

A young boy in a school uniform and cap is looking at an adult's hand. The background is a blurred crowd of people.

Sangsaeng

No.37 Summer/Autumn 2013

Living Together Helping Each Other

HOW TO FOSTER GLOBAL CITIZENSHIP?

GCE in Every Corners of the World
Building True Citizens for a Single Humanity
How Golf Speaks about Peace

ISSN 1599-4880



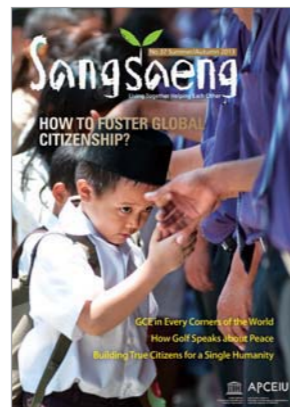
United Nations
Educational, Scientific and
Cultural Organization

APCEIU

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

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Cover photo: Learning respect (teachers dismissing students one by one after school in Brunei Darussalam)
© Han Geum-Sun / APCEIU

"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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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.



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△ With all the staff at the APCEIU office's rooftop park

In today's highly interconnected world, taking responsibilities as global citizens and recognizing universal values such as peace, human rights, respect, justice and cultural diversity are essential for building a peaceful, tolerant world. The role of education is especially critical to this end, as it transforms the way people think and act.

United Nations Secretary-General Ban Ki-moon has emphasized the importance of education by launching the Global Education First Initiative (GEFI), which is now undertaken by UNESCO. This initiative not only seeks to provide quality education for all, but also fosters global citizenship by raising responsible citizens who recognize the dignity of fellow human beings.

The five major themes of EIU—peace, human rights, cultural diversity, sustainable development and globalization—overlap with the core values of global citizenship education. As a pioneer and expert on EIU, APCEIU sincerely welcomes this renewed attention towards global citizenship education and looks forward to continuing our endeavour in promoting a Culture of Peace.

Established in 2000, APCEIU just celebrated its 13th anniversary in August of this year. Thanks to a steady support from the Government of the Republic of Korea, UNESCO, member states of the region and other friends and partners, APCEIU has successfully contributed to spreading a Culture of Peace in the region for the past 13 years. Furthermore, the growing need for global citizenship education and international understanding

signals a turning point for APCEIU as it seeks to affect a broader audience in the future.

In an effort to forge global citizenship, APCEIU, in collaboration with UNESCO and the Korean government, organized a conference titled "Technical Consultation on Global Citizenship Education." This conference supported international efforts to achieve the objectives of GEFI, which includes fostering a stronger sense of global citizenship. *SangSaeng's* Special Report on this issue describes the specifics of this conference.

In order to provide our readers with a better understanding of the values needed to become global citizens, the 37th issue of *SangSaeng* covers various aspects of global citizenship education. Dr. Kaisa Savolainen and Dr. Misato Yamaguchi focus on the historical background and theory of global citizenship education, giving practical suggestions on how to implement it. On another note, Dr. Hans van Ginkel touches upon how schools can contribute to raising global citizens. Finally, LPGA-winning Korean golfer Inbee Park shares her experiences on cultural diversity in order to allow our readers to think once more about the Culture of Peace.

I hope this issue enriches our readers with new ideas, as we strive toward forging global solidarity to bring about a peaceful, tolerant world.

CHUNG Utak
Director



△ Official photo of the Director-General of UNESCO, Irina Bokova

Building True Citizens for a Single Humanity

By Irina Bokova
(Director-General of UNESCO)

The world seems more complex every day. Societies are becoming more interconnected and diverse. Thanks to new media, a new global space is opening that pays little attention to traditional boundaries. Migration is increasing, and exchanges are deepening. At the same time, we are reaching the limits of our planet. Millions of women and men still live in poverty, facing violence, discrimination and social exclusion. Climate change is increasing the vulnerability of people around the world.

Today's opportunities and challenges are global—neither respects national borders. Both call for new ways of thinking, new ways of acting and living together. The world is transforming—we need to change with it, to tackle the challenges and seize the opportunities together.

Our Responsibilities

Global citizenship is not a legal term, but rather a sense of solidarity with others and with the planet. It is about recognizing the rights and dignity of every woman and man. It is about a shared responsibility towards the well-being of everyone, wherever they live, whatever their circumstances, because humanity is a single family with a common history and destiny. Global citizenship is a sense of belonging to a world that is one.

The Saudi cosmonaut Sultan bin Salman Al-Saud spoke about this after his first trip in space: “The first day or so, we all pointed to our countries. The third or fourth day, we were pointing to our continents. By the fifth day, we were aware of only one Earth.”

We cannot all go to space! We must find easier ways to foster global citizenship, and this is where education comes in.



△ Children studying in Galle, Sri Lanka

Scholastic Answers for Change

Global solidarity must start on the benches of schools. This is where we must sow the seeds for peace and sustainability. Schools are the best places to learn *SangSaeng*—“living together, helping each other.” Education is essential for learning respect and understanding for other cultures and ways of living, for developing new behaviours for a globalizing world, for addressing HIV and AIDS and other global health challenges.

This idea guides all UNESCO's work. Our Constitution says that peace cannot be built only between governments—it must be founded in the minds of individual women and men, through “intellectual and moral solidarity.”

Today, we need global forms of solidarity. This is why fostering global citizenship is a core objective of the United Nations Secretary-General's new Global Education First Initiative that UNESCO is steering forward. Every society needs education to teach learners the skills they need for the world of work. At the same time, education must foster the values we need for a world of change—the capacity to understand others, to feel empathy, to think critically, to exchange ideas and address global

challenges together.

We must make the most of education to teach human rights, to deepen understanding and protect the dignity of all, regardless of colour, gender, descent or national, ethnic or religious identity. Every culture is different, but humanity is a single community, united around human rights. We need education to foster respect for diversity as a source of strength, including the diversity of identities, which are for each of us increasingly multiple and dynamic. This calls for new skills of cultural literacy and dialogue, for curricula to become more global.

This calls also for schools to be “safe spaces” for all girls and boys, free of all forms of discrimination. Bullying, sexual and gender-based violence is unacceptable, including homophobic bullying.

This is especially true for children living in conflict and disaster-affected situations, where education is essential for rebuilding torn lives, for learning how to live together again in trust. We must recognize education as an essential part of any response to any humanitarian crisis.



△ A classroom in Laos



△ A Malawian participant of UNESCO/ROK Co-Sponsored Fellowships Programme mingling with Korean school kids



▷ △ Korean ASPnet school students carrying out the Rainbow Youth Global Citizen Project



Teachers Empower the Future

Empowering future generations with quality education is the best way to prepare them to take the reins of our planet's future. Becoming a global citizen means accepting responsibility today for the generations that will follow, through new ways of acting, behaving and consuming. This is why Education for Sustainable Development is so important, to deepen new forms of global responsibility.

Teachers are essential for a culture of sustainability. Nothing can replace a good teacher—in inspiring girls and boys, in opening up new ways of thinking, understanding and standing against injustice and inequality. Teachers must be supported to create new kinds of education that are participatory and linked into the global community. Learning for global citizenship must open up democratic spaces within schools, so that students can take part in decision-making, and early on, feel a sense of belonging with their school, their environment and society at large.

UNESCO's network of Associated Schools embodies this global community—bringing together more than 9,600 schools across 180

countries. Celebrating its 60th anniversary this year, this network is a youth alliance to take forward global values.

UNESCO is acting at all these levels to help every girl and boy to understand the challenges of a world under pressure and to seize the opportunities of a world that is globalizing.

Global citizenship must start at the local level. It must be grounded in local participation, in respect for cultural and linguistic diversity, and in harmony with biodiversity. It does mean not giving up on local identities; it means strengthening and building on them.

Global citizenship cannot be just an ideal—it must be a practice that is taken forward by each of us every day. It is about human rights and dignity, it is about the responsibilities we have towards others and the planet, and it is a sense of global belonging and solidarity. This is the new humanism we need for the century ahead. These are the citizens we need for tomorrow—true citizens of a single humanity, of one world.

UNESCO's Global Citizenship in Practice

Seeds of Spring

The Brazilian initiative "Seeds of Spring," set up by a partnership between the Department of Education of Osasco, the Paulo Freire Institute and UNESCO in 2008, shows how fostering global citizenship through Education for Sustainable Development can work. Developed in 134 public schools of Osasco, a city of 70,000 inhabitants in the southeast of Brazil, the

initiative helps kids become change agents in their lives, schools and communities. Students become involved in democratic spaces, mediated by educators. They observe what happens around them and point out challenges and solutions on such issues as children's rights, citizenship and protection of the environment.

Anti-bullying

UNESCO has positioned itself as a global leader in the fight against homophobic bullying. Our booklet on *Responses to Homophobic Bullying* has been widely distributed and is available

in English, French and Spanish. The Portuguese, Chinese, Polish, Flemish, Italian and Korean versions are ongoing.

ASPnet

During the International Year of Youth (2010-2011), the Korean Associated Schools network launched the Rainbow Youth Global Citizen Project, leading students to consider challenges faced by

their communities in light of the wider pursuit of peace, human rights, cultural diversity and environmental protection.

Eliminating World Challenges through Global Citizenship Education

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The importance of global citizenship education has gained the attention of the UN Secretary-General. This area of education has also been provided with a high priority in the Draft Medium Term Strategy of UNESCO that will be debated next autumn at the General Conference.

Education for All (EFA) should come first as a priority and should be of the quality that incorporates a dimension of global citizenship. The attention devoted to global citizenship education can reflect the understanding of its importance for the post Millennium Development Goals (MDGs) because the targets set up will not be obtained by 2015.

However, those noble priorities agreed internationally can remain wishful thinking in light of other priorities set up by governments the world over.

The amount of money spent on the defense sector equals \$4.7 billion a day. According to the World Bank and the Office of Disarmament Affairs, only about 5 percent of this amount would be needed each year to achieve the MDGs by 2015.

The ten big spenders (the United States, China, Russia, the United Kingdom, France, Japan, India, Saudi Arabia, Germany and Brazil) are responsible for 74.3 percent of global military spending, with the United States alone accounting for 41 percent.

Smaller and poorer countries carry a heavy burden on armament in relation to their Gross National Product (GNP). Arms sale is profitable as long as there are conflicts, and it needs them to continue. Disarmament perspectives look pessimistic. No progress has been made after 2010 to diminish nuclear weapons.

Needs for peace and security are everybody's concern. Big states arm against potential enemies of other states and try to maintain their superiority in the world by military means. However, most conflicts are not solved by military means.

In our global era, armament is not a response to real threats for

peace and security such as poverty, economic inequalities, human rights violations, racism, terrorism, international trafficking of drugs, organized crime, environment degradation, climate change and pandemics, among others.

On the contrary, even the mere existence of nuclear, chemical and biological weapons pose a threat to our security and pose a grave danger to our environment.

The possession of firearms and the possibilities to spread violent extreme ideologies of hate make it easier for disturbed persons to commit atrocities, even in schools. Societies of high technology are vulnerable. Potential dangers can lead to the limitation of civil liberties and begin a new fascist government, warns peace researcher Johan Galtung.

Reassigning Ideologies towards Education

In our world, problems are common, and solutions need to be sought through international cooperation.

Resources need to be devoted to remedy the root causes of war and violence, poverty and other world problems. Otherwise, we remain in a vicious circle: those problems are worse as resources are used in the production of armaments.

According to the recent report by the Organization for Economic Cooperation and Development (OECD), investments in education are falling while the value of education during the economic crises is rising. The International Peace Bureau in Geneva argues that the transfer of resources away from military spending could have a strong impact in advancing sustainable development.

Necessary change requires that citizens of every country relate their national and local level problems in order to work together with people from different cultures and views, at home and abroad. Therefore, global citizenship education is a necessity.



△ Hand in hand by crossroads: the older is guiding the younger, Inka (8) and Elsa (3)

Peace and Security through Education

Is education for global citizenship something new? I consider the present use of the term a result of a long and evolving process.

Its roots are in endeavours towards peace and the role of education in it. This education has been called by different names according to which organization defines it, in which historical context it is done and which experts and politicians have participated.

Several professional groups, teachers, psychologists, social scientists, nongovernmental organizations and international and regional organizations have understood the importance of education in promoting peace, human rights and development and provided inputs to this education even before the establishment of UN organizations.

The Preparatory Commission for the establishment of UNESCO spoke of education for peace and security and discussed the ideas of “one world,” “world consciousness” and “world understanding among all citizens” including qualities of cooperation, tolerance, reduction or elimination of national, dogmatic, or racial tensions and conflicts, often rooted in age long traditions. Surprisingly, all these aspects are still topical.

The UNESCO Constitution provides the mandate to work for peace and security through education. The Universal Declaration of Human Rights highlights teaching and education in its Preamble, and its Article 26 contains important provisions on education.

Taking a Look Back

Education for International Understanding (EIU) was used in the UNESCO programme established in 1946. The EIU programme replaced the earlier notion “education for peace and security” because the latter was considered too political and needed to be separated from its educational objective. International understanding is important because it reflects the needs of understanding between different economic and political systems of states.

