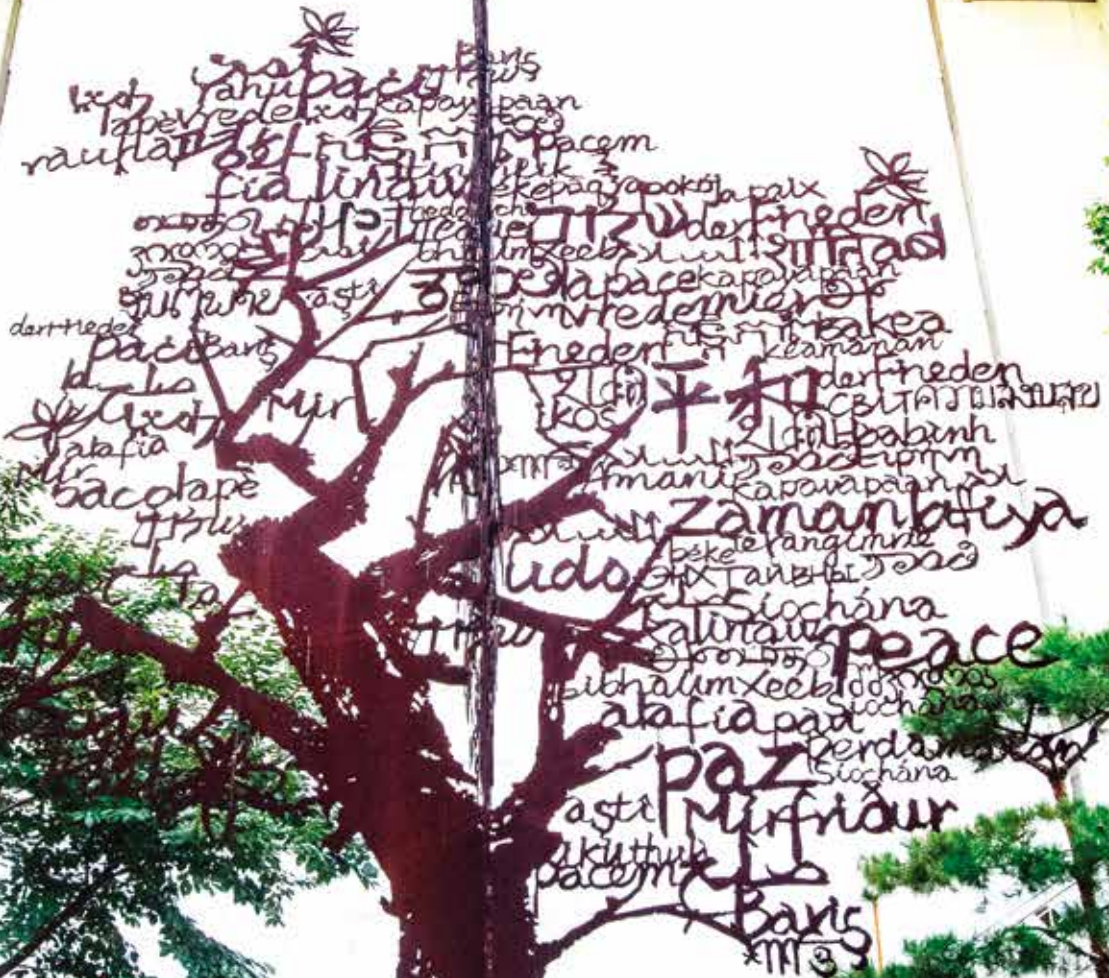


# Sangsaeng

Living Together Helping Each Other



## Historical Reconciliation and GCED

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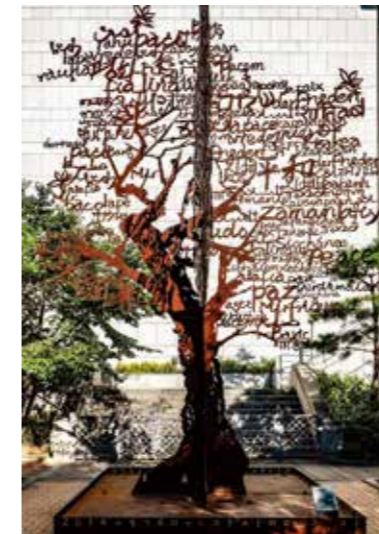
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## EDITOR'S NOTE



With this edition's theme of "Historical Reconciliation and GCED: Lessons from Writing History Together," the 52nd issue of *SangSaeng* explores various endeavours aimed at attaining historical reconciliation and peace, as well as the important role education plays to achieve this goal.

