

Sangsaeng

Living Together Helping Each Other

How Can GCED Promote Gender Equality?



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DIRECTOR'S MESSAGE



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Gender equality is a global priority and inextricably linked to the achievement of the Sustainable Development Goals (SDGs). SDG 5 aims to "Achieve gender equality and empower all women and girls." Yet, gender equality is not confined to SDG 5, as it is a fundamental precondition to ensure the achievement of every other goal and build peace and prosperity for all people.

With its vision to transform society through education, Global Citizenship Education (GCED) can play a crucial role in contributing to gender equality. Considering that gendered attitudes, roles, expectations and behaviours tend to be reinforced and reproduced through education, GCED can support gender equality by inculcating learners with knowledge, skills, values and attitudes that critically question gendered roles, expectations and stereotypes. GCED also reaffirms that gender equality is a basic human right, promoting respect for the equal value of women and men.

We are honoured to have a special column contributed by Mme Audrey Azoulay, Director-General of UNESCO, to the 51st issue of *SangSaeng* under the theme of "How Can GCED Promote Gender Equality?" In her comprehensive column, she encourages us to open the "GCED Toolbox" to tackle gender-based discrimination, promote critical understanding of gender discrimination and power inequalities, challenge stereotypes and bring about behavioural changes in order to live together. She also reminds us that GCED is not an abstract idea—rather, it is connected to real-life issues and can be a vital accelerator in building a more equitable, prosperous and sustainable world.

This issue further delves into the relationship between

the role of education and gender equality. Elizabeth Pollitzer highlights the importance of the inclusion of more women and gender dimensions into the science, technology, engineering and mathematics (STEM) fields around the world. Despite decades of efforts to mainstream the concept of gender equality, gender equality as a learning topic is scarcely included in the curricula of many countries. M.V.S.V. Prasad emphasizes the need to implement gender equality education and train teachers to be gender-responsive in India. It should be also remembered that girls in many corners of the globe are still disproportionately not attending schools. Dosseh Akassi introduces efforts to promote girls' education in the village of Tado, Togo. As gender stereotyping also affects boys, Jack Urwin introduces efforts to promote healthy masculinity in Canada.

Although countries are seemingly facing heterogeneous issues, gendered norms and practices continue to limit and threaten the lives of women and men in the global North and global South alike. This fact implies that a more gender inclusive and equitable society is not a natural product of economic prosperity. Taking cultural and structural aspects of countries into consideration, there is still a lot work to be done, and it is crucial that we continue to include gender dimensions in every aspect of our society. With a conviction that GCED can be a catalyst for transformation, APCEIU will continue to spread this message around the world.

Utak Chung
Director



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Cover Image: A girl reaching for the moon, setting her goals high and achieving her dreams. © APCEIU

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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Article by Audrey Azoulay, Director-General of UNESCO

TOOLS THAT PROMOTE GENDER EQUALITY

By Audrey Azoulay (Director-General of UNESCO)



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A more gender equal world would be one in which women represented half of the world's leaders in political and economic life. It would be a world in which lesbian, gay, bisexual, transgender, and intersex people enjoyed equal rights and fair representation in society. It would be a world in which all people could make informed choices about their bodies and not be subject to sexual violence.

Yet many barriers still exist to help millions of people fulfil their potential and, as a consequence, contribute to making the world a better place. These barriers are often inscribed in law, but the foundations propping them up are unfair social norms and attitudes.

Global Citizenship Education can challenge these foundations and guide societies to be more equitable, prosperous and sustainable. At its heart, Global Citizenship Education is about a shared sense of belonging to the global community and a common sense of humanity. This means experiencing solidarity with and respect for the great diversity of the 7 billion individuals with whom we share the Earth. This includes respect for gender equality.

As our societies become more interconnected through transportation and information and communication technologies, this unity in diversity is increasingly important in order to avoid tensions within and between societies and populations.

Fundamentally, gender equality is a human right enshrined in the 1948 Universal Declaration of Human Rights,

which celebrates its 70th anniversary this year, as well as being enshrined in other legal instruments. Yet the reality on the ground has a long way to go to catch up.

Global Citizenship Education can be a vital accelerator, and this is why it is recognised in target 4.7 of the United Nations Sustainable Development Agenda, as part of Sustainable Development Goal 4 on Education. It is a set of universal values, which can be embodied in education policies, curricula, teacher training and pedagogies, applying to all people whether they are children in the classroom or decision-makers in the highest office, and people in all other walks of life. To be most effective, it must be integrated into all aspects and at every level of lifelong learning.

But it is not just an abstract notion: it must be about changing attitudes, behaviours and policies concerning real life issues. The worldwide #MeToo movement is an example of active global citizenry, which exposes sexual violence, triggering a global debate and ensuring perpetrators are held accountable for their actions.

According to recent United Nations reports, overall, some forms of discrimination against women and girls are declining worldwide, even if structural issues continue to deprive them of basic rights and opportunities.

Yet, in some recent extreme cases, gender equality is being rolled back. The advance of violent extremist groups in Nigeria, Iraq, Syria, Somalia, Myanmar and Pakistan, has been coupled with

vicious attacks on the rights of girls and women, limiting their access to education and health services, as well as participation in economic and political life.

Simultaneously, ideological masculinity is also emerging as a form of violent extremism that posits that women's empowerment has left them victimised and calls for violence against women, particularly via online chatrooms. This ideology is said to have inspired Alek Minassian to kill ten people—predominantly women—on the streets of Toronto, Canada, earlier this year.

In both examples—whether in conflict zones or on city streets—misogyny is often also accompanied by other intolerant views such as homophobia and racism.

Opening GCED Toolbox

There are many tools in our Global Citizenship Education toolbox to tackle gender-based discrimination. One of the most fundamental is cognitive: the acquisition of knowledge on human rights and universal values, as well as on global issues and challenges. Understanding gender discrimination and power inequalities in society from a critical and reflective point of view is key to changing harmful practices and norms, such as female genital mutilation, early and forced marriages and gender-based violence.

Another tool is socio-emotional, starting with challenging stereotypes. Our societies have evolved rapidly and outdated forms of gender identity and roles are holding back progress.



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Currently, gender stereotyping is actually reinforced in the classroom. Research by the Global Education Monitoring report in 2016 showed that girls and women are underrepresented in textbooks and curricula. A further report, UNESCO's ground-breaking "Cracking the Code" report of 2017, investigated why fewer girls pursued science,

technology, engineering and mathematics. Quite simply, girls do not see themselves as future scientists, engineers and inventors because the achievements of the likes of Marie Curie and Rosalind Franklin are not sufficiently represented neither in textbooks nor more broadly in society.

Stereotypes also affect boys. Changes

in family structures and society—including fewer male teachers—have left a vacuum of role models to shape perceptions of how they behave and who should dominate. Hyper-masculine images in films and advertising sometimes can fill that void, as evidence points to society and the media having a huge impact on forming gender stereotypes.

Many of UNESCO's programmes tackle stereotypes. Media and information literacy can help all young people navigate the complex representations of gender which bombard them daily, as well as reduce online abuse that overly affects female journalists and bloggers. Our Gender-Sensitive Indicators for Media can help media workers ensure that their



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content fairly reflect all genders.

At a more personal level, Comprehensive Sexuality Education encourages equitable relationships based on empathy, non-discrimination and mutual respect. An understanding of the diverse biological, social and cultural norms around gender—including issues surrounding the lives of lesbian, gay, bisexual, transgender and intersex people—leads to greater self-esteem and gender equitable attitudes.

Another important tool is encouraging behavioural change in order to learn to live together, for learners to act effectively and responsibly at every level for a more peaceful and sustainable world. The prevention of violent extremism through education is a very specific form of Global Citizenship Education, an issue that is highly gendered: UN Resolution 1325 acknowledges that women are disproportionately affected by conflict and extremism, yet are often excluded from peacebuilding.

Specific UNESCO programmes work to empower young men and women to engage as citizens, as a way of preventing violent extremism. NetMed Youth, for example, harnesses the collective potential of youth in ten Mediterranean basin countries to support their active citizenship, political participation, economic contribution and social inclusion.

More broadly than the specific interventions in classrooms and youth organizations, expanding access to basic education and ensuring the safety of all students is the most well-documented form of promoting gender equality, putting individuals in control of their own futures.

Unfortunately, according to the UNESCO Institute of Statistics, the majority of out-of-school children are girls and two thirds of the world's illiterate adults are women. Lesbian, gay, bisexual, transgender and intersex young people are disproportionately likely to drop out of school due to harassment and violence, according UNESCO's 2015 report "Out in the Open"—the first global report to document this problem.

UNESCO's research and activities have shown tangible results by showcasing that the broad range of tools in Global Citizenship Education, integrated into educational systems, can work towards gender equality, by changing attitudes, tackling prejudices and empowering women, girls, men and boys, of all sexual orientations and gender identities, and helps them to realise their true potential.

In turn, these empowered individuals are able to contribute in their daily lives to building a more prosperous and sustainable world. [UNESCO](#)

BRINGING GENDER EQUALITY TO SCIENCE WORLD

Transforming 4IR into a Force for Good by Including More Women into ICTs

By Elizabeth Pollitzer (Director of Portia)



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It is assumed that the world is ready for the 4th Industrial Revolution (4IR) and that this revolution is inevitable and a force for good. The strongest advocates of 4IR are technologically advanced countries located primarily in the global North and by the leaders of the very industries that will develop, command, regulate, and ultimately benefit most from the new applications of digital technologies, such as AI, machine learning, robotics, big data applications, 3D printing, and Internet of Things. These leaders are predominantly male.

When asked by the World Economic Forum what 4IR products will be ready by 2025, between 70-91 per cent of the 800 industry executives surveyed said that we can expect: 10 per cent of people wearing clothes connected to the internet; the first robotic pharmacist in the United States; the first 3D-printed car in production; 5 per cent of consumer products printed in 3D; 90 per cent of the population with

regular access to the Internet; driverless cars equalling 10 per cent of all cars on U.S. roads; the first transplant of a 3D printed liver, and over 50 per cent of Internet traffic to homes for appliances and devices.

Each of these examples concerns markets for consumer products rather than promoting societal wellbeing and more importantly, each carries the potential for gender bias that would make the products less useful, effective or safe for women compared to men, unless the needs and interests of women are valued on equal terms to those of men, which historically has not been the case, neither in research nor in innovation. We see already that AI applications are often not a force for good. In many situations, predictive machine learning algorithms have been shown to discriminate in the same way as to how situations happen in society at large, but more consistently and systematically. Therefore, it is imperative

that more women study computing and ICTs so that they become part of the process of shaping the 4IR vision and making sure that it does become a force for good.

4th Industrial Revolution and the SDGs

The United Nations Sustainable Development Goals (SDG) Agenda stands in sharp contrast to the 4IR vision. It is about sustainable development that can benefit all, and especially the poor. Women are the biggest group among the world's poor so in theory, achieving SDG targets should benefit them the most. However, allocating SDG5 as the focus for improving the socioeconomic situation of women and girls diverts attention from the fact that gender equality is an issue for every SDG. What are needed most now are methods of gender analysis that can be used when planning interventions for



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each target. The empowerment of women is important but not enough. For instance, climate change will affect women and men differently at the basic biological level as in health; and the socioeconomic level, through impact on agriculture or migration. There are many good guidelines available for and including women in project-related decision making but to achieve the SDG targets we also need new and be relevant to each goal gender sensitive scientific knowledge, and therefore much stronger connections are needed between scientific and development communities in producing gender knowledge and enlarging available gender expertise.

Portia and Gender Summit

With a mission to advance the understanding of gender issues in science, participation, organisational practices, and science knowledge, Portia was created

in 1997 by a group of women scientists and engineers working at Imperial College London, first as a voluntary group but then incorporated in 2001 as a not-for-profit company. Imperial College is a leading science and engineering university with very limited interest in social sciences or humanities, and this has influenced how the concept of gender equality was approached in Portia, namely we saw the need to persuade scientists and engineers that gender issues are their responsibility and should not be left to Human Resources departments to solve. Since scientists can be persuaded through evidence, our goal was to focus on quality of science knowledge making, and the excellence of science institutions.

The name Portia was chosen for two reasons. Firstly, because Portia, as the female character in Shakespeare's plays "The Merchant of Venice" and "Julius Caesar," is a woman of great sense of self-worth, who feels intellectually equal to the

men around her. The second reason is that there is a spider called Portia Labiata that is considered to be the cleverest spider in the world and is used by artificial intelligence researchers to model intelligent behaviour. Portia Labiata spins a web like all spiders but also actively hunts for prey using a variety of adaptable strategies. We thought this was a good metaphor for us: we will stay small, agile, work through networks, seek out and be responsive to new opportunities for change.

One of Portia's activities is the Gender Summit, a platform for dialogue where scientists, policymakers, gender scholars and stakeholders in the area of science systems examine new research evidence showing when, why, and how biological differences (sex) and socio-cultural differences (gender) between females and males impact outcomes. The aim is to reach a consensus where improvements to science knowledge and science practice are needed and who should take action.

“

Gender issues are also closely related to the quality of science knowledge, science practice and science institutions.

