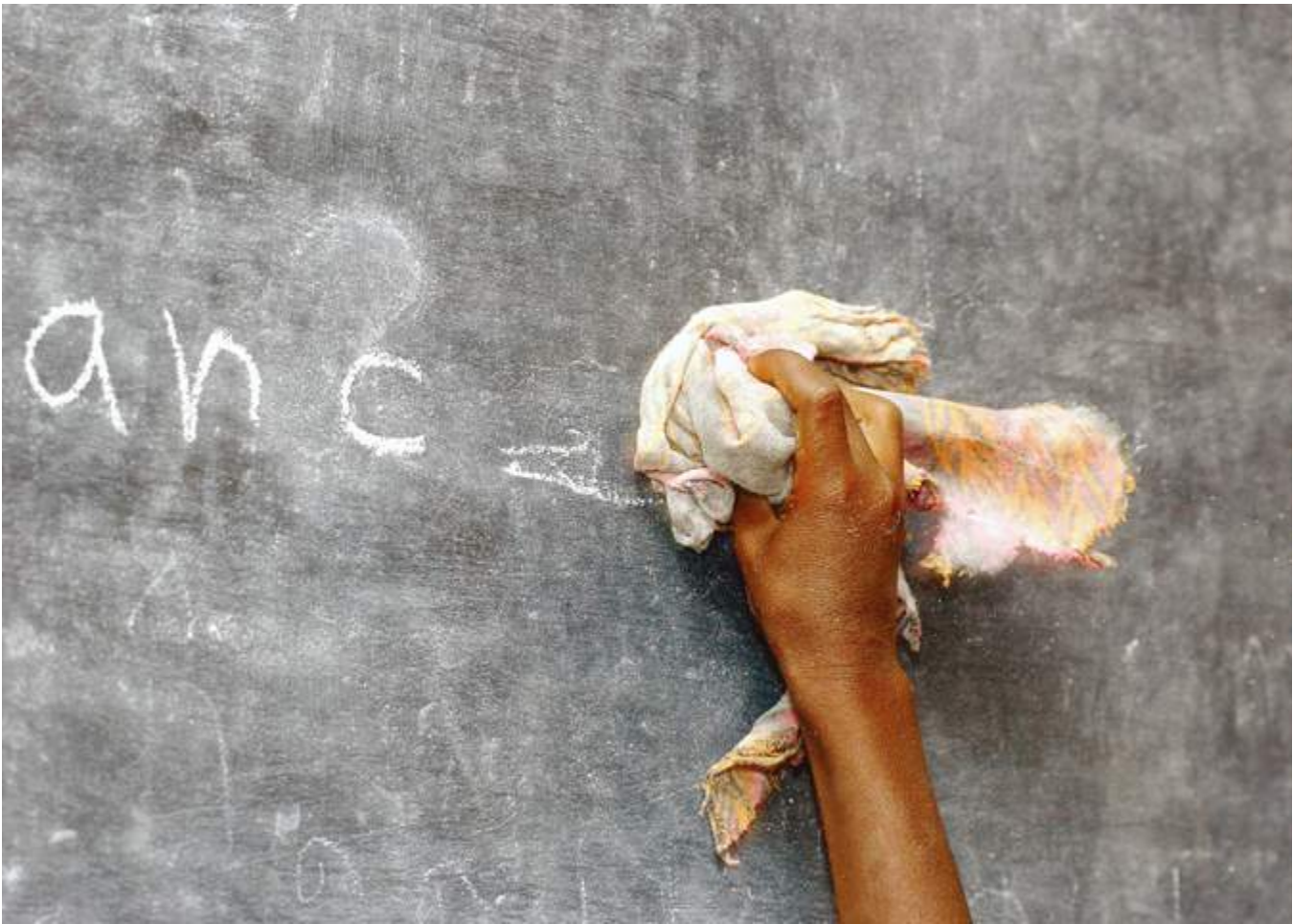
Several of the following key competencies of Global Citizenship Education (GCED) appeared central for this project. In particular, GCED’s aim to empower learners to take on more active roles to tackle challenges and to be more proactive in creating a more inclusive, secure and just world resonated with the aims of this project.

This project was initially conceptualised and designed as part of the coursework for the Management and Leadership in Schools (MLS) programme in Singapore, which is a 17-week in-service leadership programme for middle managers (heads of department, subject heads, level heads, year heads and school staff developers), held at the National

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**Students perceptions are valuable to our practice because they are authentic sources. Student voice can have a positive impact on the school as it will raise students' sense of belonging.**

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Institute of Education in Singapore. An important component of this programme is the development of a school-based curriculum project in collaboration with a host school based in Singapore. It was through this programme that I, as their tutor, met a wonderful team of heads of department holding the Character and Citizenship Education (CCE) portfolio. This team played a critical role in giving shape and substance to the many ideas borne through our numerous iterative rounds of discussions. These were buoyed through a shared commitment to create a robust and rigorous curriculum for the host school's student leadership programme.

Initially, the host school requested that the team develops an assessment tool to evaluate their student leaders' attainment of certain leadership traits, and for this assessment to be aligned with the school's outcomes for students. However, to better scope the focus of this project,

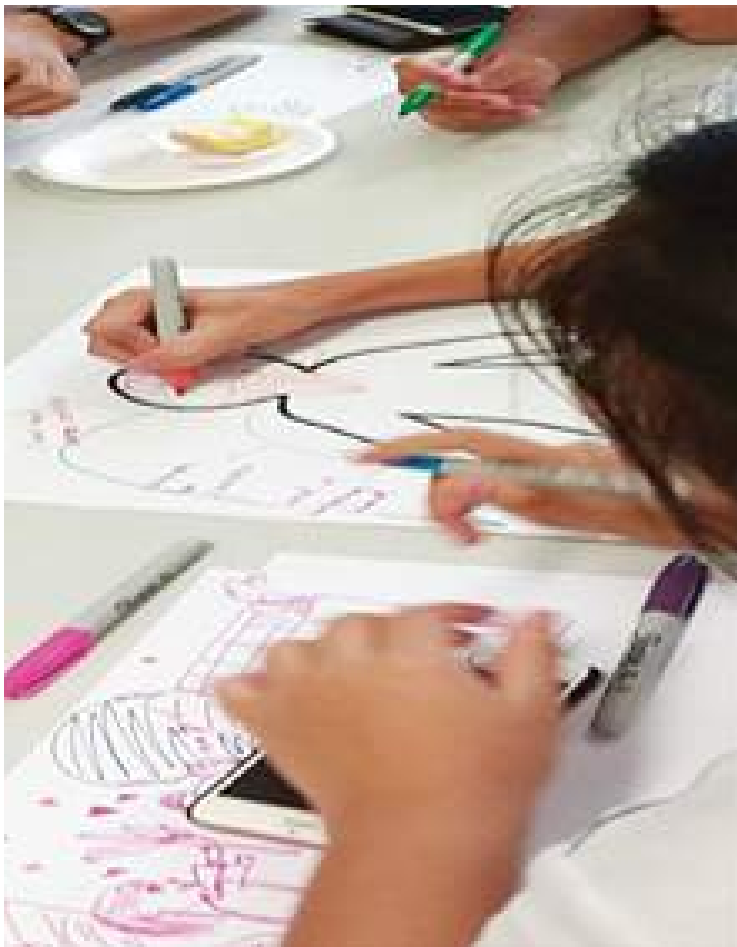
the team decided to gather input from both students and teachers on their views on leadership and to identify their needs. The team surveyed nine student councillors on their beliefs on what made a good leader. Based on what they said, the team found that the student councillors had varying definitions of a good leader, despite having common experiences. They surfaced many desirable traits of a leader such as accountability, responsibility, passion and humility. However, the traits highlighted were very diverse, with very few overlaps.