An important normative instrument, the Recommendation concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms was adopted in 1974 by UNESCO. Its first draft was “Education for International Understanding, Cooperation and Peace,” but “education relating to human rights and fundamental freedoms” was added upon its adoption due to its crucial impact for the advancement of this education.

During the Cold War, that inclusion was a compromise between Western and Socialist countries. In some countries, as a follow-up to the 1974 Recommendation, the concise concept of “international education” was in

use while others continued to use “education for international understanding.”

In 1995, the Integrated Framework of Action on Education for Peace, Human Rights and Democracy of UNESCO adds “democracy” as an essential element of this education. The text also includes the notion of a Culture of Peace and incorporates

“sustainable and equitable economic development.”

The rights of women, nonviolence and war and violence against those regarded as “others” are also well included. The integration of different elements in educational approach was necessary because there had been a tendency to treat peace and human rights separately.

Several UN Decade and corresponding international conferences have adopted plans of action on education, underlining respective specific fields. The United Nations Declaration on Human Rights Education (2011) is the most recent one. UNESCO is the lead agency for the UN Decade of Education for Sustainable Development (2005-2014), and consequently, this education has

received much attention.

At the level of regional organizations, the Charter on Education for Democratic Citizenship and Human Rights Education (2010) of the Council of Europe refers to the aspects of education intended to prepare students to become active citizens by ensuring that they have the necessary knowledge, skills and attitudes to contribute to the development and well-being of their society.

However, global and international aspects are missing in it. Instead, The North-South Centre of the Council of Europe is advocating the notion of global education that includes a lot of common elements with those highlighted in the UNESCO instruments and declarations.

▽ Children outside school in Timor-Leste



Keeping Us Together

“A good child has several names,” says a Finnish proverb. Various international organizations and their units want to put their stamp and proceed with their own agenda and concepts: one on education for peace and another on human rights, the third on sustainable development, the fourth on global education and so on. For teachers, this can be confusing and gives an impression of conceptual ambiguity.

However, in general, they share a lot of common elements because these issues are interrelated, and educational and pedagogical approaches are more or less similar. For example, education for sustainable development highlights, among others, participatory teaching and learning methods that motivate and empower learners to change their behaviour and take action for sustainable development. Consequently, it promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way.

In my view, the core elements of global citizenship education are “old” elements of education for international understanding, cooperation and peace, human rights and sustainable development already agreed upon in UNESCO normative instruments, as well

as those of the UN and other international organizations. The challenge is their consolidation and integration and to filter them pedagogically and educationally into formal and non-formal education in member states.

In post-modern societies, citizens acquire more and more multiple identities and loyalties which education has to take into account, and, in particular, nonviolent conflict resolutions at school, local, national and international levels become more important.

It is an intellectual and organizational challenge for UNESCO—in cooperation with other actors—to take the lead in keeping various elements of global citizenship together. The Secretary-General of the UN calls on governments to place education at the top of their agenda. Powerful international civil societies could demand that they do so.

It is an intellectual and organizational challenge for UNESCO—in cooperation with other actors—to take the lead in keeping various elements of global citizenship together. The Secretary-General of the UN calls on governments to place education at the top of their agenda.



▷ Drawing made in the Art workshop of UNESCO Exhibition (China)



△ American students exploring Shanghai together with Chinese students



Today, global interconnectedness is not simply a dream for the future. It is a reality. Globalization and its influence can be observed in the everyday lives of ordinary people.

With the increasing complexity of living in a global society, education—a mirror of society and an inspiration for social change—must take an active role in developing individuals' abilities and dispositions so that children can become effective players in the increasingly pluralistic, interdependent and ever-changing world.

In this world of fluid boundaries, we can no longer view ourselves only as citizens of a country; rather, we are also citizens of the world with certain rights and responsibilities.

Global citizenship education helps children become aware of

Developing Global Citizens with a Global Perspective

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their identity as a global citizen and its relationship to their local, regional and national identities.

Global Eyes Wide Open

Global citizenship education is an educational philosophy and approach to help children become effective and responsible citizens of the globalized world by promoting an understanding of global interconnectedness and their role within it.

Global citizens possess the ability to see the world as a whole, consider the interests of all and commit themselves to working

with others from diverse backgrounds for the betterment of the world.

Building upon such abilities, they demonstrate successful and active participation in the global society and decision making



△▷▷ Learning about different cultures (Chinese knot and traditional Chinese paper cutting) through global education programme



from a global perspective in dealing with global issues, global interconnectedness, world history and cultural learning.

It incorporates the following five elements into teaching and learning to promote a global perspective. They may be infused in curriculum development, material selections and instructors' perspective presentations on topic of discussions.

1. *Perspective Consciousness* consists of various intertwined qualities, including open-mindedness, world-mindedness, acceptance of complexity, critical thinking skills and resistance to stereotyping, ability to make sound judgments, inclination to empathize and non-chauvinism. It exposes children to diverse perspectives and enables them to transcend their own frame of reference or cognitive mapping that was developed within a particular cultural context through awareness development.

2. *Knowledge of Global Conditions and Issues* refers to the awareness of prevailing world conditions and statuses of development. Emergent global trends and problems at the local, national and global levels include international and multinational. Identifying valid information resources and complex issues through multiple perspectives is a prerequisite to becoming global citizens. This education connects global issues and the practice of self-inquiry, which allows children to explore the ways in which they are a part of the issues and can contribute to solving those challenges.

3. *Cross-cultural Awareness* addresses a diverse set of ideas and practices found in different cultures around the world and

argues for the importance of reducing stereotypes and gaining insider perspectives in understanding different cultures. In addition, it also promotes awareness about the current or future multicultural diversity found in one's own country. Cross-cultural awareness is not only about understanding other cultures but also understanding and examining one's own culture including the associated biases and frames of reference. It also develops effective cross-cultural communication skills as a premise to understand cultural diversity across the world.

4. *Knowledge of Global Systems and Interconnected Global Society* helps children gain such knowledge across time and space. The use of global history and knowledge of international political, economic, informational and cultural systems and other variables are used as tools for understanding the complexity of interconnectedness. Building upon previous knowledge and understanding, this element further helps children to appreciate complexity, view themselves as engaged and influential actors in global society, develop their emotional insights and expand their identities beyond their immediate culture or country.

5. *Participation in Global Society and Making Choices for the Future* focuses on the importance of preparing future generations to think globally and to act collectively as effective and responsible decision-makers in the globalized world. In order to achieve this, children must develop the ability to employ well-balanced knowledge, understanding and critical thinking skills in order to make decisions that will affect the wellbeing of all.



△ Participants discussing on climate change issues in an onboard study session (Global Voyage Programme)

Global Citizenship Education in Practice

Global citizenship education can be implemented in different ways such as in formal classrooms from kindergarten to university levels.

Depending on the flexibility of the curriculum, instructors may infuse global perspectives in the existing lesson plans for specific subjects or across the curriculum to promote perspective consciousness and critical thinking.

Responding to the needs of teachers in such situations, there are higher education programmes that make a committed effort to incorporate global citizenship education into existing programmes.

Furthermore, both formal and non-formal education programmes beyond the classroom, such as studying abroad and international student conferences where youths from different countries gather to exchange ideas and form friendships, play an important role in furthering global citizenship education.

The increasing global interconnectedness is leading to a shifting social structure of the world with an erosion of Western dominance and increase in the roles and influence of non-Western presences in the world.

Global citizenship education is for all children. In its ideal and philosophy, it recognizes all people across the world as equal. If we are to seek world betterment beyond national borders, all individuals need to be included to participate, and their voices need to be heard and appreciated equally.

Why Do We Glocalize Global Citizenship Education?

Global citizenship education should remain truthful in preparing children to become effective global citizens and adhere to the five elements described earlier as the framework for promoting global perspectives.

At the same time, its implementation should be flexible and diversified to make it culturally relevant to each national or local context.

Localizing global citizenship education means conversation and action in at least the country level, not regional levels. Global citizenship education must simultaneously globalize motivation and localize implementation; glocalization of global citizenship education

Each country and culture's unique historical, political, economic and cultural experiences have resulted in different development paths to global citizenship education.

Thus, historical, developmental and current relationships between global citizenship education, education for international understanding, international education, multicultural education and other related educational approaches or fields need to be understood and explained case-by-case.

For instance, American global citizenship education branched out of international education practice in higher education, widely established under the tension of the Cold War to prepare area specialists.

In the post-Cold War era, global citizenship education started to receive increasing attention as the country and its education came to see the world as less of a divided-world led by the few super powers to a larger global society with multiple actors more collaboratively working together as members.

Such unique backgrounds of countries and cultures continue to shape children's uniquely localized strengths, challenges and needs in the process of becoming global citizens.

For all the youths from diverse backgrounds to achieve the same goal—global citizenship, different inputs and assistance need to be provided for different groups of children. It is essential to keep in mind that global citizenship education is an output-focused field focused on preparing children to become effective global citizens, not an input-focused field focused on employing standard content information, materials and pedagogy to the children of different countries or backgrounds.

Beyond the One-Side

The major significance of global citizenship education is its critical nature. It harnesses the intense flow of culture-generating information in today's society.

Traditionally, children are only introduced to a one-sided version of the information that forms cultural identity: historical events, political and economic standpoints and cultural perspectives. They are taught an "us vs. them" dichotomy of culture from an early age.

Furthermore, they are inadequately trained to discern

information sources and employ global perspectives in order to see the interconnectedness of events across time and space.

It is critical that children learn to perceive events not as distant, isolated occurrences but through the world-centred lens of global citizenship. American global citizenship education, for example, emphasizes removing this dichotomy and promotes the notion of diverse global community with mutual respect.

Like education in general, global citizenship education that promotes a global perspective is not value-free. It does not, however, encourage people to automatically prejudge other values and practices that are different from those taught in global citizenship education.

Successful global citizenship education needs to present all sides of controversial issues by promoting critical thinking and knowledge gathering.

The successful implementation of global citizenship education means a critical approach to and practice in education. It automatically reflects and demonstrates the nature of critical perspectives and promotes analytical, reflective thinking across the educational curriculum and experience.

Making Global Citizenship Education Work

The successful implementation of global citizenship education not

only requires educators to learn about different teaching ideas but also to understand, evaluate and elaborate the educational ideal and philosophy behind it.

To enrich the future practice and direction of global citizenship education, it is important for educational policy makers, scholars, classroom teachers and other instructors to explore and establish their global-centred worldview and identity beyond national borders as one of the first steps.

Only then can they contribute to the field as effective global citizenship educators and serve as role models within and beyond their educational settings.



△ ▷ Creating a women's community garden in Cape Town (Global Voyage Programme, Global University)



Living in a New World Starts with Education

By Hans van Ginkel
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UNESCO's Associated Schools Project network (ASPnet) recently celebrated its 60th anniversary, taking a look at good practices and achievements of the participating schools. It reconfirmed that ASPnet focuses its work on global citizenship.

Since its start in 1953, ASPnet has been growing steadily. Even in the past decade, the number of associated schools increased by 28 percent, to almost 10,000 schools in 180 countries.

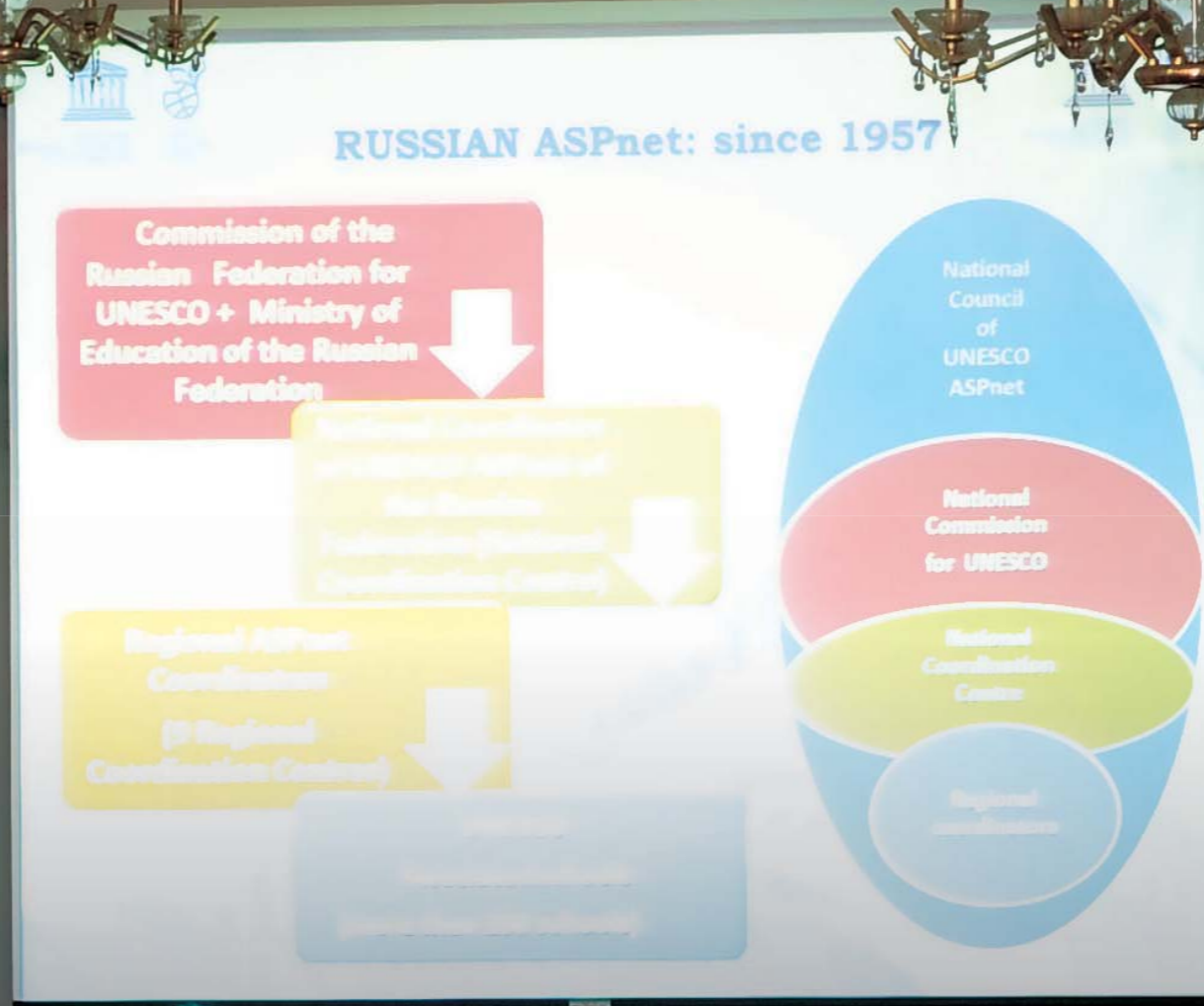
ASPnet's membership comprises of all five UNESCO world regions, while its network includes primary and secondary schools, as well as technical, vocational and teacher training institutions.