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As of 2018, we had 15 Gender Summit events since the first one in 2011. This in itself shows that the scientific community likes the principles behind the Summit platform in order to talk about gender equality issues by: starting with scientific evidence; involving scientists, gender scholars and policy makers in the analysis; creating consensus as to if and what kind of improvements are needed; and taking action to promote change. This scientific approval of the evidence helps persuade stakeholders in science endeavours, such as education institutions, industry, policy makers, civil society organisations, and the media by providing solid arguments to promote gender equality in their own spheres of work and influence.

Gender Inclusiveness Promotes Quality

Science is expected to contribute new research for the SDG Agenda and provide the knowledge needed to make 4IR safe, smart, and secure. In both cases, gender issues are important. There has been also much discussion about scientific reliability and societal relevance of science knowledge, and here too gender issues crop up. Gender issues are also closely related to the quality of science knowledge, science practice and science institutions. In principle, since scientists are expected to be objective and rational in their reasoning, and research is expected to be substantiated by data and theories, science should be gender neutral, namely it should not matter if the researcher is male or female. Also, all the evidence that is available about brain structure shows that if there are any sex-related differences, they are so tiny as to be inconsequential to explaining the observed differences in higher cognitive thinking such as is expected of scientists. However, there is empirical evidence to show that women and men researchers differ in how they approach and solve difficult or unexpected problems, for instance when an experiment fails. There is also evidence that women and men differ in their attitudes to risk, especially intellectual risk. Women are also more sensitive to context than men are, and when working in teams women are more sensitive to the communication cues

of team members. All these are learned behaviours; they have nothing to do with the structure of the brain itself but much to do with the developmental processes and environment.

As scientists, women and men learn during their PhD and postdoc periods what it means to do good research and how to use the methods, techniques, and equipment—but nobody trains them for the unexpected, what are the risks that the experiment will fail, and what to do when the results are not what was anticipated. Therefore, inclusiveness, that is having both women and men in the lab or in the team, promotes quality because it enlarges the capacity and diversity of problem solving styles; it balances attitudes to risk; it helps to place the problem in a wider context, which informs usefulness and impact of research and helps communicate the results to the public.

How do we improve gender equality in the science, technology, engineering and mathematics (STEM) fields and promote the inclusion of gender dimension in STEM then? The levels of participation and educational achievement in STEM fields between girls and boys differs between countries, which means that the reasons for the underrepresentation are cultural (e.g. girls are told math is too hard) and structural (e.g. not enough female physicists or math teachers), and not biological. Girls need to know this. Teachers need to know this. Parents need to know this. Also very young children, boys and girls show equal interest in STEM topics, therefore we should find a way of nurturing this interest by using better teaching methods, which recognize gender differences in preferences for problem solving styles, girls interest in the context of a problem, parental and peer-group influence on educational choices, and opportunities of using different communication styles and more gender aware messages. [\[10\]](#)

WOMEN FOR BETTER WORLD

Marching Towards Gender Equality Through Global Citizenship Education

By M.V.S.V. Prasad
(Department of Curriculum Studies, National Council of Educational Research and Training, India)

'MY MOTHER DOES NOT WORK'



At the Singh's house



In 1730, Amrita Devi Bishnoi along with her daughters and hundreds of others gave up their lives to save Khejri (Prosopis Cineraria) trees in their village in Rajasthan, India. Their ultimate sacrifice reflects a deep concern for environmental protection in a bygone era.

Currently, the Ministry of Environment, Forests and Climate Change instituted an award in her memory. "The Story of Amrita" is introduced to schoolchildren in India in the Class IV Environmental Studies Textbook, "Looking Around." This story demonstrates the role of women as change agents within society. It also resonates with some topics of Global Citizenship Education (GCED).

The Sustainable Development Goal (SDG) Target 4.7 indicates that "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development." The SDG 4 on quality education and SDG 5 on gender equality are closely intertwined. In this regard, various elements of GCED help in critically understanding gender equality, which is "not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world."

Gender Sensitization Across the Curriculum

India's National Council of Educational Research and Training (NCERT) values the critical role of promoting gender sensitization through curriculum. Gender perspectives have substantially permeated school curriculum in the light of the National Curriculum Framework (NCF), 2005. Gender issues such as women's rights, girls' education, gender discrimination and gender equality have been integrated in subjects across the curriculum.

Most of the principles of SDG 4.7 are present in the Constitution of India and the national education policy documents. The three core notions of GCED, namely, respect for diversity, solidarity and a



shared sense of humanity have been mainstreamed in the NCF-2005, the National Curriculum Framework for Teacher Education-2009, textbooks and other teaching-learning materials to varying degrees. However, the eternal challenge is how to put these principles into practice in educational institutions across a vast and diverse nation.

The content in the NCERT textbooks and other teaching-learning materials is in consonance with knowledge, skills, attitudes and values being advocated through GCED. These consciousness-raising textbooks explain how gender issues are connected to everyday experiences of schoolchildren. The coverage of gender issues in the textbooks, using real case studies, storyboards, images, activities, in-text questions and end-text exercises is extensive. Neither text nor images in the textbooks reflect gender bias. The language used is gender-sensitive and contains many gender-inclusive terms. Overall, the feminine gender has become more pronounced.

Women and girls are depicted in occupational roles, which are not traditionally associated with them. The textbooks contain real stories of many famous and unknown women and girls who have excelled in a wide range of fields not only in India but also abroad. They belong to both historical and contemporary eras.

In addition to mentioning historical personalities such as Pandita Ramabai, Begum Rokeya Sakhawat Hossain,

Rashundari Devi, the textbooks contain numerous true stories of UNICEF Girl Stars such as Anita Kushwaha the beekeeper; Suryamani Bhagat, a forest rights activist; Wahida Prism Khan, an Indian Navy doctor; and Laxmi Lakra, a poor tribal girl who achieved her dream of becoming a train driver by breaking many gender stereotypes. Among those mentioned from other parts of the world are Rosa Parks, the United States civil rights leader; Kalpana Chawla and Sunita Williams, two American astronauts of Indian origin; Michelle Bachelet, United Nations Human Rights Commissioner and the former president of Chile; and Aung San Suu Kyi (Myanmar) and Wangari Maathai (Kenya), Nobel Peace Prize laureates.

Sensitizing Educators About Gender Issues

Pedagogy along with assessment in classrooms has to be aligned with the vision of curriculum-makers, or else it will remain a pious wish. The NCF-2005 advocating critical pedagogy states: "issues related to human rights, caste, religion and gender can be critically reflected on by children in order to see how these issues are connected to their everyday experiences, and also how different forms of inequalities become compounded and are perpetuated." This is in tune with GCED, which requires teachers to shift from being transmitters of knowledge to



© NCERT

playing a transformative role.

It is necessary for teachers to regularly reflect on their own experiences through a gender lens and also create opportunities for learners to do the same.

The need of the hour, therefore, is to orient school leaders, teachers and teacher educators about topics and learning objectives of GCED. It is essential to train teachers about how to impart GCED in the classrooms. In this regard, NCERT's Department of Gender Studies orients personnel in curriculum and pedagogy domains about gender concerns.

Challenges, Opportunities on Paths Ahead

Female foeticide, female infanticide, child sexual abuse, child marriage, dowry, domestic violence, sexual harassment, and trafficking of women and girls are not merely academic concepts but clear and present dangers confronting society.

Although India has made remarkable progress towards gender parity in net enrolment in schools, low child sex ratio is a stark reminder of gender discrimination.

Teachers have to guide students to gain critical understanding of these issues

in their locality and the wider world. Students, especially boys, need to understand multiple disadvantages faced by girls and contribute to ensure gender equality in their homes and neighbourhood.

The challenges include how to further embed pedagogical content knowledge about gender equality and global citizenship education in curricula for school education and teacher education; how to contextualise teaching-learning materials and methods; how to make students understand gender issues through the Social and Emotional Learning (SEL) approach; how to handle sensitive issues in the classroom; and how to assess students' levels of understanding of gender issues.

With regard to learning outcomes, efforts are required to make every learner understand gender; critically analyse causes and consequences of disadvantages faced by women and girls of different sections of society; identify women and girl achievers from various regions of India and the world; and illustrate the contribution of women and girls to different fields with appropriate examples from India and the world.

Feature films such as "Mary Kom" (2014), "Dangal" (2016) and "Poorna"

(2017), and documentary films such as "He Named Me Malala" (2015) offer glimpses of real struggles of extraordinary achievers in various walks of life in contemporary times. Owing to their universal appeal, these films can be effectively used as teaching-learning resources about gender issues. The UNICEF animated series, "Meena: a Girl Child," may be screened. Meena represents South Asian girl children, who remain unwanted and neglected. The awareness campaign launched by the government, "Beti Bachao, Beti Padhao (Save the Girl Child, Educate the Girl Child)" is also useful.

Concerted efforts are required on the part of all stakeholders to achieve gender equality and empower all women and girls. Apart from schools and teacher education institutions, the National Commission for Women, the National Human Rights Commission, the National Commission for Protection of Child Rights and international agencies such as UNESCO and UNICEF need to regularly come together to promote this common endeavour. However, achieving gender equality in a heterogeneous society is a work-in-progress. So we have a long way to traverse to reach the target by 2030. 🏠

SETTING GCED PRINCIPLES TO PROMOTE GIRLS' EDUCATION IN TADO

Work in Small African Village Understands Importance of Intellectual, Physical Competencies of Young Women and Move into Globalized World

By Dosseh Akassi (Ministry of Primary and Secondary School and Professional Training, Togo)



© Dosseh Akassi

△ Girls are writing about their problems to present to the class.

Tado is an old village that has existed since the slavery trade era. It is located in the south eastern part of Togo, some 5 kilometres from the People's Republic of Benin border. It is a kingdom that has a dynastic system of leadership with traditional practices observed. For example, in some areas around the King's Residence, one must not wear a raincoat or use an umbrella when it rains. Tado is a hidden locality not open to many towns. The geographical position of this village is a real problem for its residents as well as its sociocultural relationships with other civilizations and its current educational programme. Its traditions continue to have an influence on the sociocultural and intellectual life of its people. From this, girls are the most vulnerable.

Difficulties in Girls' Education

In Tado, girls face many difficulties which hamper their scholastic endeavours. Among these problems are the geographical position, poverty, traditional marriages and the realities of the education system.

Tado is a hidden locality with no intercultural exchanges. Young school boys and girls have no educational contact with students from other towns. This village is economically poor. The main economic activities are based on farming and the

local trade undertaken by the village's women. Men are palm wine tappers and make alcohol. Women sell tomatoes. This locality is known for specializing in preparing Egblin, which is a sort of paste made of corn flour wrapped with cassava leaves, cooked in boiling water and sold in the market. This problem of poverty leads students to drop out of school at a young age, making some of the boys attempt risky adventures to the Ivory Coast or to Nigeria to work in the farming sector. Girls are forced into precocious marriages.

The high cost of dowries also has an adverse effect on the status of women in the village. All the requirements needed to marry a girl add up to a great sum of money. Because of this, girls are considered an object or a vulgar animal to be used in the barter system. Since men pay a lot to marry another family's daughter, they care no more for the girl or the woman they married. She will be shown a portion of land where she must work hard while at the same time, look after her husband and their children. The only important requirement for the man, or future husband, is to have all the items or money required for the dowry. Once this is done, the family's welfare must be derived almost exclusively from the woman's meagre agricultural output.

In most small and hidden villages in Africa, a woman is the subject of conflict

between men simply because of the low number of female citizens born into the village. For this reason, every parent with a son rushes to the homes that have welcomed a new baby girl so that they can offer a dowry in exchange for their son, or a male member of their family, to possibly marry (at a later date) the newly arrived baby girl. Families with sons do this in order to guarantee a future marriage for the males of their families.

Furthermore, women are not allowed to get married in another village or have a foreigner marry a Tado girl in another village. The only way for it to be permissible is to use the barter system where if a foreigner would like to marry a girl from Tado, he must exchange her for a woman from his own village. Hence, supernatural powers are used to keep wives at home and never will they be able to leave the house or the village without their husband's consent.

Tado is commonly known for these supernatural powers and being aware of this, girls in general and school girls in particular, fear getting rid of their boyfriends or childhood fiancée in order to avoid sad repercussions such as death, incurable diseases, barrenness and other harm men can inflict, which they will have to carry for the rest of their lives.

In the domain of education, two main aspects are to be mentioned: troubles during the academic years and the behaviour of the local literates and foreign educators.

Due to socio-professional and socioeconomic problems in the country, there are continued strikes organized by teachers to protest against social injustice and to call for better working and living conditions. These strikes interrupt class activities every week and all throughout the year. Most of the time, many students drop out due to pregnancies or poverty leading female students to stay at home and help their mothers.

Some local educators take advantage of the poor living conditions that the girls' families have to endure by making them their second or third wife. Ironically, teachers at times treat girls unfavourably in the schools they attend. These educators are generally hostile towards any effort to encourage a girls' education. As they say "educate girls on everything you want but



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leave the sexual and intellectual domains untouched."

The intellectual level of these educators is often very low at the primary school level. Nowadays, the educational level of the school girls these educators intend to make as their second or third wife is higher than theirs. So, increasing the girls' intellectual consciousness is negatively perceived in Tado.

Rationale

Global Citizenship Education (GCED) is a programme which seeks to empower youngsters with information about their surroundings and events from all over the world. It educates them on what they should know and do for their sustainable development. It promotes living together, which is related to the acceptance of cultural diversity.