Hence after initial observations and conversations, it emerged that the focus needed to be bigger and more multi-pronged, as it would encompass clarification of the traits of a leader, a tool to assess those traits and a structured programme for student leadership that would be owned and carried out by the school. The team also wanted the students to start developing EIU/GCED

competencies by taking a more active role in the design of their student leadership programme, which aimed to empower them as student leaders within their schools.

Hence, broadly, the team then framed the focus of this curriculum project as the following: To develop a school-based curriculum to help students articulate, develop and apply a particular set of student leadership traits.

Besides Student Voice and EIU/GCED principles, the team also looked at five exemplary practices that are critical to a leader's success, namely "Model the Way," "Inspire a Shared Vision," "Challenge the Process," "Enable Others to Act" and "Encourage the Heart." These provided the team with ideas on how to design this project in more practical and concrete ways. In particular, the ground-up approach for identifying ideal qualities of leaders inspired the team who were looking for ways in which the student



△ Left: Students brainstorming traits of an ideal leader Right: Completed picture of an ideal leader

© Rehana Mohamed Bakar and Ong Yun Ping

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**Train students to consider multiple perspectives critically, to articulate and convince others of their beliefs and support their decisions with sound rationale.**

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leaders themselves could provide input on what would they like to see in a student leader.

**Engaging Student Voice Through Workshops**

Based on these findings, the team then planned and conducted a series of three mini-workshops to engage members of the Student Council in the envisioning of a set of leadership traits unique to their school and in the co-construction of an assessment tool to assess those traits.

The focus of these workshops centred on student voice. Specifically, these workshops sought to engage students in leadership practices such as “Inspiring a Shared Vision” and “Encouraging the Heart.”

• **Session 1**

In the first session of the mini-workshop, the team sought to: a) help

students articulate what they stand for as leaders, b) identify the desired traits of a leader and c) learn how to encourage the heart. The workshop started off with an activity based on students’ drawings as a trigger activity to highlight how they need to know themselves before they can lead others.

This was followed by another activity which involved students in the creation of a collective identity of what an ideal student leader would look like, using the idea of “Inspiring a Shared Vision.” Through the activity, the student leaders worked together as a team and tapped on their skills to use symbolic representation to identify traits of a leader. The team then concluded the session by encouraging students on how to write notes of encouragement as a means of “Encouraging the Heart.”

Combining the responses from

the online surveys as well as the responses gathered from the activities in Session 1, a list of 50 desirable leadership traits were identified.

#### • Session 2

In Session 2, the team sought to: a) help students fine-tune the traits they wished to develop, and b) identify a key training platform for these traits to be developed and assessed. During the session, the student councillors were tasked to narrow down the list of 50 traits to only five traits, which they felt were integral for a school leader.

To achieve this, they had to individually take a set of traits and clarify, debate and justify with one other the reasons for their choice. Through this process, the team sought to train students to consider multiple perspectives critically, to articulate and convince others of their beliefs and support their decisions with sound rationale. The top five traits identified were the following: being humble, passionate, a team player, visionary and being proactive (a willingness to go beyond the call of duty).

In the second part of the workshop, the student councillors' responses were gathered to identify key programmes which shaped their leadership experiences within their school, by looking at positive experiences (high-line) and negative ones (low-line) in their schooling experiences.

In the process, the annual Student Leadership camp presented itself as a potential platform for student leaders to be trained and assessed on the traits identified earlier. The team also found that the activity of encouraging the heart, through notes of encouragement, could be used to help and encourage potential student leaders.

#### • Session 3

The objectives for the final session were to: a) engage student councillors in the co-construction of the assessment tool and b) train them in using this tool to observe their peers. Here, the student councillors were tasked to think of descriptors of desired behaviour for each of the traits that they had earlier identified, to create

such a tool.

In alternate groups, the team then got the students to assess each using a sample assessment tool that was developed for the "team player" trait. To conclude the session, students acknowledged and encouraged each other by using the "Thank You" cards that they had made.

### Developing Student Leadership Curriculum

Having worked with the student councillors to identify the desired traits of a school leader and co-construct an assessment tool, the team then went on to develop a set of lesson plans to support teachers and student leaders in the purposeful planning of their milestone leadership camp and assist teachers in the identification of potential student leaders. These lesson plans were designed to be part of an in-house curriculum unit to support the school's leadership training programme.

### Lifelong Journey

This project started off as an attempt to assess student leadership but quickly morphed into one comprising curriculum development, leadership training, assessment and student voice - embedded within EIU principles. The need to involve students and give them a say in their leadership development became the cornerstone of this project. It is important for students to take ownership of their own learning and development, particularly since leadership development is a lifelong journey which extends beyond the students' time in school.

The workshops described above also gave students the space and opportunity to express opinions through open dialogue, be challenged as well as to challenge others in a respectful manner. It encouraged reflection and critical thinking, in addition to a consideration of multiple perspectives. As situations around the world become more uncertain and fragmented, these would be important traits to nurture in young people. 🏛️

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**It is important for students to take ownership of their own learning and development.**

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# GCED CHALLENGE ISSUED

## Action Requires Empathy and Deeper Understanding

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**An interview with Moon Chung-In**

(Special Adviser to the President for Foreign Affairs and National Security)



△ 2017 UN Global Citizenship Education (GCED) Seminar at the United Nations Headquarters in New York

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South Korea has shown admirable progress in setting up Global Citizenship Education programmes as a main agenda. South Korea has moved forward to become an Organisation for Economic Co-operation and Development (OECD) nation, and it is meaningful that the nation is finding ways to contribute to the international public good by strengthening its education initiatives for its citizens.

**Deeper Understanding**

In trying to strengthen education, elementary, middle and high school students in South Korea need to have a stronger understanding of what is happening in the world. Not many of them clearly understand the global affairs that led to the Syrian refugee crisis, the severe food shortages in Africa and the serious challenges people in South America and the South Pacific islands face as well as the cause of climate change. Raising awareness of these global issues amongst young South Koreans is an important step.

Knowledge of global affairs enlightens people but acquiring knowledge is only one part of the process. Putting it to practice is another. Action requires

empathy, not just sympathy, and a deeper understanding of how people in different parts of the world think, feel and live. Students, and every citizen, should be able to genuinely feel the pain that Syrian refugees and starving Africans have to endure. Education of these topics can give students a glimpse into their suffering by allowing them to simulate different conditions and practice involvement through role presentations.

**Obstacles**

The next step is action. For action, sharing is where everything starts. Sharing makes them act. Education arms students with what they should know and the understanding they need to empathise with people living in different conditions and facing different issues. Students are educated on how to share with others and how to help them in order to become conscientious of critical issues affecting our world today.

One of the biggest obstacles for Global Citizenship Education is parochialism, particularly parochial nationalism. Such bigotry prevents people from understanding others. There are some who feel marginalised in their own society and think they cannot afford to

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**Acquiring knowledge is one thing, but putting it to practice is another. Action requires empathy, not just sympathy, and a deeper understanding of how people in different parts of the world think, feel and live.**

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Courtesy of Pixabay

care about others. There is this sense of defeatism that prevails, which leads people and societies to only care about themselves, their families and their regional communities. Education will struggle to draw much attention from the world if people cannot be inclusive and open-minded. This is a problem that both developing nations and rich nations face.

### Expanding Core

When it comes to Global Citizenship Education, peace should always be regarded as the most important value, followed by equality and fairness, environmental integrity and sustainable development. In many developed nations, non-governmental organisations are leading Global Citizenship Education programmes. Textbooks and other systemic education materials are used and it seems that South Korea is ahead of the pack on this front.