Activities were developed in four thematic areas: Peace and

Human Rights Education; Intercultural Learning; Education for Sustainable Development (ESD); and Education on the role of the United Nations with regard to some main problems of the world, such as HIV/AIDS and drugs-trafficking.

All projects have been developed along the lines of UNESCO's four "pillars" of education, as defined in the Delors Report—learning to know, to do, to be and to live together. Some very interesting *flagship* projects have given profile to the activities of ASPnet. Good examples are the *Transatlantic Slave Trade (TST)* project; the *Blue Danube* project and *World Heritage in Young Hands*.

International Forum for the 60th Anniversary of UNESCO ASPnet held in Suwon, Korea



Looking Forward: Our Common Future in World 5.0

We live in an extremely dynamic world, and our future perspectives are changing dramatically.

In fact, it seems that since the widespread adoption of computers and the internet, the Internet-Revolution, we have entered in a distinctly different era in the history of our planet, which I call World 5.0—after 1.0 the Ancient Civilizations; 2.0 the Middle Ages; 3.0 the Renaissance and Enlightenment; and 4.0 the industrial world after the Industrial Revolution.

This new era gives us many new opportunities and challenges, that education must make use of and must address.

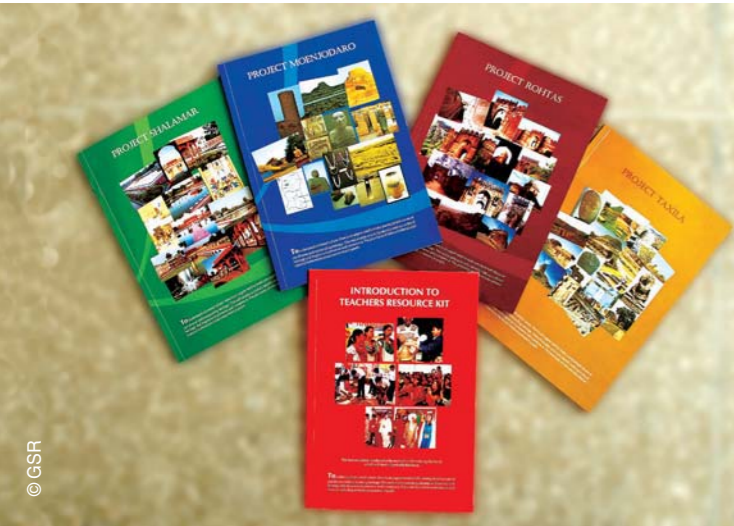
It is clear that in its plans for the future, ASPnet and schools in general must respond. One obvious conclusion is that with the increased chances for communication, intensive cooperation of associated schools should become a regular feature in the activities of ASPnet.

We can identify the major processes that are shaping our future world. We might want to analyse to what kind of changes these processes could lead. I would like to stress that we must look at them in combination.

“Complex problems have no simple solutions,” former UN Secretary-General Kofi Annan used to say, and indeed our common future is a complex problem with no simple answer. The crux of the matter is that so many different processes are at work, and these are often directly or indirectly related to each other. We must, therefore, try to estimate what their combined outcomes will be.

The problem with our public debate is that it is too often only on a single issue. Thus, we discuss for or against carbon-based fuels because of the emissions and then for or against nuclear energy because of the radio-activity risks and for or against bio-fuels because of the impact on food prices, etc. We cannot forget, however, that we do need energy urgently.

The first gain is in all strategies and technical breakthroughs which increase our energy-efficiency. And there are many ways to generate energy, all with



△ World Heritage project developed by one of the Pakistani ASPnet schools



△ The Blue Danube project



△ Rainbow Youth Global Citizen Project carried out by Korean ASPnet schools

their advantages and disadvantages.

Therefore, the solution can only be a trade-off, which can also be different in different parts of our world, because of different conditions.

When schools develop future projects with regard to ESD or any of the other main thematic areas, this truth must be kept in mind. In all education, it will be important to pay attention to the need to learn to understand complex concepts, such as complexity, nuance, diversity, process, continuity and sustainability, complementarity or subsidiarity. In World 5.0, these concepts will play an even more important role than they do already today.

Five Processes Shaping Our Future World

Trying to look ahead, I believe there are five important processes that are shaping our common future.

These are all triggered by the changing value of distance (space) and time (pace) in our new world, because of the rapidly improving means of transport and communication.

As a consequence, the time and cost to travel, transport and communicate are diminishing continuously. Not all places around the world are profiting from this development to the same degree.

As a result, the map of World 5.0 based on telephone-cost distances looks fundamentally different from the maps we used to know.

Travel and transport costs and the time needed to travel from

one place to another, are equally important. Frequency, volume and speed of travel, transport and communication have all increased tremendously.

The consequence is that our world has become increasingly interconnected and that we have moved from a much more static agricultural, through a more dynamic but largely localized industrial society to a highly dynamic, networking information society.

This new world, for which we have to prepare our children, is much more an open system, dynamic, organistic, often decentral, more transparent, sometimes chaotic and much more creative.

Processes of change in this society have accelerated beyond imagination. The first process triggered by the changing value of distance and time is glocalization, the combined effects of globalization and localization. This process has different dimensions: geographical, economic, cultural, social and political.

It is a pity that globalization, so often, is only seen as an economic process. It finds its basis in the different space and pace of our times. This crucial change has direct effects in the economic, social, cultural and political fields, but only as far as the regulations in these sectors of society do allow. Lower transport costs, for instance, do not mean much when crossing national borders is still extremely time-consuming and expensive because of tariff walls.

A second process, almost directly related is knowledge-intensiveness. Science, technology and innovation are, nowadays,

developed in an increasingly competitive world. Research at the research frontier is becoming increasingly dependent on expensive, high level instruments to observe and experiment properly.

We can find in these areas, now, the same processes as in the world of business and enterprise: competition, selection, upscaling, downscaling, networking, outsourcing, strategic alliances, etc. The number of worldclass institutions is very limited, and it becomes increasingly difficult to qualify among them.

A third, also related, core process is the increasing importance of ethics and values in the networking society for two reasons.

First, of course, is the increased mobility of people and the worldwide development of economic activities which led to a situation in which people from very different geographical, ethnic and religious backgrounds frequently meet and often work closely together.

A good dialogue, to understand others, is crucial for the quality of global citizenship, which we urgently need to make our common future, a happy future.

In the second place, does the development of, in particular, the lifesciences increasingly create new dilemmas of a bio-ethical nature? Thus far, we have not been very good in finding convincing answers to these new problems.

Intercultural learning and education on peace and human rights, as well as on some other core problems of our world, such as HIV/AIDS or human and drugs-trafficking, are crucial to prepare

the present and next generations.

The fourth, for many the first, process is global change.

As the Club of Rome has clearly indicated, global change includes much more than just climate change.

Climate change is an oversimplification that makes us forget many other issues, such as increasing scarcity or even depletion of crucial resources, like fertile soils, safe drinking water, fresh air or some core minerals.

There are so many indications that point to the need to mitigate these processes of environmental degradation and develop proper strategies to adapt to new global conditions. ESD, therefore, is a crucial element in all education, in particular, towards global citizenship.

The last process is the evident shift in what the government should pay, and what can and should be paid by enterprises, institutions or private citizens, themselves.

In particular, in Europe, there exists a tradition in which many costs in healthcare, education, housing, social security, etc. are usually paid by the government, either directly or indirectly.

In countries where the existing taxation base is much weaker, this would be impossible.

In the European countries, too, there is, now, an increasingly fierce debate going on with regard to the questions: "who profits most from the state expenditures?" and "to which extent does the state expenditure benefit society as a whole?"

Understanding Our Journey in World 5.0

It seems important that any institution trying to focus on global citizenship has a good understanding of the world we live in, World 5.0, and of the many challenges and opportunities that we in the networking society will have to address and profit from.

The five most crucial processes shaping our future world give some indication of what our future will be.

In combination, they not only give an idea of what we can expect, but also of what we can do.

To really make a contribution to our common future, schools must educate their students to know, to do, to be and to live together in this new world, to which they themselves may also contribute.



▷ The Blue Danube project
▽ The Sandwatch project



GCE in Every Corners of the World:

Four Tales, One Goal to Foster Global Citizenship Education

SangSaeng invited four organizations from the different continents of the world who are putting all their efforts in fostering global citizenship. Through their field experiences, we believe that our readers will get a chance to obtain various ideas and insights on what helps to shape global citizenship education.

Asia & the Pacific

Taking the First Step to Building a Better World

World Vision Korea (WVK)

We believe it is the task of WVK-GCE to help people build a concrete idea of what it means to be a global citizen while helping Korea increase its role in the global community.

World Vision Korea's Global Citizen Education was first launched in 2007, at a time when Korea's global roles and responsibilities were rapidly increasing in the face of globalization and development.

WVK-GCE was created with the belief that there was a need for an education that can assist people to grasp the concept of global citizenship and awareness as a global citizen.

Our programme basically seeks to help people understand and recognize that everyone's

lives are deeply interconnected with each other under a global village.

It also works to help people better understand the impact and significance of issues happening not only around them, but also in other parts of the world, thus gaining a comprehensive understanding of the global community.

WVK-GCE holds a strong belief in fostering and taking

initiatives. We do not stop in helping people build an understanding of the global issues, but encourage them to plan the necessary action and take initiatives in achieving their desired outcome.

In order to spread GCE ideas in Korean society, we engage with the public school system. To achieve our goal, we design and distribute textbooks for the Korean school system and hold workshops for teachers. The GCE textbooks focus on issues like poverty, human rights, peace, climate change and environment.

We also organize various opportunities for people of all ages to get involved.

Our Outreach Education Programme is carried out by the 19 local World Vision centres all across Korea. As of 2012, more than 260,000 students have taken part in our programme.

Furthermore, this programme is carried out by more than 230 community facilitators who actively interact as volunteers. In order to help them develop their capacities, we hold regular training workshops as well.

Meanwhile, the GCE Workshop is held twice a year to

facilitate capacity-development for teachers. As of now, 165 teachers have been engaged in the programme. Even if you do not belong to an institution that interacts with WVK-GCE, there are other easy ways to get involved.

Besides our school programmes, we provide a wide collection of online resources including knowledge and specific cases to assist people interested in building an idea based on global citizenship.



Basically, we achieve our goal by building continuous interaction with the public school system, both the students and teachers. Luckily, our efforts were recognized by the Korean Ministry of Education in 2013 as a programme that can legally accept donations for the purposes of education.

Our participants have a lot of stories to share.

Dongik, currently a high school student, was also a participant at the WVK-GCE summer camp when she was a high school freshman in 2010. She was aware of the fact that a child under five dies every four seconds, although the disease can be prevented beforehand. As she felt the need to do something, she joined the Child Health Now Campaign run by World Vision Korea.

She brought the campaign to her school to raise the issue of child mortality among her friends. Last autumn, Dongik and her friends organized a flash mob and petition campaign at their school festival.

Through their efforts, more than 800 students signed the petition which helped to gain awareness for this issue.

Dongik's story is just one of the many cases that reflect WVK's way of defining a global citizen.

World Vision believes a global citizen can relate to their neighbours' troubles. They do so by having a keen awareness of the

issues going on at the moment. Most importantly, they do not stop there; they find ways to solve the issue in order to take the necessary action.