GCED today does not restrict its objectives to boys and men alone; it is geared towards both males and females. Changing the male behaviour patterns without changing those of women is like cooking dirty rice in a clean pot.

Women play an important role in the basic family structure and in society. A young woman's education is not only important for what they do in their homes, but it is also a social requirement in that they have a right to education. Moreover, since males share part of the

responsibility of a young woman's challenges, it is worth educating both boys and girls in the classroom.

In this specific locality, people ignore human rights, and traditional beliefs tend to give more power to men. After a deep analysis of the three problems of the locality, I have decided to set the principles of GCED as a basis for the efforts to promote girls' education in Tado. I have also been inspired by South Korea's experience in the Better Life for Girls Initiative.

Finding New Strategies

To find new strategies to promote young women's education, we first organized a group of students, boys and girls together, to share some of the young ladies' problems. We had many sessions.

These sessions enabled us to review the existing strategies and define new ones. Concerning the fields to review, we are working on the traditional marriage practices such as helping to stop arranged marriages and the dowry system used for the future marriage of a baby girl. We are also strengthening the judicial relationships with lawmakers to protect girls and have redefined the bracket-age, which ranges from 9 to 19. After this, we have decided to organize a special meeting once a month for only the girls of the school. During these meetings, we educate the young ladies on how to take

care of their bodies, how to understand the different stages of the human body and the behaviour of their genital organs, how to take care of these organs to avoid diseases and how to avoid early unwanted pregnancies.

The new strategies consist of:

- Creating English clubs to motivate girls to use English in their conversations
- Devoting five minutes every lesson to educate students on the importance of girls' education
- Organizing tests that cover sensible topics for young women's education and reward students
- Recording and projecting students' different activities
- Encouraging the viewing of context-based films
- Building relationships with parents to educate them about student behaviour
- Building and reinforcing relationships with the local radio station where some topics are broadcasted
- Inviting women associations to participate in frequent context-based debates
- Encouraging the government to award girls who do well at the end of each academic year

Future of Girls' Education

Young women should at least gain a Bachelor's degree and create associations where they can plan and lead their own activities. They must know and apply human rights. They should become professionals, self-defenders and self-esteem promoters. They should be able to be actively engaged in individual or group socioeconomic activities.

The work engaged in Tado is so that young women understand the importance of their intellectual and physical competences within their society. They should be able to experience and implement globalization, practice local citizenship as well as global citizenship. Young women should be able to participate in any domain in their community and be engaged in the common struggles of globalization. 🏠



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PATH TO BUILDING NEXT GEN MEN

#MeToo Brought to Light Abuse by Powerful Men While Highlighting Lack of Education Around Consent in Sexual Relationships

By Jack Urwin (Author of *Man Up: Surviving Modern Masculinity*, Volunteer at Next Gen Men)



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To say the behaviour of men is a major talking point in 2018 would be an incredible understatement: few conversations this generation have been bigger, broader and more important.

In the wake of Brett Kavanaugh’s confirmation to the United States Supreme Court in spite of allegations of sexual assault made against him, the wider #MeToo movement which has brought to light the abuse wrought by hundreds of powerful men, countless global conflicts and violent extremism championed and largely perpetrated by men, not to mention the everyday sexism and domestic violence faced by women in every country on Earth, it is becoming harder and harder by the day to deny the devastation for which men and masculinity are responsible.

Feeding the Consequence

That this is a global issue raises a question with no easy answers: why are so many

men susceptible to these unhealthy behaviours? Education—at least, in a formal sense—varies wildly from one country to the next; as do cultural and social values, rates of poverty, political leanings, and so on.

Regardless of where we grow up, a sizeable portion of the world’s men are evidently fed an idea of traditional masculinity and characteristics that, while not necessarily toxic in and of themselves (think ideals such as strength, courage and independence), we are not taught or encouraged to harness them in a positive manner. In turn, we are left riddled with insecurities and a nagging sense of inadequacy about feeling manly enough, feelings which often end up manifesting themselves with destructive consequences.

The vast, vast majority of mass murderers are men. Most terrorist attacks, regardless of the ideology or name in which they are committed, are done so by men. Most violence is perpetrated by men (including violence against other men).

Men, and manhood, are responsible for a stunningly disproportionate amount of the world’s palpably evil acts, and regardless of what causes us to behave this way in the first place, we must look at how we can begin to put an end to it.

It used to be a not-uncommon belief that national service would sort out an unruly young man, but that was before we understood post-dramatic stress disorder and the disturbing effects of armed combat on one’s mental health. For many decades, countries like the United States seemingly thought a good spell in prison might be the solution, leading to the highest incarceration rate in the developed world.

Standing a Chance

It is perhaps unfortunate that this needs to be said, but if we are to stand a chance of fixing the issues surrounding masculinity, we must focus on education and advocacy. This is something with which we have first-hand experiences at Next Gen Men.



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Next Gen Men is a Canadian nonprofit organization whose mission is to engage, educate, and empower men and boys around gender in schools, communities and workplaces.

Through a mix of accountability and a transformation of social norms, Next Gen Men's Equity Leaders initiative works to engage leaders, future leaders, and influencers in organisations to build their knowledge, skills, and attitudes around diversity, inclusion, and equity in the workplace. These are not capacities that grow over the duration of a lunch-and-learn, but rather ones that need to be cultivated and honed over time, much like any other leadership skill.

Of course, it is one thing to work with grown men on learning and unlearning attitudes and beliefs they have picked up over the course of many years, but if we can reach them before those same attitudes and beliefs really take hold, the effects are even more profound.

A major part of our work focuses on reaching boys and young men. Through our youth programmes, young men learn health seeking behaviours in regards to their emotional and mental wellbeing, as well as how to support others in this. They learn how to form healthy and supportive relationships as well as being taught accountability for how they treat others. #MeToo has brought to light the abuse of power by many powerful men and

highlighted a lack of education around consent in sexual relationships, something we strive to change.

Violence is often an expression of negative emotion that comes about because the perpetrator cannot express themselves in a healthy way, and that too is something our programmes focus on: anger, sadness, and fear are perfectly valid emotions, but young men need to learn the correct way to express those.

Transforming Onus

For too long, the onus has been on women to fight for gender equality. We need to join them and encourage other men to do so as well, for their own sake as well as the women's sake.

Yes, there are plenty of benefits that come with being a man living in a patriarchy, from better employment opportunities to simply enjoying the ability to walk down the street unharassed. But men are also more likely to die by suicide than women, to be involved in violence, to be indoctrinated into extremist groups, to face addiction, incarceration and homelessness, to struggle with loneliness and have less fulfilling friendships than women.

Clearly, the status quo is not working very well for many men, either. This is how spaces we facilitate like Wolf Pack, a monthly discussion group in Toronto,



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Edmonton, and Calgary for conversations men do not traditionally have, can help build a community of social support around male gender based issues.

It has been just over a year since the current iteration of the #MeToo movement started, and with fresh allegations against celebrities continuing to come out with seemingly no end in sight, while others—like comedian Louis CK—attempt a comeback despite admitting to such improprieties, it can often feel like tackling the most obnoxious male behaviours is a hopeless cause. But that

could not be farther from the truth.

Help

After taking Next Gen Men's after school programme, 74 per cent of participants agreed the experience increased the likelihood they would ask for help for a mental or physical problem, 67 per cent said it had increased their ability to express their feelings, and 81 per cent felt that their self-esteem and self-confidence had improved as a result of their time in the programme.

Men, particularly young men, can often seem stubborn and resistant to change—particularly when that change can be seen as attacking their sense of identity—but through an open, nurturing environment like this, we can address the roots of problems, which in the most extreme cases can lead to some of the most heinous crimes committed.

Next Gen Men has seen first-hand that we can help build boys and young men into strong, brave, independent individuals—and that we can imbue them with curiosity to learn and unlearn, empathy

to build bridges, the courage to not be complicit, and a sense of equity to remove barriers which are embedded in the DNA of a next gen man. If such programmes can continue to be given on a much grander scale, the time and space to work with the men of tomorrow, the idea of a more peaceful future does not seem so far-fetched. 🏠

USING GCED TO PROMOTE GENDER EQUALITY IN SENEGAL

Bringing Together People's Energies to Constitute a Force for Action

By El hadji Abou Gueye
(Founder and CEO of Citizen Movement BanlieueUP)



“The treasure of life and humanity is diversity,” said Edgar Morin (Dialogue on Human Nature). Linked by political, economic, social and cultural interdependence, we live in a time of diversity, inequality, difference and discrimination, but we seek parity, equity, tolerance and equality. Through Global Citizenship Education (GCED), we can build a sense of belonging to one great community, a common humanity.

According to UNESCO's definition, GCED “aims to equip learners of all ages with the values, knowledge and skills that instil the principles on which it is based, namely respect for human rights, social justice, diversity, gender equality and environmental sustainability, and empower them to be responsible global citizens. GCED also empowers learners to exercise their rights and fulfil their obligations to promote a better world and a better future for all, and equips them with the necessary skills to do so.” In its socio-affective conceptual dimension of education for

global citizenship, in particular, we find “the sharing of values and responsibility, empathy, solidarity and respect for differences and diversity.” GCED thus contributes to the promotion of gender equality, among other forms of discrimination, through the promotion of a universal ethic shared by global civil society.

It is in the construction of this global civil society, organized on a different scale—be it local, national or international—and bringing together these global citizens with common values, that the Mouvement Citoyen or Citizen Movement BanlieueUP finds itself. Its objective is to “bring together the energies of populations of all categories to constitute a force for action, to improve the living conditions of the inhabitants of the suburbs of Dakar in particular and of Senegal in general.” In other words, transform suburban communities into conscious, committed and empowered forces for community initiatives and decision-making on local and sustainable development issues.

BanlieueUP was born from a real

observation made by the young people of the Dakar suburbs: a relative marginalization of the suburbs; a deterioration of the living environment linked to environmental, security, flooding and insalubrious problems; high youth unemployment, demographic pressure and promiscuity in housing; and a need for self-awareness on the part of the populations to take charge of the development of their localities and their wellbeing.

Our vision is to make the suburbs a harmonious space for the wellbeing and development of populations by 2030. This is to be achieved through investment in social capital, citizenship culture, awareness, capacity building and community mobilization.

Our association shares the foundations of GCED and participates in specific approaches to promote gender equality.

Parity: Organizational Requirement
BanlieueUP brings together men and women of all age groups within a



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structure working to improve the living conditions of the suburban populations. In its community intervention mission, parity is an organizational requirement. Gender mainstreaming has become a priority in a society dominated by gender stereotypes.

GCED aims to promote tolerance and equity. Achieving this objective requires a high level of civic participation at all levels: successfully involving women and men fully at all levels, in activities and in decision-making. Thus, perfect equity between men and women is sought in the granting of positions and responsibilities. Because of culture, women's participation is even lower in our communities. Thus, one of the objectives of the movement is to encourage the participation of young girls and to facilitate their integration into decision-making spaces.

Similarly, respect for gender equality is a fundamental principle in the

implementation of our projects and taken into account in recruitment. In the implementation of one of our Young Model Citizens projects, which has the general objective of contributing to the promotion of human rights, civic responsibility, citizenship, respect for and protection of environment, women's participation reached 42 per cent. The project itself is coordinated by a young woman member of the association.

The effective participation of women, due to culture, is not without challenges. Nevertheless, the organization uses approaches that promote diversity in the organizational dynamics of the movement. Respect for the values traditionally associated with citizenship, such as civic values and engagement and solidarity, provides a basis for all other gender considerations. Men and women work in good synergy in meeting community challenges.

Leadership in Favour of Women

In its mission to promote citizenship education, the BanlieueUp citizen movement favours women in the management of activities and representation. Young girls have important responsibilities in the management of the organization. No form of discrimination is tolerated in the implementation of projects and activities.

At all levels, women are empowered in the same way as men and sometimes positive discrimination is required.

To better involve more young women, the association encourages members to recruit more girls into the various actions we carry out. [📄](#)



Aida Samb, Member of BanlieueUP and coordinator of the Young Model Citizens (JCM) project

“As a woman, BanlieueUP has allowed me to impose myself in a world dominated by men, by entrusting me with important responsibilities in project management. This experience allowed me to know the true meaning of civic engagement,

the importance of getting involved in community development, to assert myself more, to be able to express myself in public and most importantly to open myself to others.”



Aminata Dieng, member of BanlieueUP and President of the Youth in Action Movement for Local Development (JADL)

“The influence that BanlieueUP has had on my civic engagement is of paramount importance, especially since it has allowed me to meet many leaders who continue to inspire me day after day by giving me great self-confidence. And it further strengthens my leadership and the willingness to serve my community.”



Aminata Niane, Member of BanlieueUP

“This learning opportunity in an ‘associative living environment’ is not only formative, but also reassuring. The opportunities opened my eyes to the real quintessence of life. First communication and then responsibility reinforced my skills acquired during my various school courses. I noticed a professional impact because since then, I have gained more experience in problem solving and especially in finding solutions. Beyond the passion of an associative life, it allowed me to identify the difficulties facing my community ... but the better I learned as a woman, I should not remain passive throughout my life, whereas I could commit

myself as much as anyone else in life. The values of women's empowerment have led me today to develop concrete and solid actions, to undertake in the different fields and to participate solemnly in the development of my locality or even my country. I urge young people to get involved in the affairs of the city. To dare to exert their leadership and no longer wait for others to act in their place. This is the woman I have become today and that BanlieueUP has forged in me.”