Global Citizenship Education also deals with social equality issues within the country while also pursuing to reduce the rich-poor gap between nations. Peace is always a core value. Through Global Citizenship Education, we can educate young people to act as agents of peace

that oppose war and devote themselves in finding ways to maintain peace.

Global Citizenship Education will also help people find new alternatives to solve global conflicts. Why does a refugee crisis happen? Mostly, they result from domestic political instability. Civil wars and political instability are also caused by sectarian conflicts. In most cases, such inequalities end up structurally victimising a certain group of people and, as a result, worsen terrorism related violence and refugee problems.

### Empathy

By continuing to bring only physical solutions, countries have not yet discovered the answers needed to combat terrorism and other global conflicts. If the countries that face these challenges promote equality without sectarian discrimination and pursue sustainable development, there is no reason for people to take risks in leaving their countries. The problem lies in the internal structure. Global Citizenship Education is the key to solving these problems since it addresses ways to eliminate discrimination and inequality. Most conflicts are created because people do not acknowledge differences. But Global

Citizenship Education teaches diversity and educates people on how to live together in harmony while maintaining their differences. These values are crucial parts of Global Citizenship Education.

People do not live alone; we all live together in an interconnected world. We should create strong bonds with people living in other countries to make the world better. There is always room for improvement. Understanding and inclusion are not innate. We must learn to look at the world with different eyes and a new perspective.

In order to empathise and share with others, we need to know what is happening in the rest of the world. Global affairs such as terrorism and the massive migration of refugees are not only other countries' problems, they are global challenges. These global challenges need to be understood so that we, as a global community, can find ways to take action. We are world citizens, and each of us can play a leading role in bridging differences and creating bridges of tolerance and inclusion. 🏛️

The interview was conducted in Korean and translated into English by Chung Ah-young (freelance interviewer).



△ International Youth Day 2017 at the United Nations Headquarters in New York

# YOUTH BUILDING PEACE

## Reflections from the International Youth Day 2017

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By Imrana Alhaji Buba  
(GCED Youth Network core member, Nigeria)



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**Young peace builders need to be recognised and celebrated, so that their stories can inspire other youth around the world to get involved in conflict prevention and peace building.**

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**T**he 21st century generation of youth is the largest in history and young people often comprise the majority in countries marked by violent conflict, therefore considering the needs and aspirations of the youth in matters of peace and security is a demographic imperative.

Since the adoption of the historic United Nations Security Council Resolution 2250 in 2015, there is growing recognition that as agents of change, young people are critical actors in conflict prevention and sustaining peace.

From Libya to Liberia, from Nigeria to Colombia, young people are taking it upon themselves to prevent violence and promote a culture of peace and tolerance. With almost half of the global population under the age of 24, youth leadership in building peace is vital to creating sustainable peaceful societies.

The 2017 International Youth Day, under the theme “Youth Building Peace” celebrated young people’s contributions to conflict prevention and transformation as well as inclusion, social justice, and sustainable peace.

In the lead-up to the International Youth Day, marked annually on 12 August, the United Nations kicked off a commemorative event on 11 August at its New York headquarters with a message from Secretary-General António Guterres, who underscored his commitment to young people.

“I’m truly happy to address you on International Youth Day,” the secretary-general said in a video message. “As Secretary-General of the United Nations, I am committed to the empowerment and inclusion of every young



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△ Imrana Buba among participants at the 2nd Youth Leadership Workshop on GCED

person around the world. In this spirit, I have appointed an impressive new Youth Envoy,” he said while introducing 26-year-old Jayathma Wickramanayake of Sri Lanka as the youngest and “one of the most important” members of his team.

“Governments must work with young people to successfully achieve the Sustainable Development Goals (SDGs). Empowered young men and women can play a critical role in preventing conflicts and ensuring sustainable peace,” continued Mr. Guterres. After the Youth Envoy invited everyone to join in mobilising young people, the secretary-general said, “Together, we can create a peaceful world for generations to come.”

Organised by the United Nations Division for Economic and Social Affairs in collaboration with the Inter-agency Network on Youth Development, the event drew together experts from youth civil society, government and the United Nations to explore the various ways in which young people are contributing to building and sustaining peace.

As one of the eight youth panellists, I shared my experience on mobilising youth as a force against violent extremism in Nigeria and urged international organisations to do more to engage with and support youth-led groups and help

sustain positive change as today’s youth become leaders in the future. Here are a few of the major takeaways from my contribution.

**How did you first get involved with peace building?**

I started peace building work because of my personal experience with violent conflict. In June, 2010, on the way back home after I finished my first registration in the university, my bus was stopped by suspected Boko Haram terrorists. They came aboard, checked ID cards, and then picked out passengers. They tied the legs and hands of the captives and hauled them into the bush. Before they reached my seat, a sudden telephone spurred them to leave quickly. They marched away with other selected passengers. I was the only male passenger left unharmed in the 18-seater bus! That experience hardened and fuelled in me the thirst to stop this bloodshed. And when I look at the nature of violence, most of the perpetrators and victims are young people. That is why in August 2010 (when I was just 18 year-old) I founded the volunteer-based youth-led organisation Youth Coalition Against Terrorism (YOCAT) in order to unite the youth against violent extremism through peace education in schools and vocational

skills training for unemployed youth.

**What support and resources are needed to mobilise the youth population to get involved in conflict prevention and peace building efforts?**

Young peace builders need to be recognised and celebrated, so that their stories can inspire other youth around the world to get involved in conflict prevention and peace building. Youth organisations need more funding to implement more projects, as well as mentorship from experts. Also, their voices need to be heard in peace and security discourse at every level. Youth are often at the front lines of peace building and are playing an instrumental role in preventing violence and bringing harmony to communities across the world. The absence of youth voices in countering violence and building peace would lead nowhere since young people are the critical actors for social transformation and innovation. Amplifying youth voices must be at the core of any youth-focused peace building programme. Youth organisations, as well as local and international NGOs, should collaborate more to strengthen their efforts and encourage more young people to take active roles in promoting peace.

### What are the biggest obstacles to the involvement of young people in building peace and security?

The biggest obstacle to the involvement of young people in building peace and security is the lack of resources and recognition. Youth-led organisations often fall short in terms of financial resources. In a recent survey of nearly 400 youth-led organisations around the world, half reported that they operated on an annual budget of less than US\$5,000. Many youth organisations in Nigeria are doing amazing work with little or even zero budget (mostly with 100 per cent volunteers), they are passionate about peace building but the lack of adequate resources is limiting their impact. Another really important dividing line is between young people, government and security agencies, which often are one of the greatest barriers – that mistrust of young people’s involvement in policy and programming. Also, most government agencies regard the issue of violent extremism as a security threat that can only be tackled through the use of force; as a result, they hardly recognise the importance of the work of young people or involving them in government committees to address the problem.



△ Imrana Buba before the panel discussion

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### What actions should governments, youth groups, NGOs etc. take to promote and support young people’s active participation?

Government agencies should engage in more partnerships with youth organisations, they need to understand that young people have a unique power and potential to promote peace. The process of social inclusion for youth, including participation in decision-making as well as access to quality education, health care and basic services, promotes their role as active contributors to society and affords young people with opportunities to reach their potential and achieve their goals. When youth are excluded from political, economic and social spheres and processes, it can be a risk factor for violence. Therefore, identifying and addressing the social exclusion of young people is a precondition for sustaining peace.