We believe a country can enhance its role in the global society if its people are aware about the global community and actively participate in its interactions. Likewise, we believe it is the task of WVK-GCE to help people build a concrete belief of global citizenship in order to help Korea increase its role in the global community.

More importantly, we work to help people understand that change cannot be achieved overnight with a few players involved. It needs more than an individual or a single country's efforts to build a world where every child could live their lives in all its fullness. It is only through such extensive and sustainable cooperation that sustainable change occurs. As you can see, World Vision is indeed working hard to encourage people to take their first step in order to make a change that will build a better world.

Find more about WVK-GCE at www.worldvision.or.kr/eng/serviceIntroduction/Advocacy/GlobalCitizenship.asp

(Written by Sangeun Nam, World Vision Korea Advocacy Team)

Oxfam Opens Gateway towards Global Citizenship

Oxfam Great Britain

Oxfam Great Britain has been developing materials for schools to engage with addressing global poverty and development issues for over 50 years. In 1997, the principles of this work were formalized into our first curriculum for global citizenship, and it is through this lens that Oxfam carries out its education work even today.

Our current global citizenship programme for schools is based around three important components:

- **Content:** Our work is still guided by the core content first outlined 16 years ago, which defines global citizenship and suggests ways it can be promoted in schools. Updated in 2006 in our *Education for Global Citizenship: A guide for schools*, this identifies the core competencies of being a global citizen today outlining a curriculum to develop this for young people

spanning all age groups, with guidance on appropriate teaching methodologies.

- **Engagement:** Promoting global citizenship means encouraging and facilitating young people's active responses to real global issues. It is, therefore, important to follow robust principles of participation when encouraging and facilitating this. A key tool we use to achieve this is Roger Hart's "Ladder of Participation," ensuring activities to be genuinely driven by young people.
- **Process:** To help deliver the core principles of active participation inherent within global citizenship and adhere to our engagement principles, we promote teachers and young people to follow a Learn-Think-Act process. This places focus on active participation and response, but with prior critical thinking and enquiry to inform this.

We offer a wide range of teaching resources, projects and guides through our website (www.oxfam.org.uk/education), supporting teachers to deliver global citizenship in the classroom and keeping them updated through e-newsletters and a teachers' magazine.

We also operate projects to engage directly with teachers and

young people in schools.

We offer face to face professional development training for teachers, hold a volunteer in-school speaker scheme and support young people to become Oxfam Youth Ambassadors in school groups. This connects them to the support from our team while facilitating youth-led responses to our campaign issues.

We suggest teachers engage with our curriculum for global citizenship education to familiarize themselves with elements appropriate for the age of their pupils to help set relevant expectations.

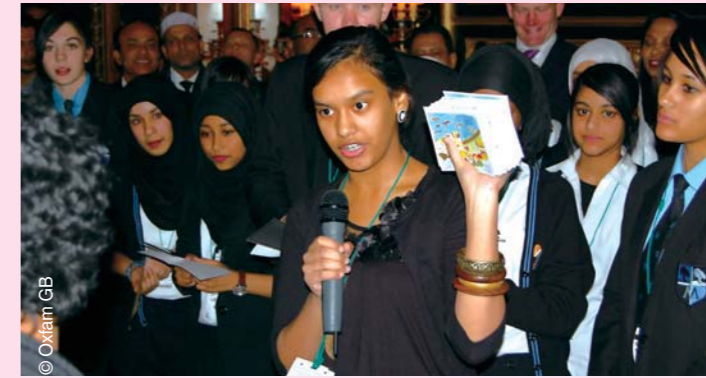
Teaching methodologies are also important—there are a variety of participatory approaches outlined in our *Getting Started with Global Citizenship: A Guide for New Teachers*.

Additionally, curriculum planning should take account of preexisting contents or skill-related objectives, incorporating global citizenship through real-life global issues or examples and providing opportunities for pupils to make real responses. This will help bring the curriculum to life, making it more relevant and interesting, providing opportunities for active skill development. Using local connections including family or community organizations is also a good idea.

In 2011, the Oxfam Education and Youth team worked with the Central Foundation Girls' School in Tower Hamlets, a low income area of East London with a large community of Bangladeshi people.

The school used an existing link with Bangladesh to explore the impact of climate change. Many girls in the school had family there, and they used this to help generate impact stories for an online blog.

Feeling the need for action, the girls contacted their local



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member of Parliament, Rushanara Ali, and organized a cross-school campaign based around postcard messages to urge the British government to meet their climate change promises.

This culminated in an event at the Houses of Parliament where pupils presented their campaign to politicians and the press.

This is just one of the memorable stories of high quality global citizenship.

As Central Foundation Girls' School teacher Becky Davidson put it, "the students not only gained a massively increased understanding of climate change, but also an opportunity to develop their own campaign strategies, experiencing the highs and lows of putting it into practice."

It supported the development of all of key components of global citizenship—generating pupils' understanding of the issue, participatory skills and linking to underlying values and attitudes.

It was also very relevant because it helped to encourage local to global connections. The girls' project was self-initiated and organized, following the learn-think-act process with an emphasis on real political action.

Oxfam defines a global citizen as someone who is aware of the way the world works and values its diversity. They are outraged by injustice and are willing to participate locally, nationally and globally to make the world a more just and sustainable place. Global citizenship is in this sense, the gateway to creating a fairer world through everyone's active engagement.

Find more about Oxfam GB at www.oxfam.org.uk/education/global-citizenship

(Written by Richard Paul King, Oxfam Education and Youth Team)

Europe & North America

Changing the Drivers that Shape Global Citizenship

ACTIVATE!

The South African motto "Diverse People Unite" is a founding principle of the South African Constitution. It is a principle

particularly relevant to the apartheid history and is also a principle that extends far beyond South Africa's colonial history.

In today's globalizing world, two opposing positions are emerging; building a uniform international identity in terms of socio-politics and culture against adhering radically to cultural, political and national identity and differences.

ACTIVATE! argues for a third position—that unity in diversity

is a radical ideal and challenge that resonates within and beyond the South African borders, lying at the heart of what it means to be a global citizen.



Being a young person in a globalizing world means to negotiate in a complex reality wedged between a past that you did not create, a present largely defined by others and an uncertain future. "It is crucial to develop an alternative narrative of young people where despite the very real challenges they face, they flourish as active, innovative and catalytic agents to shape (their) future." (Jobson, J. 2011. *Interrogating Youth Leadership Development in South Africa*)

ACTIVATE! believes that it is vital to acknowledge and support the youth who are tackling key social issues through their own initiatives. In fact, the single most important key criterion in joining the ACTIVATE! network is to contribute to the public good.

ACTIVATE! draws participants all across class, race, cultural and educational diversities. Participants deeply engage in common tasks, communal self-reflections, dialogues and debates. Through this engagement, they build a vision of the world, difference and sameness, discovering a collaborative ethic that lies as the foundation for the identity and purpose of the ACTIVATE! network.

Running in parallel with the recognition of the positive potential of South Africa's youth, ACTIVATE! promotes a shift from the individualized and elitist notion of leadership to that of a networked and collaborative understanding of leadership.

"At the root of holding on to the outdated models of leadership development is the single-person-centric concept of leadership. Yet real leadership always takes place through collective, systemic, and distributed action. Using the definition of leadership as the capacity of a community to co-sense and co-create its emerging future, shifts our framing of leadership development from building individual skills to igniting fields of inspired connection and action. (Scharmer, O. 2009 Ten propositions on transforming the current leadership development paradigm. World Bank Institute)

ACTIVATE! works to build momentum by viewing leadership as a collaborative impulse. Individual ACTivators can create change, but a diverse network of young people coming together with a common purpose can raise the bar on what they can do, what their communities can create and what their governments can deliver. Young people are realizing that collective action can provoke new conversations, give confidence to face risks and enter a new territory to lead public innovation and change.

Every year, young South Africans are invited to be part of a three-year process that starts with a 27-day training programme. However, their engagement with the ACTIVATE! does not end right after. For individuals who deeply grasp the key principles of the training programme, they get to become ACTivators for life.

Social cohesion and transformation truly begins when participants Activate! the centre and the core of their identity, which continues to live on as they share a new level of consciousness with those around them.

In this sense, ACTIVATE! defines global citizens as an individual who holds a secure identity of themselves, clearly knows what they can offer, acknowledges possibilities and celebrates diversity and the power of connecting with others.

Find more about ACTIVATE! at www.activateleadership.co.za

(Written by Injairu Kulundu,
ACTIVATE! Leadership and Public Innovation)

Latin America & the Caribbean

Casa de la Paz Bridges Differences to House New Beginnings

Fundación Casa de la Paz

Foundation Casa de la Paz is a Chile-based non-profit organization that has been working as a pioneer in building sustainable development throughout Latin America.

For the last 30 years, the foundation has been educating, establishing connections and articulating agreements between communities, private sector and government authorities.

The foundation strives to create conditions for dialogue to create agreements by facilitating the capacity-development of

all actors involved. This is done by transferring knowledge and insights to the public and promoting individual and collective responsibilities.

In particular, we work to get people engaged with their communities, providing education for responsible development and citizen participation.

Through these lines, our aim is to promote the public to get engaged with government and private decision-making processes. We also strive to deliver education as a means for sustainable development and conflict resolution for sustainable agreements.

Throughout the trajectory, we have developed a wide variety of mechanisms to include the public into projects and decisions that affect them. They include Multi-Sector Discussion Tables, Regional Thematic Working Groups, Early Citizen Participation Processes, Participatory Monitoring Mechanisms and Open Forums.

After more than 28 years of work, our knowledge and experience was synthesized as the Territorial Intervention Strategy, a strategy underlined by principles of human rights and public participation that seeks to create common local agendas with a long-term perspective to bring together actors from different sectors. This strategy also serves as the backbone of the various initiatives implemented by the organization.

As president and founder, Ximena Abogabir was identified a leader for sustainability by Fundación Avina in 1999; since then, our major works were given a significant boost.

With the support of Fundación Avina, Casa de la Paz is said to have "brought environmental education to the 21st century" by creating educational materials to develop capacity-building strategies and to promote the intensive use of ICTs.

This led to the development of a more holistic approach to promote sustainable habits in communities such as sustainable waste management techniques, energy efficiency, water stewardship and food security. Many of them are still carried out throughout the country.

What is unique about our foundation is that we consistently bring unlikely pairs to hold discussions, reach agreements and achieve results to drive harmonic initiatives for the communities they share.

For this reason, many of our projects include training and key tool-delivery components that equip citizens with the knowledge and competency to participate in and exert influence in decision-making processes.

Our work also provides private companies and public agencies with adequate spaces and channels for dialogue and collaborative decision-making.

For the last 30 years, we worked towards educating and bridging differences, hoping to create a new beginning and a better

tomorrow, which will work as a seed in building a more balanced and sustainable future.

Many of our projects are known for bringing together actors from a variety of backgrounds. One of them is a network of teachers from the northern region of Chile. We developed an online platform for them to exchange information, knowledge, tools and insights on the integration of ESD in school programmes.

Another programme, operated under the support of the Inter-American Development Bank, aims to develop socially inclusive waste management models in the waste management chain such as waste pickers. We believe them to be the key agents to transformation, as they can educate their friends and families on important topics such as proper waste management and separation.

In 2011, we also launched an online platform (www.acuerdos.cl)



as a channel to deliver tools and knowledge while encouraging citizens to take an active role in decisions that affect them.

Through our website, people can participate in debates, formulation of public policies and interactions with likeminded peers to develop significant initiatives for change. This platform is continually transforming and adapting to users' needs.

In 2012, the platform grew to support emerging social organizations by offering a variety of support tools, including a three-month long one-on-one accompaniment process, helping them diffuse their agendas and increase their impact. This project is the only one of its kind in the country, and we are determined to keep growing it so that it can transfer the accumulated knowledge and knowhow to the citizens all across Chile.

In this context, the foundation describes global citizenship as thinking in global terms while taking initiatives for the local community. This comes from the belief that change required for humanity will only develop through the informed and articulated mobilization of citizens who will shape the future they aspire.

Find more about Foundation Casa de la Paz at www.casadelapaz.cl

(Written by Kristina Samudio, Fundación Casa de la Paz)

Hands-on Hand Print for Environmental Sustainability

By Preeti R. Kanaujia

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▷ Students' Save Water Rally in their neighbourhood

Children nowadays are exposed to environmental challenges like climate change, waste disposal, depleting biodiversity, shrinking ground water levels and a slew of other issues.

As an environment educator, we are often asked by students and teachers if they can really do something to help the environment.

I believe that the ultimate goal of environment education is the action of bringing improvements to the environment, preventing its degradation and sustaining its well being.

Helping children care about nature helps them realize that

their actions can make a difference while fostering a sense of responsibility for their immediate environment as a global citizen.

The step to positive action begins with creating an awareness that includes the development of an appropriate understanding of certain skills and habits.

The Centre for Environment Education (CEE) is a national institution working in the field of environment education and education for sustainable development. The Centre has been dealing with similar questions raised throughout the country.