ADAPTING GCED INTO A SPECIFIC LEARNING ENVIRONMENT

Case Study Projects to Develop Creative and Practical Skills for Students in Central Asia

By Rafis Abazov

(Director of Ban Ki-moon Institute for Sustainable Development)



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Kazakhstan has embraced globalization as part of its economic policy and also as part of its education development strategy. Thus, the country's higher education institutions have begun to experiment with the internationalization of education, updating curricula and applying innovative teaching methods. During the past two decades, the country has joined the Bologna Process, introducing some elements of much needed flexibility and adherence to international standards. These included significantly expanding the number of elective courses and providing teaching staff with independence in introducing new subjects and new teaching methods.

Teaching Global Citizenship Education (GCED) is something new at universities in Kazakhstan, including Al Farabi Kazakh National University (KazNU). The higher education institutions face many challenges not only in the context of a specific university environment, but also in the context of the education system and pedagogical culture in the country and in the region.

Indeed, it is important for Kazakhstan and all other Central Asia countries to provide knowledge about global trends and GCED to the new generation of students, as globalization and internationalization of education impact the communities in every corner of the region. Kazakhstan—as other Central Asian countries—is increasingly open towards innovations and new businesses, including attracting foreign companies and know-how in order to create new jobs and employment opportunities for local youth. Implementation of the Sustainable Development Goals, especially Goal 8 (good jobs and economic growth), is of great importance for the national government of Kazakhstan, whose officials believe that sustainable economic—and especially energy—development is the only path toward progress in reducing dependency on export of commodities, notably oil.

The management of KazNU has identified that integration of case study projects into the educational process is one effective way of developing better practical skills among students who would like to

learn more about globalization and global citizenship. The Ban Ki-moon Institute for Sustainable Development (BKMISD) has been selected as an implementation entity to ensure inter-faculty collaboration and involves external partners to work on a range of case study projects.

The BKMISD team has focused on three priority areas to improve the learning process in the field of GCED: making the learning process exciting; focusing on independent critical and creative thinking; and developing practical skills.

Making Learning Exciting

The BKMISD's core principle in developing and implementing the new education programme on GCED is to focus on developing open dialogue with graduate students. This principle is embedded into the education strategy and process.

In order to encourage a participatory environment, the team of instructors traditionally asks graduate students about their areas of interest and professional expectations after graduation. In addition, the teaching team conducts a brief multiple choice survey introducing the concept of *kaizen* (Japanese for improvement). In our case, *kaizen* refers to a series of activities and exercises that contribute to continuously improving the educational process by asking students to provide suggestions and ideas for innovations, which would lead to improving the learning process and help to make it exciting for all participants.

One of the aspects of the dialogue is to give students a choice in selecting topics for their case study projects. The BKMISD envisions the case study projects as a semester-long engagement with a specific project. The very first step is to learn about the basics of project management according to the SMART approach (specific, measurable, achievable, relevant and time-bound).

Introducing Independent Critical, Creative Thinking

The BKMISD team places great emphasis on developing independent critical

and creative thinking in the classroom environment. The experience of the past few years suggests that one of the most effective ways to achieve this goal in the educational setting of Kazakhstan is a participatory approach, inviting students to brainstorm and choose the topic for the independent case study for the global citizenship course. This step includes learning about various brainstorming techniques, discussing the best applicable option and using the selected approach to brainstorm a specific topic for the case study.

Al Farabi KazNU has been offering several general courses on globalization and international relations for almost two decades and has developed significant expertise in this field. However, GCED is a new subject area for the university and was introduced in order to broaden the content and learning opportunities for all students who are interested in global citizenship. Therefore, the BKMISD team often invites partners to its brainstorming sessions including international organizations and programmes such as the United Nations Information Office in Kazakhstan, United Nations Academic Impact, MDP Global Classroom programme and some others.

In a series of discussions and brainstorming sessions, the BKMISD team identified possible linkages between the needs of local communities for innovative ways of addressing social and other challenges, and the Sustainable Development Goals in fostering global citizenship by promoting sustainable and inclusive societies, values, attitudes and skills to manage and engage with diverse groups and perspectives and to apply skills for effective civic engagement (UNESCO, 2015).

Developing Practical Skills

One of the challenges in introducing the course on GCED has been finding linkages between practical skills, the educational environment and labour market needs in Kazakhstan.

The students' teams have to clearly highlight practical components of the projects by giving a public presentation and defence of the topic of their choice in front of other teams and the teaching



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THE 3RD INTERNATIONAL CONFERENCE ON GCED: A Sustainable and Robust Platform for GCED

By Office of Research and Development of APCEIU

“

The students are always instructed to make the projects as practical as possible, contributing to solving local problems and addressing the challenges that local communities face.

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team. Indeed, one of the criteria for selecting the topic is its practicality. The teaching team believes that it is important not only to generate interest in themes related to global citizenship, cultural diversity and social responsibility, but also to promote acquiring practical skills relevant to the learning process and the social and cultural environment of Kazakhstan.

The students are always instructed to make the projects as practical as possible, contributing to solving local problems and addressing the challenges that local communities face. For example, during the previous academic semester, one team had been working on the assessment of social entrepreneurship among women in the city of Almaty. They have not only analysed all legal and policy documents of the mayor’s office, but also conducted a series of interviews among young business women from various social and ethnic groups, assessing the opportunities and challenges in the field of social entrepreneurship. The second team meanwhile

worked on a digital inclusion project evaluating the current knowledge of digital and other forms of accessibility for disabled citizens in the country. This evaluation included policy recommendations and future activities in promoting digital and other forms of accessibility in the Central Asian region including Kazakhstan.

So far, the BKMISD team has accumulated a rich experience in incorporating the case study approach into the educational process on global citizenship. The next step is to conceptualize and disseminate this educational method by organizing a series of training seminars at the home university and across the country. [IRI](#)



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Since Global Citizenship Education (GCED) has been inscribed in Target 4.7 of the Sustainable Development Goals, it gained international attention as an imperative platform to be used in educational agendas. In response to the ongoing demand for exchanging international, intensive, professional and practical information regarding GCED, APCEIU has been organizing the International Conference on GCED annually since 2016, in order to gather together a wide variety of GCED stakeholders from all over the world.

The 3rd International Conference on GCED: Platform on Pedagogy and Practice was co-organized by APCEIU, the Ministry of Education and the Ministry of Foreign Affairs of the Republic of Korea and in partnership with UNESCO; the event ran from the 5-6 September in Seoul, Republic of Korea.

Under the overarching theme of “GCED in Every Corner of the World: Local-Contextualization of GCED,” the conference intended to touch upon the issues of how GCED has been and or can be perceived differently based on local, national and regional contexts. The conference explored and shared regional, national and traditional concepts which address same or similar values to those that are at the core of GCED.

During the two-day conference, more than 600 educators, policy makers,

scholars and youth representatives from 63 countries attended. Taking part in the conference were former Secretary-General of the United Nations, Ban Ki-moon; Vice Minister of Education of the Republic of Korea, Park Chun-ran; 2nd Vice Minister of Foreign Affairs of the Republic of Korea, Cho Hyun and Secretary of the Department of Education of the Philippines, Leonor Briones.

Dynamic Exchanges

The conference provided interactive sessions that encouraged participants to actively participate and consisted of various plenary and concurrent sessions. The plenary sessions gave an integrated overview of the theme of the conference, while the concurrent sessions were comprised of diverse programmes such as panel discussions, case presentations, participatory workshops, theatre and TED talk-style speeches.

The first day of the conference was initiated by a keynote speech by Moon Chung-in, Special Advisor to the President for National Security and Foreign Affairs, under the theme “Localizing Global Citizenship Education: Challenges and Tasks.” The importance of GCED and its localization through networking and solidarity were discussed through examples found in GCED textbooks that were developed by the Gyeonggido Office of Education. Also, the aspect of peace and harmony of the

Korean Peninsula was emphasized, which GCED can play an important part in.

The plenary session 1 was a panel discussion that brought together experts from their respective fields. Entitled “GCED in the context of the Korean Peninsula—its contribution to peace-building and reconciliation efforts,” the panel discussion explored the relevance of the notion of GCED in advancing the principle of “learning to live together” in the Korean context. Panellists discussed the importance of unification education, the understanding of the clear division between the two Koreas in the way the concept of peace is perceived, and the successful example of German-French and German-Polish joint compilations of historical textbooks. Along with these efforts, the sense of belonging to the global community was significantly highlighted for creating an identity of societal community and togetherness.

The plenary session 2 took the format of a town hall meeting in which all the participants exchanged perspectives with GCED experts from Senegal, Colombia and the Philippines. Participants shared their views and ideas through a question-and-answer session, which aimed to raise awareness about the various forms and expressions of GCED that exist around the world and how its core values are reflected in education systems. This discussion indicated that further and profound exploration is needed in order to fully review, examine and appreciate the colourful variations of GCED implementation, which are based on the cultures and local understanding of each region.

In the concurrent session 1 titled “Do classrooms respond to local realities?” the participants discovered how GCED has been practiced in teacher-training programmes. Also, this session touched upon the comparative studies of GCED in the formal education systems of South Korea, Japan and China, and how GCED integrated curricula responds to local contexts in Cambodia, Mongolia, Uganda and Colombia. Panellists and participants shared the hardships they encountered in implementing GCED and the efforts to overcome their challenges. This session indicated that although it is certain that integration takes time, it is also possible to



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implement GCED into school education systems with the continuous effort for developing up-to-date methodology.

The plenary 3 session was led by a brief performance that embodied an ethos of global citizenship. The performance entitled “GCED Play—Here, hear” was given by the Philippine Educational Theater Association. The session was designed to provide a hands-on experience, wherein the audience felt the importance and message of GCED through the medium of theatre by creating different sounds. The performance illustrated the key message of GCED: that interconnectedness and independence cannot be separated.

The second day kicked off with the plenary session 4 called “GCED Talks.” There was a discussion that due to the call for considering the reality of people’s experiences in the context of GCED, it is highly imperative to take the historical relationships from the colonial period into account when it comes to implementing GCED. Moreover, the strong connection between GCED and SDGs was emphasized. Finally, genuine stories about the power of GCED transforming lives were shared by introducing cases such as the promotion of community-centric efforts by the Chocotogo Cooperative, and the advocacy activities of Global Citizen,

which uses online platforms and social media to mobilize the youth around the world.

The concurrent session 2 was composed of three sessions under the theme of “It takes a village to raise a child as a global citizen.” One of the sessions took the format of a policy talk based on APCEIU’s publication, “GCED: A Guide for Policymakers.” Also, in a different room, participants were able to learn about the transformative power of GCED by introducing women/youth-led and community-based practices in India, the Philippines and Costa Rica. In another session, a participatory workshop facilitated by Daegu City’s Suseong District Office invited participants to engage in an exercise based on a scenario of a polar bear cub and his attempt to find his lost mother using different props, which was then followed by a video showing the destruction of the earth by humans. The key message of these activities was that even small things can have an impact to change the world.

Lastly, comprised of three distinctive sessions, each session in the concurrent session 3 addressed the “Today and tomorrow of GCED.” One of the sessions delivered the added-values of ICT in GCED, as ICT can facilitate the

dissemination of the GCED pillars of cognition, socio-emotional connection and behaviour. Participatory workshops were also conducted in parallel where attendees could get a better understanding of the power behind transformative pedagogy by drawing comics and playing in small theatre performances. Furthermore, participants were given the chance to actively participate and learn the various tools used in GCED, which can be utilized in the educational fields.

In the plenary session 5, participants were encouraged to successfully implement GCED principles on the ground. Also, reconciliation between the past and present was highlighted for local villages in order for them to feel that they belong in the global community. Finally, it was reported that APCEIU’s Curriculum Development and Integration Project in Cambodia, Columbia, Mongolia and Uganda is in its final stage, and a new phase with new countries will start in 2019. The new phase will include capacity-building programmes for educators.

In conclusion, The 3rd International Conference on GCED provided a global platform for exchange, interaction and dialogue on GCED, acting as a bridge between countries from across the globe in implementing GCED. [📄](#)



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GIRLS IN GCED

Interview with Three Youth Researchers Striving to Improve Education for Women in India, the Philippines

By Yeonwoo Lee

(Assistant Programme Specialist, Office of Culture, Communication and Public Information of APCEIU)



© Kajal Boraste

Do global citizens often travel abroad? The 3rd International Conference on GCED, held in Seoul, Republic of Korea from 5 to 6 September, was attended by more than 600 people from 63 countries. For some, the conference provided opportunities to travel outside their countries for the first time.

Patria May-I Pedrosa Maluping and Madhuri Eknath Raut were first time travellers invited to share their experience as community researchers at the session titled “Community-based approaches: GCED transforming our lives.”

Their work is part of the initiative by the Asia South Pacific Association for Basic and Adult Education and the UNESCO Institute of Lifelong Learning to build the capacities of young women in order to identify the demands for an inclusive education that empowers them to be ready for work and life. Ms. Maluping and Ms. Raut are participating in the project in the Philippines and India, respectively.