### What advice would you give to young people interested in getting involved with peace building?

My advice to young people is to start now! You don’t need to be called a peace builder before you start to work for peace. Peace is a positive state of social justice and not merely the absence of war. Whether you are a student, teacher, youth worker, activist, IT specialist, etc., I encourage you all to take action to make the world a better place, and the best way to start changing the world is to start with yourselves. Start to embrace peace, unity, tolerance and empathy and encourage your friends and family to do so. Volunteer with peace building organisations and try your best to make the world a better place no matter how minute it may appear to be.

My participation in the panel discussion reaffirmed my belief that the most

effective way to ensure sustainable peace around the world is to promote youth participation in peace building. Young people are central in any discourse on peace and security. In many cases, the same young people are victims, perpetrators, and peace builders at different moments and in various situations in their lives. But unfortunately, because most of the perpetrators of violence are portrayed by the media as youth and the stories of many young peace builders are not being amplified, there is a strong tendency among politicians and researchers to see youth as a problem to be solved. However, many youth are peaceful peace builders, my story and that of other inspiring panellists from the United States, Syria, Colombia, Mexico and Turkey are a great affirmation that across the world young people are working in their communities, building peace from the ground up. 🏠

# JOURNEY TO THE HEART OF PEACE

By Andrei Nicolai E. Pacheco

(Ignacio B. Villamor High School Manila, Philippines)



© Andrei Nicolai E. Pacheco

△ Moments with Korean students while learning about Global Citizenship Education

The journey of a teacher is as colourful and diverse as the tapestry of cultures across the globe. Teachers play a crucial role in spreading the message of peace, social justice, human rights, and global citizenship to the youth. My experience during the 2017 Korea-Philippines Teacher Exchange Programme (KPTEP) made me realise that teachers have the most important voice to offer. KPTEP has taught us “culture is not something we learn; culture is life and we should live it.” With these premises, I am very happy to share with you some of the insights and experiences that my 13 fellow exchange teachers and I have gained during our life in the Land of the Morning Calm. It is a journey to the heart of peace.

The first station in our journey began with the excitement brought about by the good news of being accepted into the KPTEP. Learning about our inclusion in the programme and the possibilities it could offer us as teachers in the Asia-Pacific—at a time when ASEAN is building more linkages in the region—is indeed an exhilarating endeavour. Being a *hallyu* (Korean wave) fan, learning more about the Korean language, the country’s unique customs, and its educational programmes seemed dreamy and amusing. Through the training spearheaded by APCEIU, my colleagues and I learned that, like my country, Korea is ever-evolving and this “evolution” is more than what the media makes of it. Modern Korea is being shaped by social, cultural, environmental, and economic factors creating a unique way of life.

The second station of the journey continues with living the Korean life. We were deployed in many parts of the country: from the industrialized cities of Daegu and Busan, to the idyllic charm of Jeju-do and Gangwon-do. We were exposed to the culture of everyday life where we met wonderful students of all ages and backgrounds teaching different subjects while promoting our own culture, as well as teaching and learning about Sustainable

Development Goals, and Global Citizenship Education. Teaching Korean kids how to be open to a multicultural world while preserving their own culture is a noble and fulfilling task. Being in a Korean classroom, having fun with kids and colleagues, and enjoying springtime blooms would be gilded in memory for life.

However, this Korean life did not come easy. Working away from one’s home country gave us many challenges. We all tried to craft appropriate strategies to best deliver lessons that our kids can understand and appreciate. There were times that we found teaching in a strange land difficult, with all the struggles of being away from our home, that we almost gave up. These struggles were not new to us; we worked so hard throughout our careers in an effort to make our classroom student-friendly—to allow students to collaborate, to observe each other’s work as models, and learn from each other’s perspectives. These challenges gave us one big realisation: that teaching sends a powerful message, and this message is social change.

The journey, like many others, ends with the lasting memories ingrained in our hearts and the daunting challenge of keeping the fire burning. During the closing programme, APCEIU Director Utak Chung reminded us of our crucial roles in spreading the message of global citizenship. The world needs more teachers who are willing to go the extra mile, figuratively or otherwise, to help kids open up to a world of diversity. Teachers also need to feel that they are part of a diverse world that will make or break our path to the future. We learned to be part of the change the world deserves to have. In return, we gladly accept the challenge of global citizenship to give our students what it takes to contribute in the ever-evolving world.

The journey to the heart of peace is not over; it will go on as long as there are people open and willing to be a part of a peaceful world. 🏠



# ANG PAGLALAKBAY SA PUSO NG KAPAYAPAAN

Ni Andrei Nicolai E. Pacheco

(Mataas na Paaralang Ignacio B. Villamor Maynila, Pilipinas)

Ang paglalakbay ng isang guro ay kasingkulay ng mga hibla ng kultura sa daigdig. Mahalaga ang kanilang gampanin sa pagpapalaganap sa kabataan ng mensahe ng kapayapaan, hustisyang panlipunan, karapatang pantao, at pandaigdigang pagkamamamayan. Ang aking karanasan sa pakikilahok sa 2017 Korea-Philippines Teacher Exchange Programme (KPTEP) ang nagturo sa akin na ang mga guro ay may pinakamahalagang tinig sa lipunan. Itinuro ng KPTEP na “ang kultura ay hindi natututuhan; ang kultura ay buhay at isinasabuhay.” Sa ganang akin, ikinagagalak kong isalaysay ang mga natutuhan at naranasan ng 14 na gurong Filipino na tumungo sa Lupain ng Banayad na Bukang Liwayway. Ito ay isang paglalakbay sa puso ng kapayapaan.

Nagsimula ang paglalakbay na ito bunga ng magandang balita. Ang mga pagkakataong maaaring maibigay ng KPTEP sa aming mga guro sa Asya-Pasipiko—sa panahong lumalago ang pakikipag-ugnayan ng ASEAN sa mga bansa sa rehiyon—ay tunay na di-matatawaran. Bilang isang *hallyu* fan, tila isang panaginip ang matuto ng wika, tradisyon, at sistemang pang-edukasyon sa lupain mismo ng Korea. Sa pamamagitan ng mga pagsasanay na pinangunahan ng APCEIU, natutuhan ko, sampu ng aking mga kasama, na ang Korea ay dumaranas ng isang metamorphosis tulad ng aking bansa, higit pa sa makikita sa mga lathalain at iba pang media. Ang modernong Korea ay hinuhubog ng mga puwersang panlipunan, pang-kultura, pangkalikasan, at pang-ekonomiya na siyang lumilikha ng pamumuhay na angkop sa kasalukuyan.

Ang ikalawang yugto ng paglalakbay ay nagpatuloy sa pamumuhay namin dayuhang bayan. Ipinadala ang mga gurong Filipino sa iba’t ibang bahagi ng Korea: mula sa maunlad na mga lungsod ng Daegu at Busan, hanggang sa payak na pamumuhay sa mga lalawigan ng Jeju at Gangwon. Naranasan namin ang “kultura bilang pamumuhay” bunga ng pakikisalamuha namin sa mga minamahal naming mag-aaral mula sa iba’t ibang pinagmulan. Nagturo kami ng iba’t ibang paksa tulad ng kultura ng Pilipinas, mga Tunguhin sa Likas-Kayang Pag-unlad, at Pandaigdigang Pagkamamamayan. Mahalaga at kasiya-siya ang pagtuturo sa mga bata upang maging bukas sa makulay na daigdig habang pinapanatili ang sariling kultura. Ang aming pamamalagi sa silid-aralan, pakikisalamuha sa mga mag-aaral at kaguro, at pagsasaya sa mga bulaklak ng tagsibol ay pawang mga ginintuang alaang dadalhin namin habambuhay.