In today's world, learning to live together is particularly challenging in societies where conflicts and wars took place or are taking place. Colonization, genocide, and other historical injustices have caused massive suffering and tragedy toward humankind. Pain and wounds still linger in the minds of people, while reconciliation and peace remain one of the most challenging tasks to achieve. How we teach and learn about our past and present conflicts is critical in shaping our future.

For this issue, we are honoured to have a special column by Professor Jonathan Jansen from South Africa. In his powerful column titled "Reconciling in a Divided Dangerous World," Jansen reminds us of the crucial steps in the path to deal with historical burden and the move toward reconciliation, while sharing his personal experiences of transformation.

In the Focus section, we are very pleased to share with our readers the valuable experiences taken on the road toward publishing joint history textbooks in five regions of the world: East Asia, Southeast Asia, Europe, the Arab region and Africa.

By introducing a trilateral collaboration between China, Japan and Korea on the history textbooks titled "A History Opening the Future" and "A Modern and Contemporary History of East Asia," Jeongin Kim emphasizes the importance of historical dialogue and sharing memories as a starting point for peace and citizenship education; Duong Bich Hanh presents the outcomes from the "Shared Histories" project in Southeast Asia and points out the importance of the concept of shared histories with suggestions for future tasks; Dominick Pick talks about the German-Polish initiative, "Europe, Our History," emphasizing the importance of open discussion on controversial issues and exchanges of views; through the "Learning Each Other's Historical Narrative," a joint initiative by Israel and Palestine, Sami Adwan places value on understanding each other's perspectives in order to achieve a higher level of mutual understanding; Sharing the experiences of the "General History of Africa" series, Ali Moussa Iye says such a collaboration helps African people reconcile their past. Readers are cordially invited to reflect upon those experiences as a means to identify ways that will help to learn to live together and foster global citizenship.

We are also very privileged to showcase Korean artist Ok Sang Lim's "The Tree of Peace and Reconciliation" on the cover of this magazine. From this issue, *SangSaeng* undertook a few editorial changes such as the "Editor's Note" section instead of the "Director's Message" and the table of contents format. Through these changes, we hope to effectively introduce the contents of each issue. Thank you and we hope you enjoy this edition of *SangSaeng*.

Yangsook Lee

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*SangSaeng* [상생], a Korean word with Chinese roots, is composed of two characters: *Sang* [相], meaning "mutual" [each other] and *Saeng* [生], meaning "life." Put together, they mean "living together," "helping each other," which is our vision for the Asia-Pacific region. *SangSaeng* [相生] aims to be a forum for constructive discussion of issues, methods and experiences in the area of Education for International Understanding. *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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**Cover:** "The Tree of Peace and Reconciliation"  
 Ok Sang Lim, Cor-ten steel, 4.8m x 4.8m x 8m[h] / Photo by APCEIU

The tree is built with two steel panels crossing each other. The engraved letters on the panels mean peace and reconciliation in different languages from all over the world. Each steel panel cannot stand by itself. Just as peace and reconciliation can only stand by depending on each other.



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Finding Path to Deal with Historical Burden that Weighs on Present Day South Africa

# TOWARD RECONCILIATION IN A DIVIDED, DANGEROUS WORLD

By Jonathan D Jansen

(Distinguished Professor of Education, Stellenbosch University, South Africa)



△ Every year, first-year students gather to participate in the first-year athletics event at Pellies Park on the UFS Bloemfontein Campus. This event is a showcase of team spirit, with the students representing their different residences.