For Kajal Boraste, it was the second time she travelled outside her country, India, after she participated in the APCEIU’s Global Youth Leadership Workshop on GCED in 2017. After her participation in the workshop, she sent her submission to APCEIU’s EIU/GCED Best Practices programme, reporting about her youth-led action research project. She was selected and invited to the conference as one of the three awardees of EIU/GCED Best Practices 2018. I met with Ms. Boraste, Ms. Raut and Ms. Maluping during the conference to listen to their experiences at the conference.

When asked about the most memorable moment during the conference, Ms. Boraste described her participation in last year’s youth workshop and this year’s conference as a journey.

“Participating in the workshop was my first journey abroad and a whole new experience for me,” Ms. Boraste recalled. “Last year, I had just started my current employment. I was a little bit shy and I couldn’t express myself very well during the workshop. Now I’m here in Korea for the second time for a bigger purpose, and this time I’m coming with my work and experiences to share with everyone at the conference. So I can see the journey of myself from last year to this year.”

It can be an exciting journey to travel abroad and be part of an international conference; it can also be overwhelming and frustrating at times. Ms. Maluping shared her feelings about the conference.

“Actually, being here at the conference the whole day was overwhelming because I don’t know who’s here and there are a lot of new people. I was the only one who came here from my community. All I can do was to call my friends in the Philippines to tell them ‘I’m nervous every day, all the time!’” said Ms. Maluping.

On the other hand, Ms. Raut felt frustrated because of the language barrier. She was not comfortable with either of the conference’s working languages, English and Korean.

Ms. Raut explained that, “I didn’t understand both Korean and English. When Kajal (Boraste) was not around to help me with translations, I couldn’t

understand a thing and I even felt sleepy. It was frustrating.”

Ms. Boraste described how her nervous feelings transformed into confidence during her presentation: “It was my first time to present something in this type of conference, so I was a little nervous. I was prepared for my presentation but I was not feeling confident before it began. But when I started to speak, I gained confidence.”

While successfully fulfilling their task to share their work during the conference, they also found important takeaways to bring back home. During the conference, Ms. Raut learned that other countries and communities share the same challenges as her own.

“I got to know that the lack of educational facilities is not the only problem of my region and in my country. I learned that it is the same in many countries, and that it is a global problem,” Ms. Raut explained.

Similarly, Ms. Boraste observed a resemblance in the challenges that girls are faced with around the world.

“The problems and issues which we face as girls, as women, differ in the context but the problem is the same. I think I can implement the ideas and initiatives discussed during the conference in my community and working area.”

“For example, Sharon Lopez from Costa Rica mentioned that in order for women to be empowered, they need to understand their own bodies. Since I’m working for women, I think I’ll do the same in my work. In India, there are a lot of misconceptions about the women’s



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body and we need to break such misconceptions,” said Ms. Boraste.

Ms. Maluping wishes to bring back the message of peace and hope to her community: “I want to tell people in my community about the people I met in this conference and how they really care about education and how they want to protect women. I also want to tell them that war is not the answer. As far as I see it, people don’t like wars and it’s not a good situation for any of us.”

Lastly, I took the liberty of inviting these three women to give an opening speech at the next International Conference on GCED and asked them what would be the most important message they would like to convey to the audience.

“No one should be denied a formal education, for whatever reason,” said Ms. Raut, reflecting upon her own experience. Therefore, Ms. Raut would reiterate the importance of education to the audience. “There are many debates about schools and the formal education sector; but still, I’ll say in the rural parts, in the marginalized

parts, formal education plays an important role in development and empowerment. It is the first step to enable a person to think and make their own decision. So, I would emphasize the importance of participating in formal education.”

As a researcher working with girls from the rural parts of India, Ms. Boraste wanted to express her thoughts about interpreting data to educational policymakers: “We’re trying to collect data that represents marginalized voices. From my experience, I realized that the government and policymakers collect data that contradicts the reality of the people they represent.

“For example, government data says that the literacy rate of Indian women is 70 per cent, but literacy rates are measured by the amount of people that can sign their names. If a person is able to sign their names, then they are considered literate. But I don’t think that is the definition of literacy.

“While designing policies, data should be understood critically at the government and policy levels. So, I’d say to be an active

citizen, or to play the role of a critical citizen, you need to understand the grassroots reality of the current situation. When making policy recommendations, you need to consider the grassroots reality and to critically examine whether that policy will work as originally intended.”

Ms. Maluping would like to convey the voices of women and messages about the challenges that young women are facing. “I’d like to speak for young women who want to be part of their countries and part of this global world. Some may think they are unable to do so, but if that is the case, it’s because women are always taking care of their children and performing their house chores. That’s why it’s so hard for them to continue their education and they are giving up on their studies. So I want to talk about that.”

Traveling abroad may not be a requisite for being a global citizen; however, it surely provided opportunities for these three global citizens working at the local level to share their stories and voices that would otherwise have been unheard. [📖](#)

Kajal Boraste is in charge of projects at the Abhivakti Media for Development, a media organization based in Nashik, India, and Madhuri Eknath Raut is a community researcher at the aforementioned organization. Patria May-I Pedrosa Maluping serves as a youth researcher at the Civil Society Network for Education Reforms (E-Net Philippines).

GLOBAL CITIZENSHIP EDUCATION IN REFUGEE CRISIS RELIEF

Relieving the Crisis by Implementing GCED onto those Afraid of Change and Refugees Seeking Better Life

By Diana Ishaqat (Independent Consultant)



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Our world continues to face the biggest refugee crisis since the end of World War II. Our country, Jordan, knows this all too well because one out of four people living here, arrived seeking safety from some of the deadliest ongoing armed conflicts. In other words, over 20 per cent of the population which inhabits the resource-limited country are refugees.

In 2011, the war in Syria began. Just like our Syrian neighbours themselves, we did not foresee the tragic escalation of events. Two years later, the crisis reached a stage which no one, anywhere around the globe, can remain neutral towards. Millions of people in need started crossing the borders into Turkey, Lebanon, and Jordan.

Back then, I was an undergraduate student, and I decided to get involved in civil society organizations that dealt with different pressing issues as a volunteer. I felt like it was my way of having a say over what was happening. During my work, I became aware of the concept of Global Citizenship Education (GCED), which is a form of civic learning that encourages developing a “global consciousness” and the rethinking of borders, both visible and invisible ones.

Despite later specializing in working with refugees in the contexts of education and economic empowerment, I still kept GCED values central to the activities and programmes I have conducted with

various organizations. Since then, GCED continues to be a hot topic for youth workers, activists and development workers. Below is an exploration of some of the aspects for using GCED in crisis relief efforts.

Importance of GCED in Crisis Relief

Global Citizenship Education can contribute to eliminating issues such as the notion that the local identity is threatened by the presence of refugees, migrants or asylum seekers in their country and thus improving the sense of “togetherness” and building a stronger ground for dialogue.

It can also assist in providing a global dimension to the crisis, by raising awareness of the fact that forced migration and the efforts to build the capacity to accommodate civilians chased by war is an international challenge that is not limited to a single country or region. This tends to be forgotten when it becomes the everyday reality for some communities.

In the case of host communities and the refugees, we are talking about individuals who find themselves under exceptional economic, political and social challenges. Polarization and unsolved tensions in this kind of an environment can result in a negative, long-term impact on their collective development and possibly even on regional peacebuilding efforts.

Applying GCED to Crisis Relief

GCED can be implemented through community-building activities, which are conducted in a newly formed community, or a community that has existed for a while but still struggles to form strong ties due to historical or ongoing conflicts.

Since one of the most important traits of GCED is universality and global values, shedding light on success stories from other communities where others are learning to live together during or after a crisis can help in making individuals less afraid of the change that occurred.

Remember that fear can become translated into violence and civic unrest; therefore it is crucial to understand the concerns of the host community just as much as those the refugees have.

Understanding GCED Through Application

In late 2016, in an area of the capital where the arrival of several different groups of refugees and asylum seekers made the locals concerned over what was going to happen next, a teacher invited me to think of an idea that could help ease the tension in the classroom between the students.

She believed that the root of bullying, and some students’ isolation in the previous semesters as well as their inability to socialize with others was a lack of understanding and communication between the local community, which already suffered from poverty, with the newly arrived. The teacher was worried that school dropout rates among refugees will only keep increasing as schools themselves become a place they are afraid of.

Since this is a very sensitive problem that could make students uncomfortable, if addressed directly, a programme was developed and implemented over two days of school during the first week of the academic year. Below is the programme:

Day I:

We started with a couple of icebreakers including an activity where the youngsters had to write facts about themselves without writing their names. Then, the facilitators would take the papers from

everyone, mix them, and hand one of the anonymous papers to one of the participants who had to guess who the writer is. The goal behind this activity was to challenge first impressions, stereotypes, and find both interesting facts about the other participants, in addition to sparking conversations through mutual interests.

In the following part, the concept of GCED and its values are introduced to the participants. Here they are asked to brainstorm within mixed groups and come up with a definition from their own understanding of what GCED is and ideas on why such a concept matters today.

Later, participants sat down on the floor in a circle and we as facilitators opened up about our concerns over some disturbing incidents that took place at school, such as a disrespectful treatment of the new members of the community. There was no pointing fingers during the circle, but rather a request for everyone to take five minutes to reflect on either incidents, or similar situations in which hate speech was directed towards a refugee or a migrant in their community, and how they feel about this situation.

Moving on from this activity, the students, particularly the refugees, were encouraged to share their stories. A couple of students felt like they were ready to do so. The stories of the students helped to add a personal dimension to the workshop and assisted their peers in understanding the issues they were going through more closely. It also helped the facilitators move forward in order to discuss GCED, or the spreading of GCED values and how it can ease or assist in improving any challenges discussed in the classroom.

Day II:

Students were given a global perspective on the crisis, its facts and figures. An explanation was given to them describing how the armed conflicts and forced migration were creating an impact on the entire world and not only in their country, and the fact that we are still at a stage in which every action counts. They were also introduced to several existing initiatives led by young people from the local community and nearby areas, which were either GCED-inspired or aligned



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with GCED values.

Participants who wished to become involved with the initiatives were linked with their founders and teams, and were granted the opportunity to volunteer (online or in-person), and were provided with office hours at the school throughout the semester in order to develop their ideas and implement them with the help and guidance of the young leaders behind the initiatives.

Result of Activities

In the case of the school, the teacher noted that there was increased cooperation among students who began initiating meetings outside the school. Moreover, there were no dropout cases that year. Students did other GCED activities throughout the following semester, including a small essay contest about global citizenship and voluntary project ideas. On a side note, we are aware that one, or even ten GCED sessions cannot completely erase the problems previously discussed, but every small change in the mind of a young person truly counts.

Issues to Expect

It is common for participants to think that by embracing Global Citizenship in particular, they might lose or have to give up the cultural identity they have always identified with. GCED is not meant to

erase or belittle any culture. In fact, GCED aims at creating a healthy balance between all the different cultures existing today and the role and possible impact of each individual that goes beyond the borders of their community, country or even continent. It must be thoroughly explained that diversity and tolerance is an essential component of GCED, without which it is not complete. Therefore, participants of all backgrounds are welcomed to share with others the cultural elements they are proud of.

It is also worth noting that some facilitators might lack the background needed to properly handle the conflicts which surround the community, whether they are internal or external. Since working in crisis relief means dealing with issues such as security, GCED facilitators and teachers are advised to make thorough research and stay informed of the latest updates on the crisis, and try to make sure to use vocabulary that the audience would not find disrespectful, ignorant or insensitive.

Keep in mind that GCED is still freshly introduced to many countries on the scale we are working on today. Moreover, this concept is constantly being developed to remain relevant to different contexts and most importantly, universal and inclusive. [📖](#)

POETRY—THE SWORD IN OUR SHEATH

‘The Poet is the Priest of the Invisible’

— Wallace Stevens



By Lightwell Mpofo

(Young Voices Coordinator, Africa Community Publishing and Development)

Not So Random Thoughts

(on ending cultural disempowerment of women)

What does it mean to be a woman?
Does W stand for woodwinked?
Is it a placement for weakling?
A windlestraw destined to a diet of wormwood?
Does the O stand for obedience?
An extreme sense of docility as violence sneers behind submission's mask?
Could it be that the M stands for meaningless?
The bowels of wretchedness and insignificance?
Does the A stand for accursed?
Doomed to be always below men?
Answer me...
Is the N strategically positioned to mean naive?
An inert ignorance about the substance of one's rights?
No matter how ghastly, these are not so random thoughts.

Equations of unsettled sums riddle man's meaning...
Does the M stand for macho?
An inability to feel, to care, to be hurt?
A quandary of a bull in a lone kraal
With nothing to do but bellow
Does the A denote aggressiveness?
An inability to be soft and fragile...only a robotic resistance field?
Is the N strategized to mean nasty in thought and in deed?
Perverved in all his perception?

Forgive me for such deductive reasoning,
But these are the definitions society holds now...
These are not random figments of grey matter
But socialization, gender stereotypes, so-called culture!
It has left our society in tatters!
A classic oxymoron of riches to rags!
Nothing left, save broken pieces and gender imbalances
A society left in ghastly disarray and disenchantment...