Subalit ang pamumuhay sa dayuhang bansa ay hindi madali. Ang pagtuturo sa ibang bayan ay sumubok sa aming kakayahan. Nagsumikap kaming gumamit ng mga nararapat na estratehiya sa

pagtuturo upang maihatid namin ang karungan sa mga mag-aaral sa pamamaraang mauunawaan at mapahalalagahan. May mga pagkakataong ninais naming sumuko; ito ay bunga ng mga pagsubok na kaakibat ng pangingibang-bayan. Kung tutuusin, hindi na bago ang mga pagsubok na ito; sanay at danas ang gurong Filipino sa mga pagsubok ng pagtuturo, mula sa paghikayat sa mga mag-aaral upang magsumikap hanggang sa pagbibigay sa kanila ng inspirasyong maitawid ang sarili at pamilya sa kahirapan. Ang mga pagsubok na ito ay nagbigay sa amin ng mabigat na realisasyon: ang pagiging guro ay tagapaghatid ng mensahe ng pagbabago.

Ang paglalakbay na ito, tulad ng napakaraming paglalakbay, ay nagwawakas sa alaala at patuloy na pagsubok. Sa pampinid na palatuntunan, ipinaalala sa amin ni APCEIU Director Utak Chung na mabigat ang tungkulin ng mga guro sa pagpapalawig ng mensahe ng pandaigdigang pagkamamamayan. Masidhi ang pangangailangan ng daigdig sa mga gurong ibinibigay ang buhay para sa kabataan. Ang guro ang siyang nagbubukas sa isipan ng bawat mag-aaral sa malawak at iba-ibang uri ng tao/pamumuhay; ang pagkilala sa mga ito ang siyang susi sa patuloy at sama-samang pag-unlad ng sangkatauhan. Sa pamamagitan ng KPTEP, natutuhan naming makibahagi sa mga pagbabagong nararapat sa mga mamamayan ng daigdig. Bilang ganti, tinatangap namin ang mabigat na tungkuling ito; ang palaganapin ang himig ng kapayapaan at pakikipagkapuwa-tao sa patuloy na nagbabagong daigdig.

Ang paglalakbay sa puso ng kapayapaan ay hindi nagtatapos rito; ito ay magpapatuloy hangga’t may mga taong bukas at nais na makibahagi sa mapayapang mundo. 🏠



△ Andrei Nicolai Pacheco with diverse learners from Daegu Sungmyoung Elementary School



Courtesy of Victor Spence

△ Arun and Mahatma Gandhi

# PEACE IN A WORLD OF VIOLENCE

## ‘We Must Become the Change we Wish to see in the World’

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**By Arun Gandhi**

(Grandson of Mahatma Mohandas Karamchand Gandhi, founder of the M. K. Gandhi Institute for Nonviolence, president of the Gandhi Worldwide Education Institute)

In the Indian tradition, it is said that if one falls into a snake pit, one would not look for a stick but find the fastest way out. Today, the world finds itself deep in a Culture of Violence and all we are looking for is a way of resolving conflicts peacefully. What we should be doing is finding ways to transform the destructive culture of violence into a culture of peace or nonviolence.

Mohandas Karamchand Gandhi eloquently demonstrated that nonviolence can be effective only if we go beyond conflict resolution to making it a way of life. Our understanding of nonviolence is limited by our inadequate understanding of violence. We assume that violence is war, fighting, killing and murders. In fact, violence is more insidious in its non-physical form – exploitation, greed, over-consumption, economic and other disparities and the hundreds of ways we hurt each other without using physical force.

In this article, I will share my understanding of grandfather's philosophy of nonviolence based on the lessons he taught me when I lived with him in India between the ages of 12 and 14. Grandfather, or as the world knew him, Ghandi, laid the foundation and my parents, Manilal and Sushila, built the structure of nonviolence on it. They practised nonviolence at home and outside in their public life.

Gandhi's message was for each of us to strive diligently to reduce violence in our lives to the barest minimum. Change, he said, cannot be brought about by law, it has to come with love, respect and understanding from the grass roots.

### More than a Pencil

The first, and most profound, lesson I learned from my grandfather was when he sent me out late one evening to look for a little, three-inch, butt of a pencil that I discarded while returning from school. This incident happened in Pune, Maharashtra, while Bapu was undergoing nature cure treatment at Dr. Dinshaw Mehta's clinic. After almost two hours, when I found the pencil and showed him how small it really was, he sat me down and taught me something that widened, immeasurably, the scope of my understanding of violence.

First, he said, to make something as simple as a pencil we use a lot of the world's natural resources and when we throw them away, or waste them, we are committing violence against nature.

Second, he said, since we have the means to buy whatever we need we over consume the resources and products that are manufactured resulting in almost half of the world's population living in poverty and this is violence against humanity. This was my first revelation that violence was much more than fighting and killing.

As a way of introspection and better understanding of violence, grandfather asked me to draw a genealogical tree of violence using the same principles as a family tree. The tree of violence had two branches, one "Physical" and the other "Passive." Physical violence, as we well know, is the kind of violence where physical force is used – killing, beating, punching, murders, rape and so on, while passive violence is all the violence we commit without the use of physical force – discrimination, oppression, over-consumption, destruction, teasing and the hundreds of things that we do, consciously and unconsciously, every day to one another and to humanity in general. Greed, selfishness, wastefulness – the three cardinal sins of a materialistic life-style – have become so much a part of human nature that we consider them to be signs of wealth and success. Materialism and morality, Gandhi said, have an inverse relationship. When one increases the other tends to decrease. Thus an excessively materialistic society breeds greed and leads to an economic imbalance resulting in vast numbers of humanity having to live in poverty. And poverty, Gandhi said, is the worst form of violence.

Making this tree of violence revealed the shocking extent of passive violence I was committing every day. The passive violence branch of the tree grew enormously. Then, one day, he explained the consequences of passive violence which, in fact, serves as the fuel that ignites the fire of physical violence. The victims of passive violence are moved to anger because of their plight and since we are not taught how to use anger intelligently and constructively, we abuse anger causing physical violence. In this one little episode of a discarded pencil there were

two profound lessons. First, that we must understand violence in all its multifarious forms within ourselves and become the change we wish to see in the world, and second, that we, individually and collectively need to learn how to use anger intelligently and constructively.

### Double-edged Anger

The second most profound lesson I learned: anger can be a positive force. Anger, grandfather once told me, is like electricity, just as powerful and useful, if used intelligently, but just as deadly and destructive if abused. So, just as electricity is channelled intelligently to enhance human life we must channel anger just as respectfully and intelligently so that we can use the power of anger for the good of humanity rather than causing death and destruction.

Anger is not something we need to be ashamed of, grandfather said. What we must be ashamed of is the way we abuse anger. Experts have discovered that more than 80 per cent of the violence that we experience in our daily lives individually and collectively is generated by anger. We abuse anger and then regret it.

Anger is a very powerful emotion and yet we ignore it completely. We do not speak about it, we do not teach how to understand and deal with it intelligently and, worst of all, we abuse it. There are two aspects to anger that we need to learn and teach our children from kindergarten to high school and beyond. First, that it is useful and a motivating power and, second, that we need to have a strong mind to stop us from acting rashly in a moment of crisis.

I was taught to write an anger journal whenever something or somebody made me angry. However, the journal was not to be a means of getting anger out of my system and on to paper as most experts advise today. Getting it out of your system by itself will not help.

I had to write the journal with the ultimate intent of finding an equitable solution to the issue that caused the anger. So, I had to ponder over why was I moved to anger; what were the issues involved; how can this issue be approached so that an equitable solution becomes possible. Once you begin to write your thoughts



© Simone Pirozzi

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**Each of us is here to fulfil a different role and so each of us has to discover our own meaning with diligence, sincerity and honesty.**

”

in such minute details you immediately begin to ponder over the nuances that could lead to a peaceful solution.