For the past two decades of my professional life, I have self-consciously inserted myself into situations in which I was the visible outsider to a familiar but yet foreign culture. I have always thrived on not-knowing, on the quest for deep understanding of what was so intimately known and yet so distantly strange. And so, in academic year 2000, I joined the massive and formidable white University of Pretoria in the administrative capital of South Africa as its first black dean of education.

It was an experience that fundamentally changed me as an angry black South African carrying within me the hurts of a very present past. After all, colonialism and apartheid did its work of economic exploitation and social marginalization over more than three centuries and I felt it on my body, in our family and in my community. But I had struggled to obtain a good education, with the help of many, and now returned home to a democratic South Africa with a Stanford PhD determined to change the fate and futures of my people. I would soon learn that my people included all South Africans, blacks and whites.

## Common Entanglement, Mutual Vulnerability

It happened early one evening that a poor white man and his modestly dressed but excited young daughter came to see me about a scholarship (bursary, we call at home) to enable her to study at the University of Pretoria. The picture made no sense – a white man begging for financial resources from a black man who until recently could not study let alone become a dean at his large institution. I looked at the man and saw that his shoelaces did not match. I looked at his daughter and noticed her almost tearful, hesitant smile. I was the difference between the young woman obtaining a professional qualification and the family remaining in poverty.

In a flash, something happened. Instead of seeing the poor white man, I saw my father when decades earlier I asked my dad for money to go to university. He was emotional when he said “I want you to go but I have no money.”



△ During his time at the UFS, Prof Jansen frequently visited schools in Bloemfontein and throughout South Africa, as well as in neighbouring countries. His motto in life is about changing schools. He studied schools and school change for most of his life as Professor of Education.

Instead of seeing the man's daughter I saw myself, the eager, excited and earnest student wanting to study beyond high school. “Yes,” I said. “I will make a plan to find you the money for your daughter.”

In that moment, he was my people, she was my student and we were entangled in this complex story that is South Africa. It was also the moment in which I understood transformation in its etymological sense, as metamorphosis, the fundamental changing of a human being from anger to empathy and from rage to reconciliation. In them I saw myself; they became my people.

The recognition of our common *entanglement* is fundamental on the path towards reconciliation. The white farmer and the black labourer are entangled socially and economically. The black dean and the poor white student are entangled in their common quest for improving the quality of teaching and learning in public schools. Even with the power differential in each of these two relationships, the one depends on the other though in different ways.

The next step is to recognize our mutual *vulnerability*. If the labourer does not show up, the harvesting of the crops suffer. If the dean does not offer scholarships, the student drops out of university and education suffers. This became clear to me when I did a workshop with white

Grade 8 students from a Pretoria high school. After I talked about my sufferings under apartheid and the struggles to reach out to white brothers and sisters, a student stood up and told me with great emotion how her sister almost died in a car hijacking by black men and that she was struggling with reaching out towards people who looked like me. It was a powerful moment for both of us even though we could have taken the discussion in the direction of the troubling moral equivalence she assumed in the two stories. For now, the immediate task was to recognize our common woundedness and I invited her, metaphorically, to reach out to those hurting on the other side. She took the invitation literally and ran towards me as we embraced in recognition of our shared vulnerabilities.

## Quest for Forgiveness and Social Justice

No reconciliation can, however, take place without the quest for *forgiveness*. It was Nelson Mandela no less who demonstrated forgiveness after 27 years of imprisonment by the apartheid government. He reached out to former enemies and invited them into his company including the prosecutor who sought the death penalty in his famous trial. He visited the widow of the architect of apartheid, HF





△ During this Varsity Cup Rugby Match in Shimla Park, Bloemfontein, the stunning performance by the team not only had the Shimla supporters on their feet- this student also left her seat to personally congratulate the player with his performance. Prof. Jansen believed that it is easy to love people who look like you. To embrace those who look different to you is the real measure of being human.