It's up to us to sew back the pieces,
To once again restore sanity,
And ensure that women and men equally effulge.
Pick up the needle as I pick up the thread
Only then can our daughters see the radiant light of freedom,
And our sons revel in the glory of rightful perceptions.

Let us ensure that our not so random thoughts
Turn from nightmares and mere lamentation to soulful actions!
Let us starve and strangle gender-based violence to death!
As the crescendo of our dirge rises joyfully
And the eulogy is said mockingly and without reverence
For we need to bid a cold eternal farewell to gender based
discrimination!

Poetry originates from either the highest happiness or from the deepest sorrow or pain. It arises when really strong emotions saturate one's heart and when those emotions eventually overflow into words. It is a tool for exploring identity and society, for breaking the silence surrounding violence, and for healing and transformation.

I have been a published poet for about seven years now and the story of how I started writing poetry is quite an interesting one, yet at the same time it shows the truth of the preceding paragraph. When I was 14, in 2008, my sister was murdered after being violently raped. Due to unprecedented levels of corruption and crime in my country at the time, the case merely fizzed away into thin air and my family and I were left very traumatized and robbed!

This tragedy is what got me to start writing poetry. As an individual, I found poetry very therapeutic, although when I look at some of the pieces I wrote then, I realize that most of them showed a fiery anger and probably less of an artistic spirit. Over the years though, I learnt to balance this anger at social injustices blended with soulfulness, the vagueness of literary tools like metaphors, and the art and music in words to fight social injustice, cultural stereotypes and promote human rights, peace and global citizenship.

Since 2012 I worked for an organization called Africa Community Publishing and Development. It publishes civic education books and then uses the same to facilitate workshops in the community. For this cause, I have carried out research in communities on different generative themes which include issues of gender equality, socialization, child rights, human rights, leadership, conflict transformation, sustainable development etc. and I have written several poems in this regard which have been published for civic education and some for performance in social functions for awareness raising around the country and abroad.

Empowering the Invisible

Poetry is an art that many people in Zimbabwe and in the world love. Through this art we can sustainably raise awareness and change attitudes surrounding



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different problematic issues in our societies. As an organization, through poetry and art, we have influenced positive change in community by-laws, mannerisms, and destructive cultures in Zimbabwe. We even went to the extent of using poetic advocacy and lobbying to get the inclusion of children's voices in the constitution making process in Zimbabwe a couple of years ago.

I have also personally advocated for different causes through poetry and taught other young people to do the same. One testimony of this comes from a group of primary school children I used to facilitate in my community. After I taught them the art of poetry, they started writing and performing poetry which, among other things, directly condemned acts of sexual violence and abuse. This led to the arrest of a rapist who had raped one of the children. In this way, I can say poetry is self-healing, empowering, awareness raising and world changing.

I believe poetry is one of the tools that can change negative cultural stereotypes, restore the spirit of humaneness, ensure sustainable development and promote peace for our world. I will always continue being an advocate through poetry, and do watch out for my upcoming first solo anthology titled "Faces to Hearts" which is going to be published in September. Among other themes, this collection of poems is about exploring "the universe that is a human being," about gaining

a deeper understanding of ourselves, and living and relating authentically, by "showing the faces to our hearts."

In Zimbabwe, people usually say, "save the best for last." This letter, although it is about poetic advocacy, would be very much incomplete if I did not extend my heartfelt gratitude to the Asia-Pacific Centre for Education for International Understanding (APCEIU), because they gave me the opportunity to widen my scope as a leader and as a global citizen and this improved the direction and weight of my advocacy efforts, both in poetry and in many other avenues.

In May 2018, I was chosen from more than 3,000 applicants from all over the world to be part of the 48 youth leaders to attend the 4th Youth Leadership Workshop on Global Citizenship Education organized by APCEIU. I learnt a lot but most importantly I was given the tools to plan around advocacy issues from the preparation to the actual implementation. Already I have started facilitating workshops with youth and adults from different communities in Zimbabwe, teaching them how to appreciate diversity, while enhancing their leadership and teaching them how to plan around advocacy issues. The input that was placed in me has not just empowered me but to date, I have facilitated workshops with over 200 people on global citizenship, leadership and advocacy and this has helped them as well. A very big thank you to APCEIU! 🙏

INKONDLO—UMHEDLA OSESAMBENI SETHU

‘Imbongi iyakwazi ukubonakalisa okungabonaliyo’

— Wallace Stevens



Lencwadi ilotshe ngumfokaMpopu u Lightwell

Akusimicabango nje qha

(lulotshelwe ukuqeda ukuhlukumezwa lokululaziswa kwabomama)

Kutshoni ke ukuba ngowesintwana (woman)?
 U-W engabe emele ukuwozeliswa?
 Kungabe kusitsho ukungabi lamandla na?
 Abamgasilutho njalo abangelalutho olungolwabo?
 U-O engabe emela ukuba ngabalalelayo kokuphela?
 Labo abangeke betsho lutho kodwa abangudoli ezandleni zodlame?
 Yena ke u-M? Engabe esitsho ukungabi lomutsho?
 Ukudubeka okukhulu lokubangabantukazana nje?
 U-A yena engabe emelele isiqalekiso?
 Ukuqalekiselwa ukuba ngaphansi kwabesilisa njalo nje?
 Yeyeni bo! Ngiphenduleni
 U-N engabe ebekelwe ukutsho ukungahlangani kwengqondo?
 Zingabe zizimbi lezi zinto, kodwa akusimicabango nje qha.
 Inombolo ezingelampendulo zilibha umutsho wabesilisa (man)...
 u-M yena engabe emele amandla amangalisayo?
 Ukungabi lozwelo, ukunganakekeli, lokungezwa ubuhlungu?
 Isithombe senkunzi esesibayeni
 Engelalutho lokwenza ngaphandle kokukhonya lokukhwela.

u-A engabe emelele udlame na?
 ukungenelisi ukuba ngabathobekileyo njalo abalozwelo?
 U-N yena engabe emele ukungcola kwemicabango lezenzo?
 Ukuba lodoti emehlweni?

Uxolo ngemicabango engela khangelelo kangaka
 Kodwa yiyo imitsho ekhona ezinsaweni lapho esihlala khona...
 Le asimicabango nje
 Kodwa yikukhuliswa kwabantu... usiko olungcolileyo
 Solutshiye izigaba zethu zizimvamva
 Akusela okuseleyo, ngaphandle kwezicucu lokungalingani kwabesilisa labesifazana
 Izigaba zethu sezisele zingacaci zingelasimo
 Sekukithi ukuthi sithunge izicucu eziseleyo,
 Ukuthi silethe isimo kusiko lethu
 Njalo silethe ingqubelaphambili kwabesilisa labesifazana ngokufanayo.
 Dobha ke inalithi mhlobo, mina ngiphathe uhali...
 Yikho ke okuzasinceda ukuthi indodakazi zethu zibone indon-sakusa yenkululeko
 Labafana bethu ukuba bekhule elwazini olulungileyo.

Mina lawe kasikwenze umlandu wethu ukuthi lemicabango Iguquke, isuke ekubeni ngamaphupho amabi lokulila, ibeyizenzo zenguquko esiyidingayo!
 Kasilambise njalo sikhame u-Gender-based violence aze ephele!
 Ingoma yethu yenjabulo iqonge izwakale ezizweni zonke
 Ngoba kusaselesidingo sokuthi sivalelise ugender-based discrimination simtshela ukuthi phinde simbone futhi!

Ukulotshwa kwenkondlo khona kubangelwa yinjabulo enkulu kanye lokudabuka noma ubuhlungu obukhulu. Inkondlo zigobhoza lapho inhliziyoyomuntu ihelelwa ngenxa yemizwa ethile, imizwa yona ibisicina isidabukela ekubeni ngamabala lemitsho. Inkondlo zibalulekile ngoba ziveza inguquko lapho okulokuhlukuluzwa lodlame khona, zibeseziletha ukusila lokuguqulwa kwezinto ezimbi.

Mina ke ngiyimbongi elenkondlo ezithile ezicindezelwe emabhukwini athile eminyakeni eyisikhombisa edluleyo. Ukuqala kwami ukuloba inkondlo kuyindaba emangalisayo, kukantike kuyaveza iqiniso lalokhu engikulobe esingenisweni sami. Ngonyaka ka 2008, ngileminyaka elitshumi lane, udadewethu wadlwengulwa ngemva kwalokho wabulawa ngendlela ezwise ubuhlungu. Ngenxa yobudlwangudlwangu obebuselizweni lethu ngalesosikhathi lindaba yaphonguphela nje angani akusindaba zalutho! Lokhu kwatshiya imuli yangakithi idabukile njalo izizwa ilahlekelwe kakhulu!

Inkemenkeme yensindabaphenduli le yiyo eyangenza ngaqala ukuloba inkondlo. Ngaba lonanzelelo lokuthi ukuloba inkondlo kuyayelapha inhliziyoy. Umangikhangela ezinye inkondlo engaziloba ngomnyaka lowana ngiba lonanzelelo lokuthi zazitshengisa ukudabuka lenzondo enkulu kulokutshengisa ubuciko bembongi, kodwa eminyakeni edluleyo ngiyanzelela ukuba sengikhulile njengembongi. Sengilabo ubuciko bokuhlanganisa inzondo engilayo yobudlwangudlwangu engibubonayo ngaso sonke isikhathi, lobuhle benkondlo obumnandi njengomculo, ukuba ngenelise ukulwa lobudlwangudlwangu, amasiko abandezela abantu kanye lokuphakamisa amalungelo abantu, ukuthula, inhlalakahle lobuntu.

Kusukela ngomnyaka ka2012 bengisebenzela inhlanganiso ethiwa yi- Africa Community Publishing and Development. Yona iyaloba iphinde icindezele izingwalo zokufundisa abantu ngento ezithile ezibalulekileyo ekuphilisaneni lekugcineni ubuntu, ibisisiba lemihlangano lapho abantu abaxoxisana khona befunda lezo ngwalo. Njengengxenyeyenjongo yalinhlanganiso sengikengacubungula

into ezithile ezigabeni zakweleZimbabwe ezigoqela amalungelo abomama, ukukhuliswa lokubunjwa kwabantu, amalungelo abantwana, amalungelo abantu, ubukhokheli, ukuguqulwa kwengxabano, lokukhuthaza abantu ukuthi bephatheke kungqubelaphambili, kanye lokunye okutshiyeneyo. Njalo sengilobe inkondlo ezithile kulinjongo zona ezacindezelelwa injongo yokufundisa abantu emihlanganweni ethile kanye lokujabulisa noma ukufundisa njalo abantu emicimbini ethile kweleZimbabwe lakwamanye amazwe.

Inkondlo zona ziyibuciko obuthakazelelwa ngabantu abanengi kwele-Zimbabwe lomhlaba wonke jikelele. Zona zibalulekile ekwaziseni abantu ngento ezithile lokuguqula ikhangelelo labantu ngezinto eziluhlupho ezigabeni zethu. Njengenhlanganiso, sisebenzisa inkondlo lokudweba, sesenza kwaba lenuquko kumithetho yezigaba, ukwenziwa kwezinto, lamasiko abhidliza abantu bakweleZimbabwe. Kwaze kwafika ekuthini sisebenzise inkondlo ukuba sithole ukuhlonitsha kwalokhu okwakutshiwo ngabantwana ekwenziweni kwesisekelo sombuso welizwe laseZimbabwe imnyaka embalwa edluleyo.

Lami mangqamu sengimele injongo ezithile ngisebenzisa inkondlo njalo ngiyafundisa abanye abasakhulayo njengami ukuthi labo benze okufanayo. Ubufakazi bokuqakatheka kwalokhu kwaphuma kwesinye isikolo sabantwana abancane lapho engangijwayele ukufundisa esigabeni sami. Ngemva kokubafundisa ubuciko benkondlo, laba bantwana baqala ukuloba kanye lokukhuluma inkondlo zimelana lokudlwengulwa kwabantwana, kanye lokuphathwa kubi. Lokhu kwabangela ukubotshwa komunye walabo ababedlwengule omunye walabobantwana. Ngalindlela sengingatsho ukuthi inkondlo ziletha ukusila, amandla, ukwazisana, njalo ziwuguqulela ebuhleni umhlaba.

Ngilethemba lokuba inkondlo ziyanceda ukuguqula amasiko angaphathi kuhle abantu, ukuvuselela ubuntu, ukuletha ingqubela phambili lophatheko lwabantu kiyo, kanye lokuphakamisa ukuthula emhlabeni wonke jikelele. Mina ke, ngizaqhubekela phambili ngingummeli wamalungelo abantu osebenzisa umhedla

wenkondlo. Qaphela, ugwalo lami lwenkondlo lokuqala ngingedwa, u-Faces to Hearts, luzacindezelwa ngenyanga kaMpandula. Lolugwalo lumumethe inkondlo ezitshiyeneyo. Eyinye yezinjongo imayelana lokucubungula umuntu, ukuzwisisa ukuthi ubuntu bethu butshoni, lokuphila njalo lokudlelana ngendlela eqotho ngokutshengisa ubuso benhliziyo zethu (*Faces to Hearts*).