Something that is essential for this process is again something that we ignore to teach young children – the need to be in control of our mind. We are never in control of our mind. This is evident from the fact that at any given moment our mind is filled with a dozen different thoughts vying for our attention. We are unable to keep these thoughts out of our minds. We pay a great deal of attention to our physical health and do exercises and diet but we pay no attention to building a strong mind. It is assumed that education is all that the mind needs and once we fill it with knowledge everything else will take care of itself. But, we have often seen that the most scholarly person has succumbed to anger and destroyed his/her life.

I was given a simple mind-control exercise to do every day. I had to sit in a quiet room for a few minutes holding something that gave me pleasure to look at. It could be a flower or a photograph. I had to concentrate on that object for a full minute and then shut my eyes and see for how long I could hold the image in my mind's eye. In the beginning, I found the image vanished the moment I closed my eyes. But, gradually, as I persisted in doing this exercise, I found that I could hold the image longer and longer in

my mind. To that extent, my mind was under my control. This meant that I could concentrate better and, most importantly, not lose my mind in a moment of crisis and do something rash that I would regret later on.

### **Relationship Building**

Relationships are again something we seldom consider when discussing violence or nonviolence. Yet, poor relationships cause a lot of friction that ultimately leads to violence. In a materialistic society we use a material yardstick to measure success. We teach our children that they must be successful in life and “reach their goal by any means possible.” This subliminal message is the first seed of selfishness planted in a young mind.

When we see ourselves as individuals competing in society for the biggest share of the pie, we trample on many toes which lead to conflict and violence. At all levels, our relationships are based on self-interest. When that interest wanes, the relationship breaks causing conflict and ultimately leading to violence.

I learned that in a nonviolent society, relationships should ideally be built on the four principles of respect, understanding, acceptance and appreciation. Let me explain each of these in more detail.

**RESPECT:** We need to respect

ourselves, respect each other and respect all of God's creation, not just all of humanity. It is important to know that we are not independent individuals but that we are interconnected and interrelated not only as human beings but with all of creation. Remember, nature can thrive without mankind, but mankind can never thrive without nature.

**UNDERSTANDING:** We need to understand who we are; what we are; and, why we are here on earth. Our birth is not an accident. Each of us is here for a purpose but we don't know what that purpose is because we consider ourselves to be apart from creation and not a part of creation. We need to understand that life is not about running around in circles from birth to death chasing after material goods. There is a meaning to life and we need to take time to ponder over what is the meaning of our life. Each of us is here to fulfil a different role and so each of us has to discover our own meaning with diligence, sincerity and honesty.

**ACCEPTANCE:** It is only when we learn to respect and understand the meaning of our life that we will then be able to accept every individual as a fellow human being and not identify people by their colour, race, caste, class, religion and the umpteen other classifications we use to identify people. When we can accept everyone, whatever their background or



Courtesy of Victor Spence

status, as equals, then we will have less conflicts and be able to reduce violence.

**APPRECIATION:** The appreciation of our own humanity will come when we are able to achieve the first three goals.

### **Punishment vs. Penance**

Since mankind graduated from the savagery of a cave-man, we have continued to build on a Culture of Violence.

Our justice system is based on both physical and passive violence. Justice has come to mean revenge. We must make someone pay for what they did to us. An eye for an eye, which, eventually, makes the whole world blind. When a person commits a crime the person is punished although, more often than not, it is society that has ignored the person's pain and led the person to do something illegal.

We claim to be a civilized society but civilization is not measured by the wealth of the society but by the way it looks after the poorest among their citizens – which raises the question of our relationships as human beings. At the root of almost all our relationships is the question “what is in it for ME.” Why should I do anything for anybody if I don't gain anything? It is this selfish, negative, attitude that leads to conflicts and conflicts lead to violence.

All of this adds up to creating a Culture of Violence that has overtaken our speech, entertainment, sports, relationships, business, religion, culture and even parenting, and justice and administration.

I have often been told that violence is human nature and we just have to accept it. I don't believe this. If violence was human nature, then why do we need military academies and martial arts institutes to teach us how to fight and kill. We should be born with those instincts. Fighting is not human nature, though anger is, and what is tragic is that because we have learned to abuse anger we allow our anger to drive us to violence.

The judicial system everywhere in the world is based on revenge instead of reformation. The emphasis is on punishing the person who has done wrong in the assumption that punishing is a form of teaching. Nothing is learned from punishment. If people behave it is not because they have learned anything better but because they fear punishment and retribution.

At home, parents use fear of punishment to discipline their children. Control through fear is not a healthy relationship. In a culture of nonviolence, it is not punishment that is important but penance. My two sisters and I grew up in a home where our parents preached and

practised nonviolence. Consequently, when we misbehaved we were not punished but our parents did penance, usually in the form of fasting. They would cook and feed us and talk to us without anger and tell us that they were not going to eat because they were not good parents and had not taught us the right way of behaviour.

Because the relationship between the parents and the children was based on mutual and equal love and respect we felt awful when our parents had to do penance for our misbehaviour and we made sure we never did it again. They taught us about right behaviour by modelling it and they taught us about the value of strong and positive relationships.

Therefore, it must be understood that Gandhi's understanding of ahimsa or nonviolence and its practice was more about personal transformation rather than conflict resolution. Unless we change the prevailing Culture of Violence to a Culture of Nonviolence we will never see peace in the world because we will never see peace within ourselves. We cannot create something in the world that we are unable to create within ourselves. Gandhi's philosophy was quite simply: “We must live what we want others to learn.” If we don't live it no one will learn it. [🏠](#)

# EGG, TAMBOURINE AND COMMEMORATION

## Traditional Way of Celebrating Eid in Ghazni

By Sayed Ziafatullah Saeedi  
(Afghan Peace Volunteers, Kabul University)



© UN/Jawad Jalali



© Izzah Zainab

Of course every single Muslim celebrates Eid, but the way it is celebrated differs from one region to another. Since the advent of Islam, Eid has become a tremendous and undeniable part of the Afghan peoples' culture that can never be kept out; though the way it is celebrated in Afghanistan is distinctive to this country. Over the course of centuries, the festival of Eid has changed in every region even inside Afghanistan. Among some regions, the celebration is quite simple and resembles an impromptu celebration; however in some parts, it needs a wide variety of outfits to be practiced.

Generally, Muslims celebrate the two Eids – *Eid Al-fitr* and *Eid al-Adha* – twice a year with a two month gap between each other. Different philosophies lie behind their celebration. *Eid Al-fitr* is valuable for Muslims because it marks the end of the fasting month called Ramadan. In contrast, the annals of *Eid al-Adha* date back to the Prophet Abraham's era. When God asked the Prophet Abraham to sacrifice his son, he surrendered to God's will. Muslims believe that

it demonstrates to them how important God is. The orthodox perception of Eid is not the only one; Sophists understand it as a ritual for renewal of their relationship with God.

Inside Afghanistan, the three days of Eid are hugely different from each other. In some areas, they are accompanied by dance; though in some other parts, it is valued through visiting each other and going on picnics. Among all these wide variety of festivals, one eye-catcher is how people celebrate it in Ghazni, a central-east province in Afghanistan.

### Discovering the Moon

The night prior to the first day of Eid, everybody looks up to the stars to locate the moon. Since the festivals of Eid are based on the Islamic calendar, there is no set time in which the holidays appear every year, instead they are periodic.

Every year, the date moves back and forth, so everyone tries to locate the moon and the person who does gets honoured. When the moon is visible for at least two people, they then inform the chief or elder of the village and finally,

the chief or elder will officially announce that the next day is Eid. Years back, it was the only way to know about the moon's appearance, but nowadays technology offers other options.