▷ Students put water conservation Hand Print action stickers

Hand Print represents measurements and symbolizes efforts to reduce our carbon footprints while measuring the positive actions towards the environment and sustainable development as an individual and society at large by following the belief that we can make a difference.

Printing Young Green Hands

While working with schools and children, it was felt that ecological footprints as a tool that measures an individual's resource consumption leaves them feeling guilty.

Instead, a new educational theory emerged in 2007. The concept of Hand Print was launched at the fourth International Conference on Environmental Education, jointly held by UNESCO, the Ministry of Human Resource Development, the government of India and CEE.

Hand Print represents measurements and symbolizes efforts to reduce our carbon footprints while measuring the positive actions towards the environment and sustainable development as an individual and society at large by following the belief that we can make a difference.

The Centre's mission statement for its school programmes focuses on decreasing ecological footprints and increasing hand prints.

As a symbol that stands for the promise to act, Hand Print is a simple way to communicate with children and helps them assess what they are doing for the environment.

To engage young children in promoting Hand Print action, CEE initiated a climate change education and sustainability programme called "Paryavaran Mitra (Friends of the Environment)" in India.

Paryavaran Mitra programme has been recognized globally as one of the four good practices of ESD in schools by UNESCO.

Connecting Green Dots

Climate change and sustainability issues are generally perceived as global issues, so it was a challenge for schools and students to connect with the programme at a local level.

Five thematic areas were introduced to schools for taking Hand Print actions: Water and Sanitation; Energy Conservation; Waste Management; Biodiversity and Greening; and Culture and Heritage. The programme visualizes the engagement of all students in understanding and recognizing environmental issues in a larger context and also in the context of their immediate environment.

Children engaged in the Paryavaran Mitra initiative demonstrate environmental citizenship qualities through positive change in behaviour and action at the individual, school, family and community levels.

CEE facilitates teacher training and provides resource material support for conducting activities in the school. Each school takes up action based projects focusing on 3-5 thematic areas linking it with curricular and co-curricular activities.

| Teaching/Learning Activity | Objective | Duration | How to Conduct? | Remarks |
|--|---|---|--|--|
| Water is vital for all living beings Method: Storytelling and Drama | <ul style="list-style-type: none"> To understand the importance of water | 30 minutes for introductory activity 2 days for preparation 30 minutes for presentation | <ul style="list-style-type: none"> Initiate a classroom discussion on why water is necessary in our lives. Introduce the story. Ask students to develop it through acting skits. Assign tasks. Once students are ready, ask them to present their skits in class or to the entire school during assembly time. | Activity could be linked to poems and songs related to water. |
| Amount of available water? Method: Demonstration and Discussion | <ul style="list-style-type: none"> To understand the distribution of water on earth and how much is actually available | 30 minutes | <ul style="list-style-type: none"> Initiate a discussion on the distribution of water on a geographical scale. Talk about freshwater sources and water availability. Conduct a demonstration, using: http://youtu.be/2OvLfj9u10 Based on the video clip, start a discussion about the importance of saving water, various ways freshwater is wasted and the conservation of freshwater, etc. | Similar exercise could be done by students at home or in their neighbourhood. |
| How much water do we use? | <ul style="list-style-type: none"> To estimate the amount of water that we use | 1 day for observation 30 minutes for assessment | <ul style="list-style-type: none"> Ask students to list their daily water usage routines. Reiterate the fact that water is used directly and indirectly. | Encourage students to search for newspaper articles. |
| Making Observations | <ul style="list-style-type: none"> To check the actual amount of water that is used | Discussion | <ul style="list-style-type: none"> Discuss methods for standard measurement. Ask students to observe and record water usage in their homes and school. | Suggest specific issues to examine, such as water supply, shortages, problems, etc. |
| Leaky faucet Method: Experiment | <ul style="list-style-type: none"> To explain how a large quantity of water gets wasted through leaky faucets | 30 minutes | <ul style="list-style-type: none"> Tell students that the amount of water available on earth is not constant, so it is important that we use this precious resource wisely. Ask students to identify a school's leaky faucet, measure the amount of wasted water for 1 minute and then factor it into a 24 hour cycle. Ask students to refer to freshwater availability activities and find out how these taps could be repaired. Use http://youtu.be/1CPuv_wD3Mg | Students learn to fix a leaky faucet by their family or friends and then demonstrate it in school. |
| Water Conservation Action Project | <ul style="list-style-type: none"> To conduct a save water campaign and assess the amount of water conserved | 1-3 months | <ul style="list-style-type: none"> Students assess the quantity of water wasted in school. Based on the results, a save water campaign can be conducted in schools to get all students to adopt the Hand Print Action Plan. After 1 month, conduct another survey to assess changes in the school's water conservation practices. Ask students to prepare a report showing the quantity of water conserved and comment on the change in students' behavior concerning water conservation practices in their daily lives. | Encourage students to plan campaigns that can make community-level interactions, such as skits, plays, exhibitions, etc. |
| Way Forward | <ul style="list-style-type: none"> To take water conservation to the next level | Optional | <ul style="list-style-type: none"> Students learn to conserve water in their school by initiating rain water harvests, building soakage pits for waste water, drip irrigation for plants, etc. | Students would be involved in promoting Hand Print Action for saving water. |



△ Students fitting water tap to a stand post (North Ghy)

Call to Action

The initiative calls for the active engagement of all students through class activities and action projects. Textbook lessons which are connected with thematic areas are combined with class activities using various methodologies. These class level activities are steps towards carrying out a project as they help to systematically build understanding and linkages.

The classroom activities suggested as part of the Paryavaran Mitra programme are for a group of six to eight students from 10-14 years old. These activities help:

- Clarifying abstract concepts through practical experience.
- Encourage linkages across subjects related to local students and school knowledge.
- Connect textbook learning to learning outside the classroom.
- Encourage students to use multiple skills, ask questions, explore, discover, think and construct knowledge.

Project based learning is a good way to apply to classroom learning. This extends the boundary of education from information to experience. Their action projects focus on learning about the environment, addressing an environmental challenge or issue and improving the environment.

Projects needs to be planned well in order to successfully implement and achieve its objectives.

It includes a series of steps that start by identifying a problem, defining the objectives and designing the process to achieve the expected outcomes. Time, resources, school's involvement, etc. need to be considered while contemplating a project.

The final part is equally important. It involves documentation and recording the progress and also assessing the outcome of the project.

Bhutan Teachers Learn New Models of Education

By Udhim Subba

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△ Workshop activity

A three-day workshop on global education towards a Culture of Peace and sustainable future was organized for Bhutanese teachers (UNESCO ASPnet coordinators) in early July this year.

It aimed to create a deeper sense of realization about the interdependence of all living beings on this finite planet—that we are all citizens of this mother earth and equally responsible for taking care of this weakening world and its people.

Thirty teachers from 15 districts representing 29 schools across the country participated in the workshop. It is, in fact, the second of its kind that was organized in Bhutan.

Bhutanese educators have drawn a great deal of inspiration from APCEIU after the institute organized its 2011 Education for International Understanding (EIU) sub-regional workshop in Paro, Bhutan. Therefore, this national workshop was mainly organized to sustain the momentum of global education for culturing peace in Bhutan.

Being an alumni of APCEIU and having understood the importance of this holistic framework of educational model, it was my genuine interest to resource such workshops so that educators continuously develop and promote ideas on integrating the ideals of EIU and ESD with our country's Education for Gross National Happiness (GNH) curriculum.



△ ▷ Turning into real activists of sustainable development

EIU Doorway to Peace

The workshop was organized to achieve certain objectives which are of great importance to the world today.

Firstly, it was to train new coordinators involved in promoting UNESCO activities at different schools nationwide on the pedagogical concepts and principles of EIU.

The workshop was also aimed at making the participants understand the causes of wars and conflicts and ways for their prevention, transformation and resolution.

Awareness on global and local environmental, economic and cultural issues was raised as a part of the programme. These are the issues that threaten the peace and security of humanity's common future.

Participants were also made to explore on how culture, environment and people are interconnected in a society.

The issues such as cultural diversity, intercultural understanding and inclusive education were also some of the topics that needed discussion and deliberation during the workshop.

The workshop also largely focused on sharing ideas on how we can encourage our younger generation to take care of our national cultural heritages and respect the world heritages. EIU, ESD and GNH can be strongly integrated to form a holistic set of educational models for building a culture of peace and sustainable future.

The workshop targeted to fulfill all the above objectives through activity-based learning, group discussions and presentations.



Thinking Globally, Acting Locally

Culture shapes the way we see the world. It, therefore, has the capacity to bring about the change of attitudes needed to ensure peace and sustainable development.

A global crisis faces humanity at the dawn of the 21st century, marked by increasing poverty and environmental degradation. Culture is a crucial key to solving this crisis.

The ice breaking session in the beginning helped develop an understanding of the relationship between culture, religion and sustainable living. The session also gave participants a deep feeling of coexistence and interconnectedness amongst themselves, other living beings and the world.

Young people should be given a platform to understand climate change as soon as possible. This will help them deal not only with the immediate challenges that we face, but also assist them with consumer choices because as their understanding of climate change grows, individuals will develop new attitudes about what is appropriate and moral.

The organizers believe that the workshop succeeded in delivering these ideas to our participants. They felt the importance of building global awareness in the minds of the young children on environmental degradation and collective responsibilities toward the earth to save it from unpredictable catastrophes.

The sessions more importantly helped inculcate the values of thinking globally and acting locally.

An ESD session was conducted to explore the concept of "sustainable development," which is now central to the policies of many governments, businesses, educational institutions and nongovernment organizations around the world.

As a part of the programme, innovative waste management techniques were also discussed.

Following what Ross Perot said, "The activist is not the man who says the river is dirty. The activist is the man who cleans up the river," each participant planted a sapling to improve the world's greenery after learning the importance of forest and trees and the intense degradation that weakens the planet.



△ Discussion during the workshop

Empowering the Child

The session on ‘Learning to Live Together’ was designed to contribute to the realization of the children’s right to full and healthy physical, mental, spiritual, moral and social development.

The teachers were made aware of the global initiative, launched in 2001, which works within the context of the United Nations Convention on the Rights of the Child to pursue children’s equal human rights to be protected from being hit and humiliated.

They also learned about the penal code of Bhutan 2004 that protects children from violence of any form. The issue is not about corporal punishment, it is about giving our children their inherent rights to education and general wellbeing at home, school and community. It is also about upbringing the children by making them responsible for their action.

The vision of Education for GNH states “an educated and enlightened society of *gyalyong gakid pelzom*, at peace with itself, at peace with the world, built and sustained by the idealism and the creative enterprise of our citizen.” The participants were given ideas on how the three holistic educational models—ESD, EIU and GNH—can work hand-in-hand for building a Culture of Peace and sustainable future.

UNESCO has identified some universal values of personal

development that enable the child to relate creatively to his or her world: helping the child develop self-esteem enabling their capacity to make choices and to take responsibility for choices made, their ability to make fair decisions, the readiness to respect others and their views, the willingness to make commitments and stand by them. The organizing team made an effort to deliver these ideas to our participants through various sessions of the workshop.

The vigorous exploration on a Culture of Peace and sustainable future during the workshop has sown seeds of love in the minds of our participants. The very seeds dispersed to different parts of the country to further promote a Culture of Peace in different communities.

Lastly, the participants were reminded that a child’s learning process begins from the moment he or she was born, the environment they live in, the experiences they have and the examples of behaviour that we provide, all contribute to their understanding of themselves and the world.

The vigorous exploration on a Culture of Peace and sustainable future during the workshop has sown seeds of love in the minds of our participants. The very seeds dispersed to different parts of the country to further promote a Culture of Peace in different communities.

Despite our differences in human race, our collective prayers, our little deeds of love and action as a concerned global citizen would make our families, schools, societies and our world at large a greener, safer and a happier place to live in.

Song of the City

Darya, a four-year-old girl, was very happy because she was going to her first music class with her “little xylophone” clutched tightly.

The teacher told the children that each colour on the xylophone denotes one note. Darya started playing the song of every colourful thing she could see.



One day, she went to the park with her father, but couldn’t play anything. Everyone was dressed in dark colours: black, brown and gray. Darya didn’t know how to play the sounds of these dark colours.



The next day, Darya told this to her friends in music class, and none knew how to play the melody of the dark colours. They all became very sad and told their teacher about this.



That day, the children went to the park with their parents and played joyful lively music. The frowning people slowed down and listened to the music. Beautiful colours started dancing out towards the sky, and the music entered directly into their hearts.



Finally, all the people in the city turned their frowns into smiles and learned to love each other. They learned to walk, talk, sing and be happy together.

Now the children are able to play the song of their city, the most beautiful song that was ever heard.

Story written by Borzou Saryazdi (Iran), Comic drawn by Lim Guan Hong
This story was selected by the 2013 EIU Story Collection Project



△ Participants of the Consultation from different parts of the world



△ Experts shared their views through heated discussions

Paving the Way Together for *Global Citizenship Education*

Seoul Meeting Examines the Future of Global Citizenship and its Educational Substrate

Twenty-eight expert participants from different parts of the world gathered at the APCEIU Conference Hall in Seoul from 9 to 10 September 2013 to attend the Technical Consultation on Global Citizenship Education, jointly organized by UNESCO and the Ministry of Foreign Affairs of the Republic of Korea, and in partnership with the Korean Ministry of Education and APCEIU.