Kwelakithi eZimbabwe, abantu bayandise ukuthi; “ezimnandi zibekelwa ekucineni.” Lincwadi, noma ikhuluma ngokusetshenziswa kwenkondlo ukuguqula izinto, ingasilela kakhulu nxa ngingethulanga ukubonga engilakho kwabe - Asia Pacific Centre for Education for International Understanding (APCEIU), ngoba bona banginika ithuba lokujulisa ulwazi lwami lokuba ngumkhokheli, ukuhlalisana kuhle labanye, njalo lokwenelisa ngobuciko obukhulu ukuhlanganelana labanye ekuguquleni izinto ezisihluphayo endaweni esihlala khona. Ngenyanga kaNkwenkezi ngonyaka ka-2018, ngakhetshwa ebantwini abadlula-3000 ukuba yingxenyeyabak-hokheli abasakhulayo abangu-48 abavela emazweni atshiyetshiyeneyo kuhlelo olubizwa- 4th Youth Leadership and Advocacy Workshop on Global Citizenship Education lona olwahlalwa ngabe-APCEIU. Mina ke, ngafunda okunengi kulumhlangano, kodwa okumqoka yikuthi ngafunda ukuthi ukuhlela inhloso zokuhlanganelana labanye siguqula indaba ezisikhathazayo (advocacy) kwenziwa njani. Kusukela lapho, sengiqalisile ukusebenza labasakhulayo kanye labadala ngibafundisa ubuntu lokukhwebithana, ukuqinisa ubukhokheli babo, kanye lokubafundisa ukuhlanganelana belungisa inhlopo ezitshiyetshiyeneyo abahlangana lazo. Imfundiso engiyitholileyo kwabe APCEIU ayiqinisa mina kuphela kodwa iqinise labanye njengoba nje sengikhokhela imihlangano Labantu abadlula 200 ngibafundisa ngendaba zokubangabakhokheli abaqotho njalo abalusizo lokuhlanganelana labanye belungisa indaba ezitshiyeneyo—lokhu kulusizo olukhulu lakibo. Ngithanda ukwethula inhlonipho lezibongo kuAPCEIU, lingadinwa lakusasa! 📖

BACHCHA POSH: AN INSIDE LOOK

Heartbreaking Twist of Hiding Female Gender in Afghanistan

By Kirithi Jayakamar
(Founder and CEO of the Red Elephant Foundation)



The Red Elephant Foundation is an initiative built on storytelling, civilian peace-building and activism for gender equality. The initiative looks to create awareness and open channels of communication to create societies of tolerance, peace and equality. The stories must never be forgotten. The following is a story about a form of a practice called Bachcha Posh.

I have no qualms in admitting that I am a chatterbox. I can speak anywhere, non-stop, to anyone. On the phone, in person, on Skype, on Google+ Hangouts and unarguably on every medium that is yet to be invented. But that afternoon, I was speechless. For the first time in my life since I had learned to talk.

I spent an hour on Skype, chatting with a new friend—the cousin of an old friend. Behind her, I could see the once white, now yellowed walls of her house. An old poster from a Shah Rukh Khan film hung on the wall, looking particularly content for all the attention it received after years of obscurity in the face of newer films. She bowed her head for a large part of the call until I told her that I was a friend and that I was there only to chat with her. I wish I could tell you her real name and her location, but her security and safety take precedence.

When I read a book by Siba Shaqib, called “*Samir and Samira*,” I did not think that the story was more than that: a piece of fiction. A few months after that, I read Deborah Ellis’ trilogy, called “*The*

Breadwinner Trilogy.” A similar theme came forth, but it did not sink in. It did not strike me as hard as it should have, that many, many girls in Afghanistan were disguising themselves as boys—either willingly or under the compulsion of their families—just so they can help the family survive.

I happened to mention the two books I had read to a friend of Afghan origin, now living in the United States. She told me that day, that it was not just fiction, but a reality. A reality that continues to chain many, many girls in Afghanistan; a reality that is carried out untrammled, as an open secret, in the form of a practice called Bachcha Posh. She wanted me to speak with her cousin who lives in Afghanistan, and continues to face the



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She tells me that she will not be a human anymore when she turns into a woman.

”

predicament because she is the oldest girl in her family. She wanted me to write her story, to show the world that the practice continues to thrive.

Without a man, many of these families find themselves in a place of difficulty. For their part, these families are not inherently antithetical to a girl child. It is, rather, a question of safety and security of their girls, and their survival against a warlord-driven extremist and radical thought process that conditions society against women.

The thirteen year old girl on the other side of the computer screen had large, innocent eyes. I could not shake off the feeling of grief at how purported social norms and contrivances can erode the peaceful sanctity of one's childhood. Her hair was cropped short, and I could see the tiny pink tips of her ears—the slip of a girl that she was, her form reminded me of a little elf.

“I think I am a girl. All the time. But when I go out, I have to be a boy,” she told

me. With a lump in my throat, I asked her if she wanted to share her story.

“When I was much younger,” she began, “I used to play with boys and girls. We went to a small school where foreigners taught us English and math, a little science and lots of Farsi. One day, I was pulled out of school and was told that I could not go back again. From that point on, I was made to dress as a boy every time I went out of the house. No one outside the house had to know that I was the one dressed as a boy—instead, I was supposed to be my parent's son. To explain my sudden presence, and ironically, my real sudden absence, there was a story to the effect that my girl version had gone to another village to be with my uncle's family and my boy version was passed off as my parent's son, who lived in the said uncle's household until now. Does it confuse you?”

I nodded at first, because it did. “That's okay, isn't it? I can say it over and over again until you understand.”

I agreed, nodding.

“But my confusion never goes! I can say it over and over again—that I am a boy and a girl—and that leaves me wondering who I really am.”

What the beautiful little girl told me came as a bolt out of the blue. Contrary to what most may assume, this is not just a matter of dressing. It involves a lot more: behaviour, dynamics, social interactions, and the imposition of a belief to the effect that a woman is powerless in society.

This little girl makes many trips every day to market places just to buy her family all their needs. The movement of women in public places in certain regions is neither easy nor possible—given the rampancy of gender-based violence on the one hand, and the imposition of rules against women being seen in public without male escorts, on the other hand. For families without male members, this is a very difficult thing to live with. Consequently, the easiest way out is to disguise one of the girls in the

family—prepubescent mostly, so they are old enough to transact, but young enough not to be detected—as boys.

I asked her what is on her mind. “My mind tells me that I must be a boy outside the house. But when I see all the other girls, I want to run and play with them. But instead, I am not allowed to talk to them. I lost all my friends. I cannot play with dolls. There are also changes in my body; I have to wear so many layers of clothes so that I do not look like a girl. When I am out there in the market, I get teased. They call me a girlish boy because my voice is like a girl's, and I have no facial hair.”

She tears up. I tear up.

We sit online in silence for some time.

“My mother says I can be a girl again, soon.”

I asked her if she is eager for it, if she is waiting for her to come back.

“No,” she tells me quietly.

She tells me that girls have a difficult time. There are rules: what to wear, what

to do, what to say, when to marry, who to marry, why to marry. She tells me that she will not be a human anymore when she turns into a woman. Her cousin comes up to her and holds the little girl tight in an embrace.

“No,” the cousin says to her. “You will not struggle. Things are changing, things will change. And if they do not, we will make them change.”

The screen before me is dim. I cannot see much and yet, those words are a beautiful ray of hope. I sign out, my heart heavy, but my mind filled with hope. 🏠

GRAFTING HUMAN RIGHTS TREE IN FIVE 'STANS'

Understanding Region's History and Culture Imperative for Human Rights Education to Flourish in Central Asia

By Pilho Park

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How far is it from here? How can one answer a question relating to the geographical distance between Central Asia and where they are situated?

Central Asian countries consist of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan—all countries ending with the Persian suffix “stan,” meaning “land of.” In other words, it is the lands of the people of Kazakh, Kyrgyz, Tajik, Turkmen and Uzbek. All five countries were named, formed and bordered as such in the course of the tumultuous transition of modern history. All these countries obtained independence in 1991 during the last stage of the dissolution of the Soviet Union. However, since then, they remained inside the political and economic fence of the Commonwealth of Independent States.

Not only are the five “stans” located in the centre of the Eurasian continent, but they also played greatly important roles in brokering and disseminating diverse knowledge, cultures and religions from one place to another throughout history. All religions such as Zoroastrianism, Hinduism, Buddhism, Judaism, Christianity and Islam have been nestled in the region. Many philosophies have been

cultivated by the people of Central Asia. Moreover, many people in the region have created different kinds of art, music and literature, which have subsequently grown and flourished. On the other hand, countless cruel wars occurred in the region. Overall, this is a melting pot of civilizations—this is Central Asia.

However, international news organizations such as BBC, CNN, NHK, DW, Euronews, France 24 and others have never or rarely broadcast the weather for Tashkent or Almaty—two of the largest cities and homes of millions of Central Asians. Instead, international news networks regularly broadcast the weather for Cape Town, Marrakesh, Mumbai, and other cities. The same is true for political or social events held in this region as they are not often reported to the outside world. Central Asia and the Silk Road, once the most important link between the East and West, seems to be sitting these days too far from other members of the world community.

Historical Distance

Around the time the Emancipation Proclamation was issued by United States President Abraham Lincoln in 1863, the trade

of slaves in the Eurasian market flourished in Central Asian Khanates, but it soon came to an end after the Russian conquest of the region. Although these were coincidences in remote places, there are a lot of differences between the two cases. The former was initiated by the will of a leader who really wanted to free slaves, whereas the latter was a by-product of the expansionism of the Russian Empire.

The former became a landmark event in the history of human rights along with the English Bill of Rights in 1689, the U.S. Constitution in 1787 and its subsequent Bill of Rights, the French Declaration of the Rights of the Man and of the Citizen in 1789, among others. These historic events genealogically gave birth to the Universal Declaration of Human Rights in 1948 and subsequent declarations that cover human rights. However, the latter case has never produced any further landmark events as far as human rights are concerned.

While remaining the land of emancipated slaves during the first part of the 20th century, Central Asia had to adopt a newly arriving idea from Moscow. The idea was documented in the Communist Manifesto that did not belong to the genealogical lineage of human rights events mentioned above. The Manifesto might,



in a sense, share common ideas in part with those of modern day human rights in terms of pursuing liberty, happiness, autonomy, etc.; however, the political version of the Manifesto practiced by communist governments after the October Revolution was far from the human rights that people in the West have pursued in the 20th century.

People of Central Asia have lived as citizens of the Soviet Union for seven decades up until their independence. What they learned and practiced during that period was much different from the ideas written in the bill of rights or the human rights declarations. They might be more familiar with terms such as purges, gulag, indoctrination and mobilization instead of freedom of speech and religion, the right to organize or assemble, rule of law, etc. Moreover, the vast majority of the current political leaders of Central Asian countries are those who have grown up and been educated during the Soviet regime.

Cultural, Religious Distance

Until the first part of medieval times, the majority of people in Central Asia were nomads, while at the same time they enjoyed a flourishing sedentary culture. They practiced various kinds of religions such as Zoroastrianism, Buddhism, shamanism and other polytheistic faiths up until Islam entered Central Asia in the 8th century and subsequently became dominant several centuries later.

Nomadic people were born as warriors and lived in androcentric society. However, anthropologically speaking, their ideas were not much different from those of contemporary sedentary Europeans. They all recognized slavery, heresy, hostility against their enemy, plunder economy in part, and good family value while practicing commercial trade. Unlike the Europeans' popular misconceptions, they also had well-organized administrative and judicial systems in their own mechanism and an effective military supply system, in addition to enjoying a high quality of artistic life.

Islam changed the thoughts and the culture of the nomadic Central Asians. Sharia, derived from precepts of the Quran and Hadith, is the Islamic religious laws equivalent to the canon law of

Christianity. Islamic lawyers adjudicated cases based on Sharia law, which offered many reverent moral standards. Elements of Sharia law have been deeply embedded in the present legal system and daily lives of some Islamic countries as well. In fact, some elements of Sharia law, especially in the matters of family and criminal law, conflict with the United Nations human rights standards; for instance, gender discrimination, cruel and inhuman punishment, and freedom of religion are just a few instances of conflict between both legal systems.

Islamic practice in Central Asia severely shrank during the Soviet rule. Today, no Central Asian state declares Islam as their national religion. Elements of Sharia law do not exist in the texts of statutes as well as the legal system in Central Asian countries; however, the majority of the populations identify themselves as Muslim. As such, Central Asian culture is the mixed heritage of nomadism, Islam and communism. In the many corners of Central Asian society, women are not equally treated and redressing such social imbalance is moving slowly. Freedom of speech is not well practiced and criticizing their head of state or government can be considered a lack of piety. Opposite political parties are hardly allowed in this region.

Passage to Human Rights Education

Human rights education is direly needed in Central Asia but we may need to consider some more things first. Education is a multitasking job and a mechanism build-up. In a fertile land, once you plant and grow an apple tree, it will soon produce fruit. In a less fertile land, you must pour more water, use more fertilizer and labour in order for the tree to produce fruit. Until their independence and even after, protection or promotion of human rights has never been a policy priority for their governments. The majority of ordinary people also did not consider human rights an important value to live by. After independence, some political groups made efforts to improve the poor human rights conditions in some parts of Central Asia, but all failed.