### The Eid Day

On the day of Eid, everybody puts on his/her newest clothes. In the morning, they eat their breakfast at home – usually a kind of sweet thick bread named *tiki* with tea and dairies. Another common breakfast is a sort of sweet bread boiled in oil named *busragh*. In addition to these, every family tries to prepare fruits either from their own farms or from the market.

At around 10 a.m., all the village's men gather in the mosque for the Eid prayer. For many teens and children, the countdown starts. The head person of the village asks if they are missing anyone. If yes, they would wait. If no, then the moment for commencement begins. The head person proclaims that it is the appropriate time for Eid. Everybody stands and hugs each other. They congratulate Eid to each other and salute.

Now, the most breath-taking moment arrives. It is called *Khana-Bakshak*, which literally means dividing to homes. The head person or chief of the village splits villagers into groups for their lunch. It is sometimes heartbreaking because you might not be happy with your hosts but you have to accept and respect the decision made by the elders of the village. For lunch, the most common food is called *shorba*, a kind of lamb or veal soup with vegetables and fresh fruit. The interesting part is that the women of the village will host the men. *Khana-Bakhsak* is not just about lunch but also a method to reconcile the families who have had conflict.

### Egg Fighting, Favourite Game of Young Boys

Although the commencement is the moment which the head of village makes the announcement, for the youth of the village, it is unbearable to wait that long. Instead, they celebrate Eid on their own. In the middle of the village, they assemble to play their own game called *khaygina jangi*, which literally means egg fighting. They have already boiled their eggs in the early morning. Usually they add straw to the water to colour the eggs. Another way to colour them is to add tea, onion or ink during the boiling process. The colour is a sign of beauty which goes with their galvanizing style on the Eid day.

Every boy brings around five prepared eggs. All the young boys gather to kick the game off. A person bids others to hit their eggs. Another boy accepts the challenge. Others make a circle around them to make sure every single moment and scene of the competition is visible. Finally, the two youths hit their eggs either from the top or the bottom. The contestant who breaks the egg is the winner and grabs the broken ones for himself. This scenario repeats itself again and again. Finally, the person who wins as many eggs as possible is the overall winner. The winner shares the eggs either with his friends or family members.

Although the girls of the village do not join the boys because the different sexes are kept separate, they can practice the same game on their own.



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### Henna Designs and Tambourines in the Hands of Girls

Even though the boys' games do not include girls, that does not mean they are excluded from the festivities. Perhaps the most breath-stopping moment for the girls of the village is the night prior to Eid. They gather together to dye various designs on their hands and feet with henna. Though females mainly apply henna to their hands, sometimes it is used by the men as well. Girls dye their hands late at night and wrap a napkin around them to protect their beautiful decorations. They keep the napkins until early the next morning and then remove the wrap to unveil the wonderful aromatic reddish-orange colour. The designs vary depending on one's creation and skill. Of course the stylists can invent their own creations but the most frequent design is the heart.

Another marvellous tradition for the girls is playing the tambourine. The tambourine is a kind of round instrumental music which is commonly played in parties. Primarily women, though sometimes men, beat it in a rhythmic manner to accompany the singer. Almost every girl knows how to play it but the preference is given to the super professional ones. Meanwhile, another euphonious girl sings a wide variety of traditional songs. Every song matches

different marital statuses from single to engaged and diverse ages from adolescent to teenagers.

At the same time, in order to amuse the children, the elders tie a piece of string to two trees and fix a kind of seat in the middle of both. This homemade swing is one of the most favourite games for children because it amuses them as they swing higher and higher while others push them. Sometimes, adolescents provide a much bigger seat for themselves to swing from.

### Commemorating the Deceased

For many people, Eid is a sweet and joyous event, but for some it evokes the loss of their loved ones. This group in the community mostly prefers not to celebrate the festival. Other villagers, as members of the community, pay tribute to them. In this context, in the afternoon of the first, the elders of the village drop by the deceased people's families en masse to commemorate their loss.

The first day of Eid comes to an end with this commemoration, to once again remember that every single person of the community travels on a voyage in the same ship. 🏠



## THE 2ND INTERNATIONAL CONFERENCE ON GLOBAL CITIZENSHIP EDUCATION: PLATFORM ON PEDAGOGY AND PRACTICE



With the rise of radicalism and nationalism, the world at large is facing an increasing number of hate crimes against specific races, ethnicities, genders or cultural groups and, consequently, an antagonistic atmosphere has been prevalent across the globe.

Under these circumstances, there has been an ongoing demand for rethinking the role of Global Citizenship Education (GCED).

In response, APCEIU held the 2nd International Conference on GCED from 13 to 14 September in Seoul to gather GCED practitioners and experts from all over the world.

Under the overarching theme of “In Pursuit of GCED in a Challenging Environment,” this Conference was co-organised by the Ministry of Education of the Republic of Korea in partnership with UNESCO headquarters.

This Conference successfully provided a platform where participants discussed the challenges the world faces on the national front as well as locally when it comes to implementing GCED and reflected upon the direction of GCED.

For more detailed information about the Conference, visit <http://gced.unescoapceiu.org/conference>

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representatives from 30 GCED-implementing institutions in the region as well as participants representing government, national, regional and global organisations, teacher training institutes, universities and civil society organisations.

Participating institutions agreed on Terms of Reference about the aim of the Network and identified the role and responsibilities of network members. All agreed that the goals of the Arab States Regional GCED Network are to become “Accelerator”, “Bridge” and “Community” for GCED. Network members are expected to meet regularly through a webinar or e-conference and report about their work on GCED. Also, they are encouraged to share information about upcoming events and to collect publications and resources for the UNESCO GCED Clearinghouse.

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### Online Campus for Global Citizens Launched

APCEIU has launched its e-learning platform on Global Citizenship Education in order to offer various online courses on

GCED for educators worldwide.

Titled “GCED Online Campus,” the e-learning platform offers GCED online courses ranging from introductory to advanced courses on thematic issues and pedagogical approaches, as well as special lectures and innovative cases on GCED practices.

GCED Online Campus is open to all educators who are interested in and ready to learn about GCED. With the GCED introductory course, more courses will be launched in 2017, contributing to what APCEIU has long been advocating: Learning to Live Together. For more details, visit [www.gcedonlinecampus.org](http://www.gcedonlinecampus.org)

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### Embedding GCED in the New Teacher Education Curriculum in the Philippines

APCEIU co-organised a workshop on embedding GCED into the new teacher education curriculum in the Philippines.

This workshop, which was held from 24 to 26 October, was co-organised by the Philippine Normal University, the Philippine National Commission for UNESCO, and the National Association of UNESCO Clubs in the Philippines.

A total of 50 participants consisting of deans and professors of colleges of education and basic education teachers from the different regions of the Philippines attended the workshop so that they could reinforce the effective incorporation of GCED in the teacher education curriculum of the archipelago nation

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### Commitment to the Realisation of GCED Network in Arab States

The 2017 Arab States Regional Global Citizenship Education (GCED) Network Meeting was held on 13 and 14 October in Luxor, Egypt with the

primary aim of upgrading GCED policies in Arab States.

Co-organised by APCEIU, the UNESCO Regional Bureau of Education for the Arab States (UNESCO Beirut) and the King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID), the meeting brought together 50



**Spanish, Arabic websites of GCED Clearinghouse Now Available**

Adding to the existing English, French, and Korean versions, the GCED Clearinghouse website has launched two new languages: Spanish and Arabic.

GCED Clearinghouse, a global database on Global Citizenship Education, was jointly set up by UNESCO and APCEIU to facilitate information sharing and enhance the knowledge and understanding of GCED.