The purpose of the Technical Consultation was to gather various inputs and experiences from the participants, so as to provide an important contribution to the discussions on Global Citizenship Education (GCE).

As generally agreed upon during the lively discussions, GCE is not a new practice. The notion of “Global Citizenship” and “Global Citizenship Education” has only recently gained prominence.

In an increasingly interdependent world in which challenges affect people beyond national boundaries, GCE has emerged as an essential and potentially influential element. GCE has renewed its momentum as the UN Secretary-General Ban Ki-moon mentioned it as one of the three priorities as the following in the newly

launched Global Education First Initiative (GEFI) in 2012: put every child in school, improve the quality of education and foster global citizenship.

This third priority highlights the fact that global challenges require global solutions, and that education plays a pivotal role in the way people think and act.

An emerging discussion on the education, needed to incur such changes, calls for education to go beyond teaching the basics: reading, writing and mathematics.

Education must further equip people with understanding, skills and values in order to have an impact on the way people think and enable them to translate this thinking into action to create more just, peaceful, tolerant and inclusive societies.

It was in this spirit that the Technical Consultation was organized. At the consultation, experts and observers representing various geographical regions and from diverse fields, including government, academia and civil society, debated and shared experiences, voiced concerns, agreements and disagreements.

One Step at a Time

During the intensive two-day exercise, relevant theories and ideas were drawn from a questionnaire circulated by UNESCO in advance of the meeting. Experts shared their views through presentations, discussions and relevant reference materials.

Considering the diverse nationalities and cultures, and the fact that discussions concerning GCE were at an initial stage, these two-day sessions were bound to trigger many heated debates.

The Technical Consultation consisted of four sessions:

- Why Global Citizenship Education?
- Mapping Issues and Trends
- Conceptual, Definitional and Measurement Issues
- The Way Forward

Agreeing that GCE is Relevant and Important

Sessions 1 and 2 covered global and regional perspectives, observations on key trends related to GCE in each region and highlighted regional specificities. The Arab, African, European, Latin American and Asia and the Pacific regional contexts were presented in relation to GCE.

There was a broad consensus that GCE is relevant and important.

The Arab delegation said that there are many challenges in implementing GCE in their region. They added that there is a strong civic motivation and agency for change, and they

emphasized the need for pedagogy reform, education policy reform and national and international partnerships.

The expert from Africa said that GCE is highly relevant for children in their region to learn about peace and to empower people so that they can effectively create and contribute to, critique, benefit and impact a globalizing world.

Some considerations were highlighted. APCEIU Director Chung Utak said that due to the rigorous exam-oriented system in the Asia-Pacific region, it may be difficult to teach GCE in formal education.

Chung added that certain principles of GCE, like human rights, may be too sensitive for teachers because they may not be able or willing to teach these issues.

Some participants brought forward the issues of teacher preparedness and methods of assessment. Many participants indicated that the formal curriculum is overburdened and suggested that other means of delivery should be explored in addition to the formal curriculum.

Others pointed out that GCE needs to focus on developing teaching methods that cultivate competencies of global citizens. Many shared the view that GCE is not only about teaching human rights but equipping students to critically think for themselves while encouraging them to pursue freedom and empowering them to build a proper and just world. It was proposed that GCE should be mainstreamed in other subjects including sports and arts.

In addition to working with teachers and students, several participants underlined the importance of mobilizing headmasters



△ Scenes during the two-day conference: presentations, debates, performance, etc.

and working with governments at all levels.

It was widely agreed that students should be a partner in the changes instead of being force-fed by those changes.

Headmasters are important in that they can train teachers while ensuring sustainable implementation. Political commitment is also crucial in the success of GCE because education systems cannot be changed by external actors.

While the term GCE may not have been known or used in the past, it was witnessed during the Consultation that all regions had implemented some component of GCE based on their own priorities.

Many Definitions Worked into One

During Session 3, the definitions and goals of global citizenship, global citizenship education and global education were discussed along with the aspect of key competencies or learning outcomes of GCE and indicators.

As observed from the discussions and indicated by Director Soo-hyang Choi, Division of Education for Peace and Sustainable Development at UNESCO, it is not that there is no definition of GCE but that there are too many.

In this regard, the Consultation process played a vital role

in providing invaluable inputs that will contribute to a standard setting. On the surface, the Consultation, where the wide variety of perspectives from different regions and countries was introduced for the understanding and implementation of GCE, first seemed equated to a person who is “looking for a black cat in a room with no light,” said a participant.

Yet, as the discussions unfolded and the ideas were put on the table, it was evident that there were common elements.

While there was some disagreement over the content of GCE, many participants indicated that GCE should be regarded with a holistic perspective.

As such, GCE should promote democracy, justice, non-violence, human rights and diversity based on respect for others. It should create a sense of belonging. It should be based on a vision for the world and should enable participation and action for change.

In terms of purpose, GCE should focus on creating a disposition of action for a better world while instilling values and attitudes. This would require a multi-dimensional approach.

Some key competencies included the knowledge of global issues, sustainability, universal values, critical and creative thinking, social skills for communication and networking, respect for universal values, openness for change, respect for diversity, and

proactive participation and action. One participant added that GCE should also promote a capacity for empathy that accompanies the capacity for self-reflection.

The importance of indicators and methods of assessment was highlighted.

Ms. Maysa Jalbout of the Brookings Institute shared the “Measurement of GCE” developed by the Learning Metrics Taskforce. Participants agreed that measuring learning outcomes is significant while others pointed out that the competencies should be examined for they are values that cannot be easily measured.

Others said that there should be flexibility so that it may be adapted and enabled to use in many different contexts. The need for considering political and pedagogical conditions in developing indicators was stressed, as well as the need to consult young people in the process.

GCE: Lifelong Learning for All

In the fourth and final session, participants discussed and provided observations and recommendations concerning the draft document prepared by UNESCO.

The draft document, which was developed based on participants’ responses to a questionnaire in advance of the meeting, the facts gathered at the Consultation and the reference materials, presented common perspectives that introduced the following three questions:

1. Why global citizenship and global citizenship education now?
2. What is global citizenship education?
3. What needs to be done at the global level to support and promote global citizenship education?

Numerous recommendations were made, for instance, that the definition of GCE be revised to include two principles: an understanding of the world as interdependent and an understanding



of ourselves as having an identity beyond national borders.

It was also suggested that the document should specify GCE as a lifelong learning process for all.

One expert pointed out that the document should clearly state that GCE is not a new concept, but one that is built upon an existing practice.

Another expert strongly expressed that all levels, including local, national, regional and global levels, should be included.

The participant representing young people proposed that the views of the young generation should be incorporated.

Another expert emphasized that GCE is more than civic rights, as it comprises political, economic, social and cultural rights. He added that since there are other transformative processes, peace and intercultural education should be taken into account.

All recommendations are to be incorporated into the draft document for distribution and made available through UNESCO’s website. The document will also form part of a paper that will be published following a subsequent meeting in Bangkok.

(Reported by Yoon Jeong Na, Rapporteur of the Consultation, Edited by APCEIU)

▽ Group discussions on UNESCO’s draft document



Building a Global Community Out of the Ashes of Poverty

An Interview with Dr. Preeti Shroff-Mehta,
Dean of World Learning's SIT Graduate Institute



You studied economics back in college, what made you become interested in leadership, governance and in the end, development education and sustainable development?

I was fortunate to have the opportunity to study at St. Xavier's college where the faculty emphasized equity and social justice aspects of economic development. We also had the opportunity as students to engage with slum communities in the surrounding areas of the college campus and with the rural community students on campus to conduct joint activities for educational access. After completing my studies in economics, I joined the Social Management programme offered by the St. Xavier's Non-formal Education Society and Behavioral Science Centre (a campus based research and training NGO). The programme placed urban graduates with communities in rural areas to work on women's development, social justice, rural cooperatives, community health and tribal community empowerment projects by building learning and programme partnerships. We also initiated and managed literacy programmes.

These were my formative years in understanding and developing the "real" India's rural communities and learn from them the principles of social justice and sustainable development.

Today, there has been a growing need to implement global citizenship education to foster global citizenship as a way to bring up global solidarity. As an educator, how would you define global citizenship? And, what would be the major difference between the terms "citizenship" and "global citizenship?"

"Citizenship" and "Global Citizenship" are key concepts that must be practiced by the students. They both reflect the value of "public service."

In today's world, where students are increasingly getting exposed to individualistic mindsets and commercialism, it is critical to emphasize the role of citizens in contributing to national

development and the global commons.

Citizenship can be narrowly defined in terms of legal rights, which is critical for economic, education and political access. However, global citizenship is about recognizing that we all belong to the world community and have a responsibility to contribute to the peace and prosperity of our surroundings. This will be achieved through personal and professional actions, and as Mahatma Gandhi said, "be the change you want to see in the world." We must practice what we preach. This applies to policymakers, educators and students. We must educate our students in order to build a global community of learners who work together to address local and global problems. Communities and citizens around the world are interconnected.

Global citizenship education is called by many names. How would you clarify the meaning of global citizenship education? Please also suggest the most appropriate and effective method for teachers in implementing global citizenship education.

Global citizenship education is about experiential learning rooted in intercultural learning and combined with global knowledge, skills and attitude. The education pedagogy for global citizenship education must combine the following elements of a learning community.

- Connection with local places and communities (concrete activities and projects)
- Respect for personal and collective heritage and cultures (cultural identity formation activities)
- Global awareness (engagement with people from other parts of the world representing different cultures and political systems)
- Exposure to intercultural understanding and learning (readings and activities to engage with cultures and communities as an educational resource)
- Complex problem solving (working as a group to address environmental, education,

economic, social, political and conflict issues facing communities, women and youth around the world)

- Self-awareness (knowledge of personal biases, prejudices to overcome limitations and emphasize collective values for peace building)
- Global skills development (cutting edge theoretical and subject learning for global skills development in communications, intercultural leadership, team building, organizational management, community development, state and civil society engagement for policy and governance reforms, finance and budget management, technology for development, etc.)

You specialize in grassroots leadership and indigenous governance, and you have lived and worked with indigenous communities around the world. In your opinion, how can indigenous people play a significant role in this globalized world?

Indigenous people (however they are defined) have centuries of knowledge and wisdom to sustain communities. We must learn to respect their traditions and values related to food, music, nature, education, natural resource management and lifestyle. We also need to work with them to support their efforts to regain their legal, social, political and economic rights. Governance and policy reforms are necessary to understand and be responsive to the needs of the indigenous communities as local and global citizens. We also need to address harmful local traditions and facilitate community reforms to foster a sustainable lifestyle.

UN Decade of Education for Sustainable Development (DESD), underlining that education is an essential factor in achieving sustainable development, ends in 2014. What is your outlook for the post-DESD?

How can we ever end an initiative for Education for Sustainable Development? Sustainable Development is not a time bound initiative. It is a movement, and we must ensure to mainstream sustainable development efforts in government, civil society,

education and private sector organizations.

The international community is currently facing crises caused by economic, environmental and natural disasters. Do you think good global governance will alleviate the crisis? From your perspective, what is "good global governance" and in which direction should it go towards?

We need effective, responsible and representative governance to address local, regional and global crises where issues are multifaceted and interconnected. In other words, cross-sectoral and cross-border collaborations are critical for promoting effective partnerships. The urgency is to rethink the structure and culture of global and regional governance for local security and development. The tension between national governance and global governance is real and must be addressed. The quality of the leaders will determine the success or failure of global governance structures, policies and programmes.

Could you recommend any Asian movie that would help readers better achieve or teach international understanding?

I would like to recommend *Swadesh*, *New York*, *Rang De Basanti*, *My Name is Khan*, *Bride and Prejudice* and *Midnight's Children*. These movies are global in their appeal, and they address traditional and contemporary societal issues that our youth across countries must understand.

Do you have any comments for the SangSaeng readers?

The young generation and students who are very well educated will make promising global leaders—they must be given the opportunity to engage with the world, especially educators and leaders representing diverse countries, communities and cultures.

Also important is to introduce and mainstream experiential learning, critical thinking and leadership development in the school and university levels.



Dr. Preeti Shroff-Mehta is from India. She serves as the Dean for World Learning's SIT Graduate Institute, which is based in Washington D.C. She has over 25 years' leadership, management, training and teaching experiences in the field of democratic governance, civil society strengthening and institutional capacity development. She has taught graduate courses in Global Service, Citizenship and Leadership, Policy Advocacy, Good Governance Reform and International Development Education at World Learning's SIT Graduate Institute and the School for International and Advanced Studies at Johns Hopkins. She has led and worked at USAID, the World Bank and UNDP initiatives on Democratic Governance strengthening programmes that promote multi-stakeholder participation in public policy, governance and service delivery for accountability and transparency.