As far as human rights are concerned, the land of Central Asia is infertile. In the

past and still in many parts of this region, governments have hysterically reacted to the activities of western human watchdog organizations that oversaw the poor situation of human rights and conveyed their findings to the outside world. Most of their workers were expelled and some of them were arrested, tortured and imprisoned. In some cases, governments in this region ruthlessly cracked down on civil strife and launched unrelenting oppression on human rights activists. Since news and media organizations are generally owned or controlled by the government, ordinary people are provided with trimmed down news and thus rumours prevail over the facts, especially for unpleasant news about the government.

In this environment, the issue of human rights education is not merely a matter of mechanism to be built; it should also be a consideration of culture. Tripled with nomadism, Islamic influence and Soviet-style authoritarianism, the culture of Central Asia is really far from the evolving history of human rights, from the Bill of Rights to the Universal Declaration of Human Rights. Human resources that can construct a mechanism of human rights education are short as they have not been made aware of its importance. Human rights education will not properly be implemented even if excellent programmes were provided by outsiders as long as government officials, teachers and parents do not have a susceptible mind towards human rights. You can construct a mechanism but you cannot do culture.

So far, Central Asian states have ratified or acceded to many human rights treaties declared by the United Nations. Their political environment is now changing towards a positive direction, although slowly. These are good signs for the future. In order to make this change fruitful, human rights workers must have a susceptible mind to understand and respect Central Asian culture and values. This can be the best way to shorten the distance between Central Asia and the rest of the world. Human rights education should be made as if it is a trial of grafting a fruit tree rather than carrying out missionary work. The grafted tree will eventually grow to become a beautiful one producing a bunch of delicious fruits that may be comparably identical to its prototype. [🌳](#)

Asia-Pacific Teacher Exchange Completed



As part of the Asia-Pacific Teacher Exchange for Global Education, a total of 42 teachers from Cambodia, the Philippines, and Vietnam successfully completed their three-month tenure as exchange teachers at their

Korean host schools. They greatly appreciated the high level of participation from their Korean students, the devotion of the Korean teachers and the effectiveness of utilizing ICT in teaching. All of the exchange teachers went back to their countries with meaningful lessons and renewed aspirations for the quality education in their own countries. In succession to their enthusiasm, a total of 49 teachers from Indonesia, Malaysia, Mongolia, and Thailand are now actively participating in educational activities at Korean host schools. A total of 44 Korean teachers are also dispatched to Indonesia, the Philippines, and Vietnam from August, in hopes of contributing to the further educational development of the partner countries and the enhancement of intercultural understanding amongst teachers and students at each of their host schools.

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Peace Learning at Asia-Pacific Training Workshop on EIU

With the objective of facilitating GCED to promote a Culture of Peace, 31 professionals from 21 countries participated in the 18th Asia-Pacific Training

Workshop on Education for International Understanding. During the nine-day workshop held in Seoul and Inje, Republic of Korea, from 20 to 28 July, participants engaged themselves in sessions to critically analyse and reflect on current educational issues, and worked on designing localized GCED training programmes. To get a better feel for the country and its people, participants visited the Demilitarized Peace-Life Valley where they were able to make connections between the past and the present. On the final day of their DMZ visit, participants wrote down their hopes and aspirations for future generations and put their letters into a time capsule, alluding to the continuing and future linkages between what they gained from the workshop and what will take place back home.

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Korean Educators Visit Penang for GCED Advanced Training Workshop

Twenty Korean primary and secondary school teachers participated in an

advanced training titled "GCED through Place-Based Learning (PBL) Approach" in Penang, Malaysia from 1 to 5 August 2018. In partnership with Arts-ED, the workshop aimed to provide an onsite training opportunity for Korean teachers to identify suitable teaching methodologies for implementing GCED in the classroom. To achieve this goal, participants were engaged in experiential learning programmes, lectures, PBL case studies and field experiences. All of the activities involved diverse teaching and learning methods, such as dialogues with local people and the utilization of diverse PBL tools such as storytelling, drawing and dramatization. This learning platform provided participants with opportunities to utilize the practical PBL strategy, which can help teachers blend GCED programmes with their local issues.

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Korean and Vietnamese Students Capture Lights and Colours of Vietnam



APCEIU organized the 16th EIU Photo Class in partnerships with the Ministry of Education and Training of Vietnam and the Da Nang City Department of Education and

Training from 16 to 22 August. Under the theme of "Lights and Colours: Summer of Vietnam," 15 Korean and 20 Vietnamese secondary school students, along with 4 professional photographers from Korea and Vietnam, visited sites in Da Nang, Hoi An and Hue, and took photographs of the cultural heritage and everyday lives in Vietnam. The photographs taken by the participants were developed and displayed at an exhibition launched on 22 September at the Da Nang Fine Arts Museum.

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EIU/GCED Best Practices Connects Three Continents

The award ceremony for EIU/GCED Best Practice 2018 was held on 5 September. EIU/GCED Best Practices have encouraged and supported educators, scholars and activists by sharing specific examples and practices on how to design and implement Education for International Understanding and Global Citizenship Education programmes. This year, three educators have been awarded for their inspiring practices: Ms. Sharon Lopez from Costa Rica for her peace education programme, Ms. Kajal Boraste from India for her youth-led action research project and Ms. Lilian Kabahweza from Uganda for her teacher training workshops on GCED. The monographs of these three best practices have been published and distributed both online and offline.

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3rd Global Capacity-Building Workshop on GCED



APCEIU organized the 3rd Global Capacity-Building Workshop on GCED, which covered peace, human rights, sustainable development, cultural

diversity and the prevention of violent extremism. The participants were composed of 29 professionals in the field of teacher education, teacher training, curriculum development and education policy of 27 UNESCO member states from the Asia-Pacific region, Africa, Arab states, Latin America and Europe. Running from 29 August to 11 September, participants also had an opportunity to take part in the 3rd International Conference on GCED from 5 to 6 September as session moderators or presenters as well as expand their networks. During this workshop, the 29 professionals participated in lectures, hands-on activities, field and school visits and GCED action plan development.

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Building Globally-Minded Educators in Ghana

APCEIU held a Capacity-Building Workshop on GCED for Educators in Ghana by providing civic educators with the knowledge, attitudes and skills to promote global citizenship in their country. The impetus of the workshop, which was planned for civic educators from the National Commission for Civic Education (NCCE), teachers from the UNESCO Associated Schools Project Network and educators from the University of Cape Coast's Education School, was organized in order to raise local educational professionals' understanding of GCED and how it reflects on the national education system. Co-organized with the Ghana National Commission for UNESCO and the NCCE, the workshop ran from 17 to 19 September in Cape Coast and was carried out as a follow-up activity of the Global Capacity-Building Workshops on GCED.

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UNESCO/KOICA Joint Fellowship Programme

Organized by APCEIU and sponsored by UNESCO and KOICA, the UNESCO/KOICA Joint Fellowship Programme took place in the Republic of Korea between 16 August and 11 October. The programme invited 25 educators from 12 African and six Asia-Pacific countries to provide capacity-building training under two modules, "Policies and Practices for Educational Development" and "Global Citizenship Education." As follow-up initiatives to the UNESCO/KOICA Joint Fellowship Programme, two onsite workshops in Africa were

implemented in Zambia and Senegal in August. Organized by Ms. Annie Mwalusaka (2017 Alumni, Zambia) and Mr. Tamba Ngom (2015 Alumni, Senegal), the workshops were implemented under the topics, "Peace Education and Learning Material Development" (Zambia) and "Training of Teacher Trainers on Global Citizenship Education" (Senegal). During the workshops, the two alumni shared their training experiences, and moreover, played the key role as facilitators of the workshop in order to deeply engage and promote the initiatives started at the local level.

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GCED Online Campus: e-Learning for all



GCED Online Campus is offering free e-learning courses on Global Citizenship Education to educators worldwide. So far, seven courses are offered including the basic course, "GCED101: Introduction to GCED" and advanced courses

with focused themes and approaches such as "Global Citizenship and Cultural Diversity," "Human Rights in the Context of GCED," "Curriculum Development of GCED" and others—all courses are facilitated by international experts. Numerous teachers, teacher educators, researchers, and NGO workers are benefitting from the courses, deepening their knowledge and establishing networks among their colleagues and facilitators. Along with the courses, short lectures and animated videos on GCED are provided in the "Special Lectures" and "GCED in Minutes" sections. For inquiries, contact gcedonline@unescoapceiu.org

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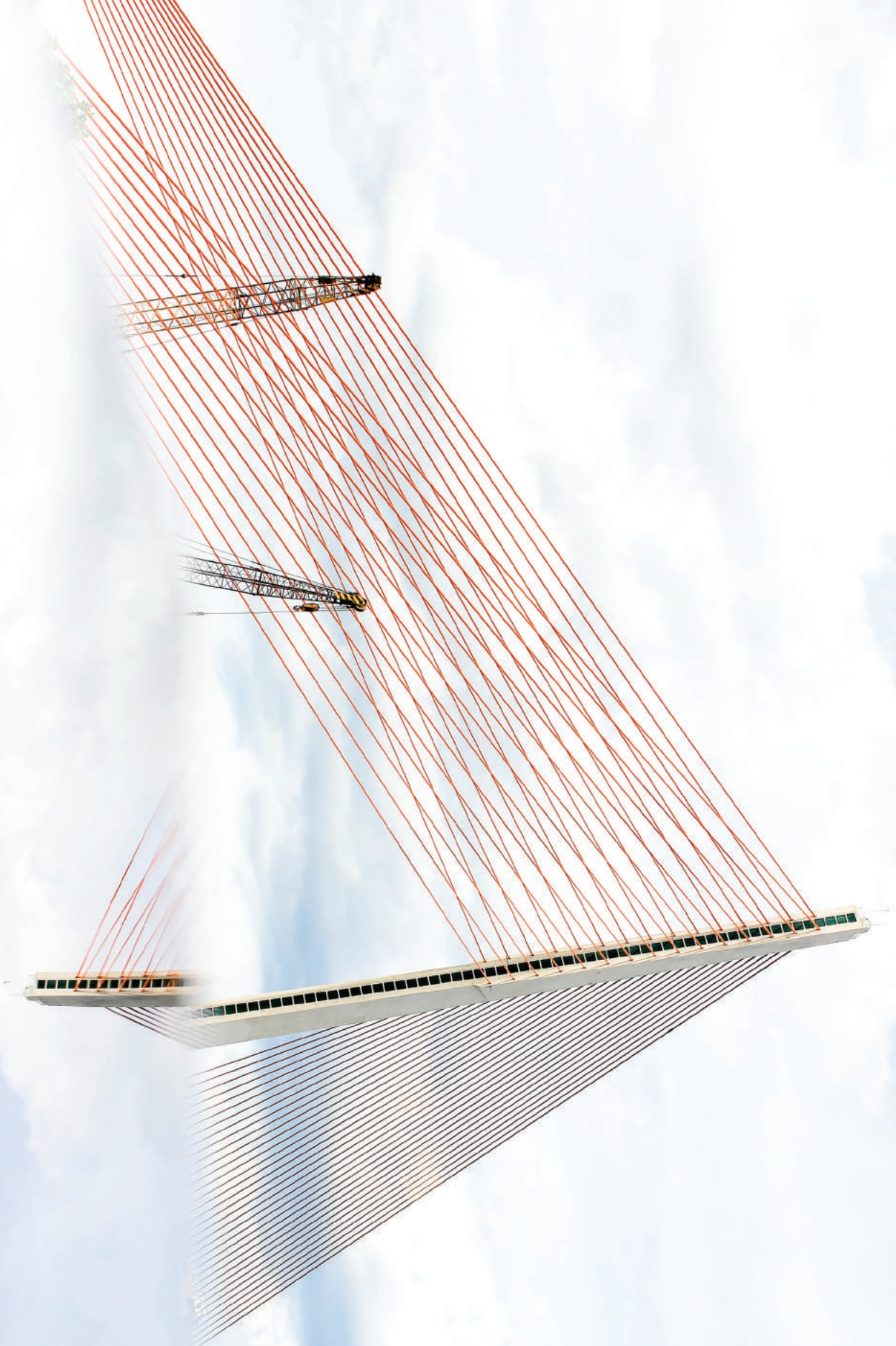
GCED Clearinghouse Now in Russian, Chinese



Having launched Russian and Chinese versions, the GCED Clearinghouse website (www.gcedclearinghouse.org) is now available in seven different languages: six UNESCO official languages and Korean. In cooperation with the UNESCO

Beijing and Almaty Cluster Offices, APCEIU added these new languages to the existing versions of English, French, Korean, Arabic and Spanish. GCED Clearinghouse, a global database on Global Citizenship Education, was jointly set up by UNESCO and APCEIU to facilitate information sharing and enhance the knowledge and understanding of GCED by providing a wide range of GCED resources from policies, case studies, teaching and learning materials, and journal articles from around the world. If you wish to contribute GCED resources in diverse languages, contact gcedch@unescoapceiu.org.

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TRAN THUY BRIDGE SPANNING THE HAN RIVER IN THE CITY OF DA NANG, VIETNAM. THE BRIDGE WAS NAMED AFTER A REVOLUTIONARY ACTIVIST ADMIRER FOR HER INDOMITABLE SPIRIT AND BRAVERY.
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