The site provides a wide range of GCED resources from policies, case studies, teaching and learning materials, and journal articles from all over the world.

If you wish to contribute GCED resources, contact [gcedch@unescoapceiu.org](mailto:gcedch@unescoapceiu.org). The GCED Clearinghouse website address is [www.gcedclearinghouse.org](http://www.gcedclearinghouse.org)

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**2017 UNESCO/KOICA Joint Fellowship Programme Successfully Completed**

UNESCO headquarters and the Korea International Cooperation Agency (KOICA) co-sponsored a Fellowship Programme for 25 teachers and educators from 17 African and Asian-Pacific countries to enhance their capacities in contributing to the educational development in their respective countries.

The 2017 UNESCO/KOICA Joint Fellowship Programme was successfully held at the Asia-Pacific Centre of Education for International Understanding (APCEIU) from 2 August to 27 September.

The initiatives taken by the Fellowship Participants will continue through its follow-up programme, Fellowship Good Practices and On-site Training (Fellows in Action 2017). This follow-up programme is designed to provide support to the alumni in sharing their good educational practices in local contexts by applying the knowledge and skills gained from APCEIU's two-month training in the Republic of Korea.

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**Spreading Culture of Peace to Teachers in Bhutan**

A seminar and workshop on Global Citizenship Education (GCED) for Bhutanese teachers that was co-organised by APCEIU and

the Bhutan National Commission of UNESCO (BNCU) took place on 14 and 15 October in the district of Lhuentse (Dzongkhag), Bhutan.

This is the second post-fellowship programme, following the workshop held in Lesotho last July.

The Workshop gathered 26 principals, UNESCO Club/ASPnet coordinators and district focal persons to deepen their understanding of GCED and present their practices of integrating GCED during classroom teaching or club activities.

The participants also addressed the challenges they have faced while implementing GCED initiatives and discussed ways of further enabling Global Citizenship Education in Bhutan.

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**Korea, Indonesia, Malaysia, Thailand Teacher Exchange Programme**

Teachers from Southeast Asia are participating in the inbound programme of the 2017 Asia-Pacific Teacher

Exchange for Global Education.

Upon their arrival on 10 September, 10 Indonesian teachers, 16 Thai teachers and 10 Malaysian teachers participated in a weeklong local adjustment training session provided by APCEIU prior to their dispatch to 18 Republic of Korean host schools.

During their three-month stay, the teachers are expected to teach their own subject matters along with their culture and language in order to promote intercultural literacy with the students.

The visiting teachers are also expected to enhance their global teaching capacities through their hands-on educational experiences at Korean schools in cooperation with Korean teachers.

Through the Indonesian, Thai and Malaysian teachers' educational activities in Korea, educational cooperation and mutual understanding among partner countries are expected to be strengthened.

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**Review Meeting for Draft Development, Preparatory Meeting for Piloting 2nd Phase of GCED**

National experts from four beneficiary countries – Cambodia, Colombia,

Mongolia and Uganda – International Bureau of Education (IBE) and APCEIU gathered for the Review Meeting of the Draft Development and the Preparatory Meeting on 14-15 August in Geneva, Switzerland.

Utak Chung, Director of APCEIU, noted that “through the endeavours made by the four countries and IBE, our project could bear fruit. APCEIU will continue to vigorously support mainstreaming GCED in the four countries.”

IBE introduced key guiding principles and strategies of piloting, and monitoring processes and provided the participants with a set of practical activities. With the developed draft curricula, country piloting is planned to be implemented in each country in the near future.

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### 17th Asia-Pacific Training Workshop on Education

The 17th Asia-Pacific Training Workshop on Education for International Understanding (APTW)

organised engaging discussions and debates in order to foster through education a culture of peace with their teachers and youth.

The nine-day workshop, which ran from the 20-28 July in Seoul and Inje, Republic of Korea, consisted of informative and interactive sessions with activities facilitated by GCED experts in the fields of the arts, human rights, sustainable development, and peace education.

By learning the content, pedagogy, tools and skills of GCED application in their local educational settings, the participants were prepared to craft their own action plans of implementation when they return home.

The workshop was organised in partnership with the UNESCO Bangkok Office.

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### Regional Network Builds Future for GCED in Latin America, Caribbean

Global and regional partners in Latin America and the Caribbean got together to solidify relationships and contextualise existing

Global Citizenship Education programmes in the region.

The meeting was co-organised by APCEIU and the UNESCO Regional Bureau of Education in Latin America and the Caribbean (OREALC/UNESCO Santiago) in collaboration with the University of Chile’s Chilean Observatory of Educational Policies (OPECH), and the Latin America and the Caribbean Regional Network Meeting on Global Citizenship Education.

Under the banner “Towards a World Without Walls: Global Citizenship Education in the SDG 4 – E2030 Agenda,” the meeting took place on 23-24 of October in Santiago, Chile where 45 participants representing civil society organisations,

academic/research institutions and authorities from the region built upon the achievements thus far in promoting GCED in Latin America and the Caribbean.

The meeting included panel discussions and working groups discussing the concepts of GCED and the implementation of SDG 4 Target 4.7 in Latin America and the Caribbean.

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### High-Level Side Event at the 39th Session of the UNESCO General Conference

On the occasion of the 39th Session of the UNESCO General Conference, a High-

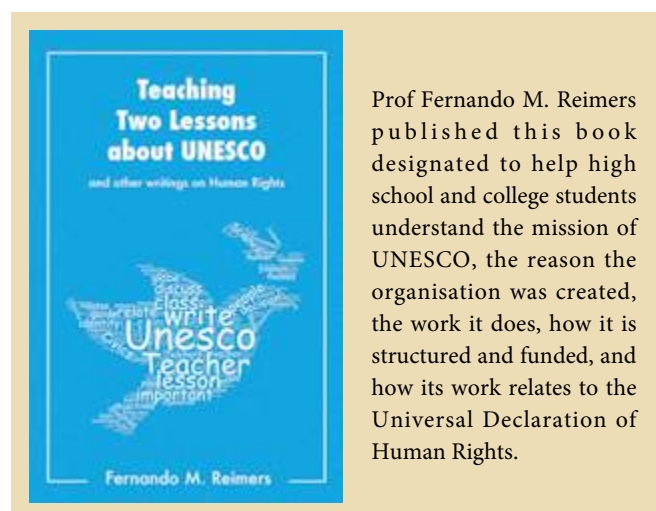
Level Ministerial Side Event took place with the title of ‘Dialogue on Global Competencies and Global Citizenship Education’ on 2 November at the UNESCO Headquarters.

This side event was hosted by the Ministry of Education of the Republic of Korea and the Council of Ministers of Education of Canada, with the partnership of APCEIU and Global Affairs Canada. The dialogue attracted about 110 high-level participants, including 36 education ministers of Member States, as well as ambassadors from permanent delegations and senior officials from around the world. They gathered to discuss transformative and innovative education strategies to promote global competencies and Global Citizenship Education.

After the presentations from Canada and Korea, the participants were invited to a dialogue focused on challenges and successful initiatives and strategies in developing GCED in schools.

The High-Level Ministerial Side Event contributed to the continued discussion on global competencies and Global Citizenship Education, an integral part of the discussions and debate during the 39th Session of the UNESCO General Conference. The high-level side event was an important opportunity to enhance partnership amongst different stakeholders towards the realisation of SDG 4.7.

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Prof Fernando M. Reimers published this book designated to help high school and college students understand the mission of UNESCO, the reason the organisation was created, the work it does, how it is structured and funded, and how its work relates to the Universal Declaration of Human Rights.



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