Capturing Moments of Living in Harmony

By Lutimila Fatai
(Student, Tonga High School, Tonga)
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△ A Tongan father working in the plantation fields to gather food for sale

Dear APCEIU,

Yann Arthus-Bertrand once said “The earth is art; the photographer is only a witness.”

Thus, we tend to underestimate the power of a photo. However, it is not only a medium to communicate thoughts; rather, it is a productive form of art. Photography captures an instant out of time, altering life by holding it still. Photos give us a chance to capture moments that are gone though they still have an impact on our lives.

Offered the opportunity to learn photo-taking, meet the Korean participants and learn about Korean culture, I had moments that were somewhat edifying and very enjoyable.

I'd like to acknowledge the people of APCEIU for allowing me to express my humble gratitude for this fundamental yet enjoyable programme.

We were informed that the EIU Photo Class was a programme for people in the Asia-Pacific region and beyond who have an interest in learning photography. The 10th EIU Photo Class held here in Tonga left us exultant to know that we were the first Tongan students to participate in this programme.

We discovered that photography is not as simple as it seems. It requires some thoughts before pressing the shutter. We were taught the basic elements essential for photo-taking, such as angles, focus and lighting. We also learnt the importance of seeing objects from a different perspective and transforming our photos into a story worth telling.

For two days, we went on fieldtrips around Tonga, testing our

photo-taking abilities by snapping pictures of nature, people and culture. This resulted in a day spent choosing each student and teacher's best photos for an exhibition.

The conclusion of the three photos shown here highlights the fact that the “extraction of natural resources to earn a living is the door to education.” This is what nature has to offer. It helps us escape the struggles to survive and offers us the possibility to be educated.

Education is a vital procedure. It guides you out of struggle and offers you a career. Education is the future because children will continue to preserve the knowledge that will be passed down from generation to generation. This is my definition of the 10th EIU Photo Class theme, “Living in Harmony with Nature.”

The class was not only beneficial to educational progress; it was also filled with rewarding, enriching and fun moments. Each Korean and Tongan participant shared each other's cultural food, games, music and dance.

I'd like to thank APCEIU for bringing such a programme to existence. Programmes like these are not always destined for educational matters or merely for economic gain. I wish you all the best in running programmes that lead to international understanding, friendship and cooperation among countries—all befitting qualities that lead to sustainable development for everyone.

Yours faithfully,

“KOE NGAHI MOMENITI 'OKU TOO MAI MEI HE MO'UI FETAIAKI”



△ Tongan children, wearing their school uniforms. Children represent education



▽ Tongan historical site, the Ha'amonga'a Maui is an archway made of fine coral stones which represents a door

Ki he APCEIU,

Nāe pehe 'e Yann Arthurs-Bertrand, “Koe mamani koe la'ita fakatata; ko ha tokotaha faita ko ha fakamooni peia.”

Koia ai, 'oku tau fa'a hehema ke fakafuofuahala'i 'ae malohi 'oha la'ita. Ka neongo ia, 'oku 'ikai koha halanga 'oha la'ita. Ka neongo ia, 'oku 'ikai koha halanga fetu'utaki'anga peia 'oe ngaahi fakakaukau; ka ko ha fa'unga ia 'oe ta fakatata. 'Oku hamusi mai 'ehe faita ha fo'i momeniti mei he taimi, 'one liliu ai e mo'ui 'aki 'ene pukenima ia ke tu'uma'u. 'Oku hanga 'ehe ngaahi la'ita 'o 'omai kiate kitautolu ha faingamalie ke tau puke ai e ngaahi momeniti kuohili atu ka 'oku kei 'iai pe, 'enau uesia 'i he'etau ngaahi mo'ui.

'I he faingamalie na'e foaki mai ke ako fekau'aki moe faita, na'aku ma'u ha ngaahi momeniti fakatupu langa hake mo fakafiefia mo'oni he fe'iloaki moe kau kolea na'e kau kiai mo ako fekau'aki moe 'ulungaanga fakafonua 'a kolea.

'Oku ou fie fakaha heni kihe kakai 'oe APCEIU hono faka'ata au keu fakaha 'eku loto hounga mo'oni kihe polokalama mahu'inga

mo fakafiefia ko 'eni.

Nāe fakaha mai kia kimautolu koe ta fakakalasi koia 'ae EIU, koha polokalama ia kihe kakai 'ihe vahenga 'Esia – Pasifiki pea toe laka atu 'aia 'oku nau mahu'inga'ia ke ako fekau'aki moe faita.

Koe kalasi ako hono hongfulu koia 'ae EIU na'e fai koia 'I Tongani 'oku mau hakailangata ai ke mau 'ilo ko kimautolu koe kau fuofua ako Tonga ke kau kihe polokalama ko'eni.

Na'a moe toe 'ilo foki kihe faita 'oku 'ikai faingofua 'o hange ko 'emau vakai kiai. 'Oku fiema'u kiai 'ae fakakaukau kimu'a pea lomi'i 'ae ma'e lomi. Na'e ako'i kiate kimautolu 'e ngaahi 'elemeniti tefito 'aia 'oku 'aonga kihe faita, 'o hange koe ngaahi 'engikale, koe maama, mo hono fakatonutonu ke tonu 'ae 'ataa. Na'a mau toe ako foki kihe mahu'inga 'oe sio kihe ngaahi me'a 'oku mau faita'i mei ha ngaahi tu'unga kehekehe pea liliu ai 'emau ngaahi ta kiha fo'i talanoa ke talanoa'i.

Nāe 'aho ua 'emau fononga takai 'i Tongani 'o 'ahi'ahi'i 'emau malava ke faita 'o faita'i ai 'ae ngaahi la'ita 'o natula, kakai moe 'ulungaanga fakafonua. Na'e iku heni 'o mau fakamoleki ha 'aho 'e taha 'i hono filifili e ngaahi la'ita lelei taha mei he fanau ako moe kau faiako ke fai 'aki ha faka'ali'ali.

'Oku fakae'a mai 'ae mo'oni'i me'a 'oku fakaha 'ehe la'ita 'e tolu 'oku fakamulituku 'aki heni koe “To'o mai 'oe ngaahi koloa fakanatula ke ma'u ai ha mo'ui'anga koe matapa ia kihe ako.” Koe me'a 'eni 'oku foaki mai 'e natula. 'Oku ne tokoni'I kitautolu ketau hao mei he ngaahi faainga ke ma'u 'ae mo'ui pea toe foaki kia kitautolu 'ae faingamalie ke ako'i.

Koe ako koha fokotu'utu'u matu'aki mahu'inga ia. 'Oku ne tatakai koe ke hao mei he ngaahi faka faingata'a'ia'anga pea foaki atu ha ngaue tu'uma'u. Koe ako koe kaha'u ia koe'uhi 'e hokohoko atu e fanau ke fakatolonga e 'ilo 'oku tukuhifo mei he tangata kihe to'utangata. Ko 'eku fakamatata'i eni 'ae tu'unga lea 'oe kalasi faita hono hongofulu 'ae EIU, “KOE MO'UI FETAIAKI MO NATULA.”

Koe kalasi na'e 'ikai ngata pe 'ene mahu'inga kihe fakalalalaka fakaeako; ka na'e fonu 'ihe ngaahi momeniti fakafiefia mo fakakolola mo'oni. Koe tokotaha Tonga mo kolea kotoa pe na'e kau, na'e nau fevahevahe'aki 'enau ngaahi me'akai tukufonua, ngaahi va'inga, pehe kihe hiva moe tau'olunga.

'Oku ou fie fakamalo kihe APCEIU 'i hono fakahoko mai ha polokalama peheni. Koe ngaahi polokalama peheni 'oku 'ikai ke fa'a ta hono uho kihe ngaahi me'a fakaako pe tupu fakaeconomika pe. 'Oku ou fie 'oatu ha talamonu kiate kimoutolu hono kotoa 'i hono fakalele e ngaahi polokalama 'oku taki atu kihe femahino'aki fakavaha'apule'anga, anga fakakaume'a moe fengau'e'aki fakataha 'ihe ngaahi fonua – Koe ngaahi 'ulungaanga taau ia 'oku taki atu ke fakatolonga 'ae fakalalalaka kihe tokotaha kotoa pe.

Tu'a 'Ofa Atu,

How Golf Speaks about Peace

By Inbee Park
(Professional Golfer, Republic of Korea)
destiny88712@hotmail.com

The Ladies Professional Golf Association (LPGA) is a symbol of cultural diversity as female golf players representing more than 25 countries come together to compete in tournaments located in 13 different countries.

From the regular interaction with LPGA golfers, I have witnessed the importance of mutual understanding among culturally diverse people. Here, I would like to share how I encountered cultural diversity through golf and my other personal experiences, and how I have learnt to cultivate an inner peace within my given surroundings.

Different but the Same

In a culturally diverse environment, we tend to see one another as someone that is “different from me” based on one’s cultural identity rather than as an individual.

In the LPGA, where culturally different players constantly interact in a competitive surrounding, it is a challenge to sustain inner peace unless we find and focus on the similarities that we share as competitors and people.

The challenge came when I was competing in a tournament in a foreign country. In this tournament, the majority of the audience members were from the host country. Furthermore, I was competing against a player from the host country as well.

When it was my turn to play, some of the audience members hissed while I was preparing to hit the ball.

The reason, I believe, was that I was a player from a different country and therefore, they did not place much respect or care about me as a player.

Such occasions, of competing on foreign ground, sometimes make me feel isolated from other people and golfers.

Regardless of the different cultural identities, competing in tournaments generally makes it difficult to foster true inner peace among players and ourselves since these tournament generate high competitive emotions.

◁ Playing practice round at Ricoh Women's British Open Championship



◁ The moment of putting at Ricoh Women's British Open Championship



△ With family

In the Locker Room

In spite of this surrounding, I have learned to observe and focus on what we have in common rather than on how we are different.

Each of us is a true athlete that lives and breathes our sport; we travel all over the world to compete in golf tournaments, earn a living playing golf and face the same challenges that result from being a part of this high-pressure competitive lifestyle.

Because of this, we have learnt to treat one another with respect and understanding, and more than anything, we learnt to foster peace in the LPGA from such thinking and attitude.

As mentioned, it is undeniable and unavoidable for professional golfers to have their minds settle in a competitive zone in order to win championships, especially since golf is an individual sport.

To break out of this individual playing mode, there was a tournament in Singapore where Asian LPGA golfers teamed up under the banner of “Team Asia” to compete against the rest of the players grouped as the “International Team.”

Although there was again a split into two teams, I was still able to become familiar and comfortable with the Asian players and their cultures as we spent the days playing with the same goal in mind.

From this, I learnt that in spite of our cultural and other

personal differences, we could cultivate a true sense of peace amongst ourselves as we collaborated in the pursuit of the same goal.

I also would like to discuss another aspect of peace learnt through playing golf.

Putting for Peace

If I were to describe “peace” in the context of golf, I would say “putting.”

The main reason is that the audience and I become “one” at the immediate moment when I am putting.

There could always be an exception, but I believe that at the moment of putting, everyone keeps the same hope that my ball would reach the hole on that particular shot. Therefore, the audience members and fans are willing to watch and wait in silence as my ball rolls down the green and falls into the hole. When the magic happens, everyone, in unison, cheers and expresses a jubilant feeling of relief and joy.

From this, I once again learnt that it is essential to keep the same mindset and goal in order to sustain peace amongst ourselves. I always give thanks to the audience for watching over me in this peaceful manner.

Hole-in-One Outside the Circuit

Besides the experiences I have witnessed and enjoyed while playing golf, I also learnt about “peace” through my philanthropic activities. There is a peaceful resonance in my mind when I give what I have received, and as I receive again, what I have given out in return.

I have started giving my love to the children I met through one of the non-profit organizations and to the Cambodian children suffering from heart disease. Through this act of sharing, I have felt a strong sense of love, and I have seen love returned from these children.

The key message and important factor in gaining peace of mind is to give and share what we receive, not keeping it for our own benefit.

I equally wish the same to the children I have helped—to share what they have received with other people in the near future.

My experiences from playing golf as well as from my interactions with the children I helped have taught me that by overcoming our differences, we can build and sustain a peaceful state of mind.

Growing

I believe it is imperative that we begin with our common factors rather than differentiating ourselves based on our cultural or other differences and remember the significance of having the same goal and mindset.

To further foster intercultural interaction and mutual understanding while sharing the awareness of our cultural diversity in the LPGA, it would also be great to participate in a language class currently being provided by the LPGA. This will help us try out new cultural activities and opportunities during the LPGA season.

In order to grow our cultural understanding, I will need to take some time to learn about the different cultures of the countries that I have visited during my golf career instead of consuming all of my energy and time only on those tournaments.

In my life right now, the LPGA is the ideal place for me to interact with other cultures and people. Through this opportunity, I wish to become one of the contributors to peace building not only within the LPGA but also in this globalized world.

(Interviewed and translated by Damsil Yoo)

Inbee Park started playing golf at the age of 10 and turned professional in 2006. She began her LPGA Tour in 2007, and is now ranked the number one golf player in the world. In 2008, she became an ambassador for the Make-A-Wish Foundation in Korea.