Verwoerd. He put on a rugby jersey at the Rugby World Cup of 1995 thereby identifying with a sport associated strongly with white Afrikaner culture. He showed forgiveness rather than talk about it. In the process, some prominent white officials in the church and in politics made public

quests for forgiveness. In a country with a strong spiritual sense of itself, forgiveness was closely associated with religious commitment and made possible the kind of rapprochement that might have been more difficult otherwise.

Nine years after the University of

Pretoria deanship, I became the Rector and Vice-chancellor of the University of the Free State in central South Africa. Rural, isolated and largely white at the time, this conservative university had lived through one of the great scandals of higher education when four white male students

racially abused five black workers whom they knew and whom the workers trusted. In a series of initiation games, taped on video, the students asked the workers to participate without telling them that they were in fact being abused. For example, the students appear to have urinated into



△ A family that sings together, stays together. This group of singing students proved that joy does not know colour, background or culture, as they sang from the heart.

food which they gave to the workers to ingest. The video leaked onto social media and the outrage was felt and heard across the country and internationally.

It was clear that the students had committed a horrific racist act and they would in due course be punished by the criminal and civil courts of South Africa. It was clear to me as the new leader of this university that more needed to be done since the problem was not simply the pathology of four young men but one of institutional racism that had deemed such behaviour as normative; the students even won an award for the outrageous video. We needed to change “the institutional rules of the game” when it came to racism but we also needed to heal the deep hurts caused by this event. We worked hard to bring the students and the workers together and eventually the unexpected happened. The students, in a moving ceremony, asked for forgiveness; the workers offered them forgiveness. But one more thing needed to be done.

Reconciliation is not an end in itself; it can and should be about social justice by which I mean making right what was wrong both in word and in deed. The students paid compensation to the workers recognizing that no amount of money could make up for their racial deeds; but the gesture was important. The institution provided training and

empowerment to the workers enabling them to set up their own company with the university as their first client.

We live in a world that has become even more dangerous as mortal enemies tear into each other from the killings in synagogues such as in Pittsburgh and San Diego in the United States to the bombing of mosques in Christchurch, New Zealand to the executions of parishioners in the churches of Sri Lanka. And yet there are in small spaces around the globe demonstrations of what can happen when former enemies find alternative ways of dealing with the burden of history that weighs so heavily in the present. 🏠

“  
**The recognition of our common entanglement is fundamental on the path towards reconciliation.**  
 ”



# HISTORICAL DIALOGUE AMONG KOREA, CHINA AND JAPAN

## Peace and Citizenship Education Starts Off from Sharing Memories

By Jeongin Kim  
 (Professor, Department of Social Studies, Chuncheon National University of Education, Republic of Korea)



© Jeongin Kim

△ Korean, Chinese and Japanese Book Covers of A History to Open the Future



© Jeongin Kim

△ Experts' Meeting for Publication of the Third Joint History Textbook held on 3 July 2016 in Hangzhou, China

Historical dialogue among historians and history teachers of South Korea, China and Japan was initiated in 2002. Since then, there have been several successful achievements such as the publication of joint history textbooks titled “A History to Open the Future” in 2005 and “A Modern and Contemporary History of East Asia 1 and 2” released in 2012.

Over the past 18 years, members of the Joint History Textbook Compilation Committee of South Korea, China and Japan have conducted historical dialogues through dozens of international conferences and numerous e-mails while traveling between three countries in order to publish a joint history textbook. This was a period in which they were able to realize and understand the differences in historical experiences as well as in historical sentiments. Concurrently, these were the years of exploration in discovering a

shared perception of history at the East Asian level.

The successes of the period could be simply expressed as follows, “People need to meet to get closer.” Meetings on history here refer to unending dialogue. Getting closer means that an exchange of historical perception has been made. Historical dialogues are a process in which people with different historical experiences and sentiments meet and become closer. This was the case of the trilateral Committee members getting together for meetings covering historical dialogue for the past 18 years. The historical dialogue with the Chinese Committee members allowed us to perceive the changes brought by the experiences that have been built up through many years as the hegemony of the Chinese cultures, the traces of the long wars fought by the Chinese in the first half of the 20th century, and the recent rise of China to an economic super power.