Holding a trophy ▶



▽ Gilt bronze dragonhead-shaped lock (Korea / Goryeo period)



© Lock Museum

Discovering Locks beyond the Function of Opening and Closing

By Hongkyu Choi
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Locks are fascinating subjects for metal designers, not only because they allow us to understand the properties of the materials but also because they are small and functional with an element of design.

Locks have evolved with the needs of mankind as an essential tool of daily life, and to facilitate the safe-keeping of precious things since the prehistoric age, have developed in various shapes and

materials in both the East and West.

Beyond the simple function of security, the aesthetic and symbolic meaning in the shape and decor of locks give these pieces of metal a significant cultural value that cannot be overlooked.

Here we introduce the locks of Korea and China, and discuss the differences in the concept and culture of locks between the East and the West.



△ Bride's dowry key charm (Korea / Late Joseon period)



△ Traditional locksmith's tools

Korean Locks, Simple and Ornate

Locks in Korea were almost solely used in the royal courts, temples or upper class households before 1392. Later on, locks were used more widely among the general population as a daily tool and as a result, gained greater variety in shape and decor.

The most basic structure of the lock in Korea is the “ㄷ”-shaped lock, which can be further categorized into cylindrical, pentagonal, half-moon types and so on, depending on the overall shape of the lock. Other types include the wooden-bowl type lock, the bellybutton type, the watermelon type and the archery-bow type that opens and closes in a way that resonates the shooting of a bow.

Although the functional structure is the same as any other usual lock, some locks have distinctive shapes, and these often mimicked those of animals. The most common shape found is the fish shape with its multi-layered meaning: protection, as fish do not close their eyes when sleeping; fecundity, because of their many eggs; prevention of fire, for fish live underwater; wealth, because of their small mouth which prevent wealth from seeping out; and success or rise in the world, from the colloquial expression, “Fish becomes a dragon.”

Locks shaped like turtles were used most often in rooms for performing ancestral rites or on furniture in the inner room. The turtle symbolizes longevity; protection because of the turtle's hard shell; perseverance, as turtles do not let go once they bite; and also the universe as the turtle's shell embodies the sky and its stomach, earth.

To their daughters, Koreans traditionally gave what they call “key charms” as part of the dowry. This was given as a blessing for prosperity and good life, and the way it is decorated showed the level of wealth and power of the household.

Locks were given for good luck and safety to family members during times of epidemics and when a child celebrates its first birthday.

Chinese Locks' Secret Beauty

Locks of Korea have been influenced by those of China, and thus, the types of locks in the two countries are very similar. Chinese locks can be differentiated into two types depending on how the lock is opened—the “basic lock” which uses keys, and the “character-combination lock” which does not use keys.

The basic lock can further be categorized into “ㄷ”-shaped locks and others that come in distinctive shapes. The latter types are called “flower-shaped lock,” a term not to be taken literally but as referring to locks that take on a specific shape. A greater variety can be found in China such as the plant-shaped locks.

Earlier versions commonly mimicked the shape of fish and then developed to incorporate many other different shapes, as was the case in Korea. These shapes range from the human figure to animals, musical instruments and Chinese characters.

The shapes used in China also had diverse meanings.

The fish shape represented the guarding of the household and the turtle shape, longevity, for the same reasons as in Korea. Giraffe-shaped locks were also made, as giraffes are one of the four mythical creatures (along with the phoenix, turtle and dragon) and represent benevolence and loyalty.

As the first flower to bloom with the change from winter to spring, Japanese apricot blossoms were symbols of spring, news of good luck to the world, embodying the meanings of longevity, peace, wealth, virtue and peaceful death.

Chinese characters with auspicious meanings such as good fortune (福), happiness (祿), life (壽), joy (喜) were used on locks as well.

The “character-combination lock” is unique because it usually has three to nine wheels. It applies the ancient Chinese pastime of number play and riddles. The characters to open the lock usually form a phrase from a poem, but for some locks, even if the phrase is completed, there is another hidden combination which must be matched in order to open the lock.



△ Fish-shaped lock (Korea / Late Joseon period)



△ Various keys from around the world (Exhibition at the Lock Museum)

The Eastern Culture of “Locks” and Western Culture of “Keys”

The East, with its unique civilizations in China, India and the Middle East as well as other regions, saw vast development in metal-forging techniques that gave birth to many different types of locks.

In contrast to the West where keys symbolized power and were given more significance than the lock itself, in the East, a culture formed around the body of the lock with a focus on the meaning of protection. In particular, the locks of the East show stronger focus on decoration and symbolic meaning than functionality.

On the lock, phrases and symbols that were considered holy or auspicious in folk religion were added for good luck as well as the teachings of Confucius for educational purposes.

In regions influenced by Chinese civilization, locks were not very different in terms of structure but had a stronger element of shamanism compared to the other two civilizations, as can be seen from the Chinese locks casted with the ten traditional symbols of longevity and the Chinese zodiac.

As a good-luck charm, locks in China can also be found in the custom called “One Hundred Locks,” where a family with a newborn baby would visit many houses (or 100 people) to receive one coin each, which are then melted and made into a lock to be hung up during the celebration given on the last day of the first month since the child's birth.

This lock made of a hundred coins symbolized the will and wish to raise and protect the child with the spirit of happiness and longevity.

In the Middle East and India, many of the locks were made in the casts of interesting shapes such as scorpions, horses and lions.

In India and Bangladesh, there is a custom of locking lunch boxes and oil jars so that hungry people do not succumb to the temptation of stealing. Hence, locks are believed not only to be beneficial to those who seek their own safety but also for others as well.

Although locks have the common function of security and storage, the East and West have different perspectives about locks. In the West, keys were given more attention than to the body of the lock symbolizing the power to open and close, gather and release.

Keys were thought to mean freedom, knowledge, secret rituals, membership and luck, as used in the term, “key of fortune.” This phrase originates from the custom of handing over the keys to the conqueror when a city loses the battle and surrenders.

The people of Etruria used keys as a good-luck charm and the Greek tied keys around their farm to prevent hail.

Keys were believed to have the power to keep away evils such as diseases; therefore, in many European countries such as Italy and France, there were beliefs that keys were therapeutic for bleeding, convulsions and rabies. Keys were also used in rituals for putting out fires. As such, if the East had a culture of locks, the West had a culture of keys.

(Translated by Shinai Kwon)

Technical Consultation on Global Citizenship Education held at APCEIU



The Technical Consultation on Global Citizen Education (GCE) was held from 9 to 10 September at APCEIU, Seoul. Under the joint organization by UNESCO with the Ministry of Foreign Affairs and in partnership with the Ministry of Education and APCEIU, the meeting was a gathering for educational experts from all regions across the world. Throughout the conference, participants examined major issues regarding GCE according to each region and discussed requirements for its effective delivery. More importantly, they developed an operational framework expected to serve as guidance of GCE in the future.

By Sunmi Ji (sunmiji@unescoapceiu.org)

13th Asia-Pacific Training Workshop on EIU



The 13th Asia-Pacific Training Workshop on EIU was held on 8 to 17 July at APCEIU, Seoul Women's Plaza and the DMZ Peace-Life Valley in Gangwon Province. The ten-day-long workshop brought 30 teacher trainers,

educators, ministry officials and school principals from 25 countries together. They had lectures, group activities to explore on the issues of global citizenship education and developed a teaching methodology to nurture a Culture of Peace. The group also had a field visit to DMZ and conducted EIU classes at a Korean local middle school.

By Seng Mai Aung (seng@unescoapceiu.org)

APCEIU-BIE Teacher Training Workshop in Shenzhen, China



The APCEIU-BIE Teacher Training Workshop was held from 17 to 19 June in Shenzhen, China, under the organization of APCEIU, Beijing Institute of Education (BIE)

and sponsor from Futian District Education and Research Center. The workshop was composed of lectures and workshops to enhance teachers'

capacities in Shenzhen in utilizing EIU concepts into the classroom. APCEIU held a lecture and workshop on EIU philosophy, history, diversity and intercultural understanding, while BIE led sessions on lesson planning and teaching strategies with their newly developed EIU textbooks.

By Jihong Lee (jihonglee@unescoapceiu.org)

Meeting on Promoting Intercultural Dialogue and a Culture of Peace in Southeast Asia through Shared Histories



The expert meeting on 'Promoting Intercultural Dialogue and a Culture of Peace in Southeast Asia through Shared Histories' was held at UNESCO Bangkok, Thailand during 16 to 17 September 2013. The meeting was co-organized by UNESCO Bangkok and APCEIU with generous support of the National Research Foundation of Korea. Inviting 30 experts on EIU, culture and history from Korea and 9 Southeast Asian countries, this meeting sought to provide a forum for developing a common intellectual ground on shared histories for Southeast Asia. The recommendations resulting from the meeting are expected to guide the development of a long-term project aimed at producing history teaching and learning materials for secondary schools in Southeast Asia that will promote a better mutual understanding.

By Hyun Kim (hkim@unescoapceiu.org)

SEAMEO SPAFA-APCEIU Regional Forum on Cultural Understanding Held in Thailand



SAMEO and APCEIU jointly organized the 'SEAMEO SPAFA-APCEIU Regional Forum on Cultural Understanding through Paintings of Southeast Asia and Korea' in Bangkok on 12 to 13 September. Bringing together

painting experts across Southeast Asia and Korea, the forum provided a venue for sharing some of the well-known genre paintings collected from each participating country. Those selected will be added up to a book that sheds light on local festivities, traditional arts and practices which will promote intercultural dialogue and conversation. In addition to developing artistic literacy and cultural appreciation, this education resource is expected to amuse secondary school students in Southeast Asia and Korea and teach them how to look at and discuss works of art, all while learning about the traditional customs and norms of other cultures.

By Hyo-Jeong Kim (hyojeong@unescoapceiu.org)

2013 China-Japan-Korea Children's Story Exchange Programme



The 2013 China-Japan-Korea Storybook Exchange Programme was held from 17 to 23 August in Tokyo and Aichi, Japan. It was hosted by the Executive Committee for Japan-China-Korea Children's Story Exchange Programme of Japan and co-organized by APCEIU, Seoul Metropolitan Office of Education and the Child Development Center of China National Committee on Care for Children (CDC-CNCCC). A hundred children from the three countries gathered to make collaborative storybooks based on various interactions and activities under the theme of "dreams." Throughout the programme, the children had chances to learn about the dreams of several Japanese figures and explore historical sites and the natural environment of the Aichi Prefecture. During the latter half, they managed everything from structuring of stories, illustrating and even bookbinding and presented their books on the last night of the programme. This year's programme was also attended by 31 past participants, who participated in various activities about the future of the Korea-Japan-China relations.

By Yeonwoo Lee (ywolee@unescoapceiu.org)

2013 Teacher Exchange Programmes for Mongolia and ROK-UK/US Concluded



25 teachers selected by the Mongolian Ministry of Education and Science (MEDS) were invited to Korea in May for a three-month long interaction with 13 participating schools.

By Mokeun Yi (mokeun@unescoapceiu.org) & Seongeun Hong (hseongeun@unescoapceiu.org)

The 10th EIU Photo Class Held in Tonga

The 10th EIU Photo Class was held from 27 May to 1 June in Nuku'alofa, Tonga. It was attended by 20 Tongan and 3 Korean high school students,



2 Korean professional photographers and 1 Tonga-based photographer. Under the theme of "Living in harmony with nature," the

students learned basic photography techniques and took field trips to historical and scenic sites on the island of Tongatapu to capture a variety of images of the Tongan culture and Mother Nature. The photos taken by the participants were exhibited on the last day and received high appraisal from the audiences for their capturing of unique images.

By Yeonwoo Lee (ywolee@unescoapceiu.org)

13th Training Workshop for Korean Educators on EIU



The 13th Training Workshop for Korean Educators on EIU was held on 13 to 21 August in Korea and the Philippines, marking its first time to be held in two countries.

The workshop aimed to facilitate Korean educators better internalize EIU values and develop necessary intercultural competencies. During the first two days in Seoul, participants held lectures on the concept of EIU. During the six-day long workshop with Filipino teachers in Manila, participants shared creative pedagogies in EIU instruction, had homestays, cultural immersion programmes and on-site visits, thereby gained deeper insights on intercultural understanding.

By Gerard Bambilla (gerard@unescoapceiu.org)

APCEIU's 13th Anniversary Celebrated



A ceremony of the 13th anniversary of APCEIU took place on 26 August. Former directors, Governing Board members and all the staff gathered at APCEIU

Conference Hall to celebrate APCEIU's 13th year of establishment. During the ceremony, Dr. Samuel Lee, the first director of APCEIU (now serving as the director of UNESCO ICHCAP) delivered a congratulatory remark, and the current APCEIU Director CHUNG Utak bestowed Long Service Awards to 4 staff members in gratitude for their continued dedication to APCEIU for more than 10 years.

By Wonjin Lim (wjlim@unescoapceiu.org)



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www.unescoapceiu.org/sangsaeng

Global solidarity for global citizenship
(photo taken in Republic of Palau) © Lee Sung Man / APCEIU

For our hearts, we are
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