Through the historical dialogue with

the Japanese Committee members, it was possible to sense a wide spectrum of experiences, from the turbulent experience of the formation of an empire and its collapse in the modern age to the trend of today’s Japanese civic movement. Furthermore, we must add the shock of the massive earthquake in the northeastern region and the changes brought by the rise of right-wing forces. Korean Committee members have continued the historical dialogue, sometimes by creating conflicts and sometimes by boldly resolving conflicts with extraordinary enthusiasm as if permeated by the dynamic experiences of Korean modern and contemporary history.

### Shared Memory, Shared Historical Perception

The experience of historical dialogue has helped us realize the ordinary truth that people can overcome everything by sharing one’s thoughts and minds through





△ Korean, Chinese and Japanese Book Cover of A Modern and Contemporary History of East Asia 1 and 2

continuous meetings. Most importantly, one could see that continuous and consistent historical dialogue serves as the foundation in broadening the prospects of sharing historical awareness.

In the first textbook “A History to Open the Future,” each of the three countries narrated its own history.

On the other hand, when writing the second textbook “A Modern and Contemporary History of East Asia,” progress was made in terms of the writing format. In this edition, chapters were written separately first by each country’s team and then the three countries provided common materials, reviewed and revised the chapters together.

If that is the case, in terms of content, are there any cases where we have made a step forward from the achievement made at the first meeting and widened the prospects of shared historical awareness/perception?

Reflecting back on the experience of participating in both meetings, the controversy over how the March 1st Independence Movement had a significant impact on the May 4th movement comes to mind. In the stage of planning for “The History of Opening the Future,” the table of contents only contained the March 1st Independence Movement. At the end of

the table of contents section, the March 1st Independence Movement was narrated as having an influence on the May 4th movement. After seeing this, the Chinese quibbled over whether or not they had solid grounds for that argument. Eventually, the controversy ended with a separate entry for the May 4th movement, which was initially not included in the original version of the table of contents.

Nevertheless, in the first volume of “A Modern and Contemporary History of East Asia,” it states that the March 1st Independence Movement had an impact on the May 4th movement because of the distinct features of each movement. China also provided the related information and materials. Thus, it can be said that the experiences of the trilateral Committee are most valuable in the sense that they contributed to broadening the prospects of shared historical perception through consistent historical dialogue.

Meanwhile, the experience of participating in continuous historical dialogues has brought about a change of historical perspective at the personal level as well.

Previously, I understood some historical events in the context of state history or national history only. Now, I try to reinterpret them from the perspective of East Asian history; that is, in the context

of East Asian relations. For example, when diagnosing current Korean society, I try to put into perspective not only Korean history but the entire historical experience of East Asia.

There are still barriers that need to be overcome. We still have not reached the point in creating an agreed, single historical image of South Korea, China, and Japan regarding the painful memories of perpetration and being victimized through the experiences of colonialism as well as the wars fought during the first half of the 20th century.

Nonetheless, we were able to once again confirm that sharing the excruciating memories of being at the crossroads of life and death will make it possible for us to share a historical perception of East Asia and the ultimate goal of historical dialogue. Building a nest of peace is most unlikely to succeed amid the historical perception of despising opponents and having pity for oneself.

### Striving towards Peace Citizenship Education

Above all, in today’s rapidly changing political environment in East Asia, historical conflicts could be considered as a significant obstacle in establishing peace in East Asia. In fact, people are living in a world in which territorial disputes, controversies regarding history distortions, as well as the efforts of people trying to wipe out the past such as the matter of military sexual slavery by Japan, appear endlessly in the news.

In that context, the concept of historical dialogue that constantly tries to find ways in sharing historical awareness in the lens of “Our East Asia,” beyond the “I,” could be thought of as a peace movement.

In my opinion, historical dialogues have never been treated as an easy task. The reason why people fully sympathize with the necessity of this is because they may have felt a sense of solidarity and a construction of identity as East Asians in the process of talking to each other and finding out what they can do together. The sense of solidarity and identity as East Asians are the psychological cornerstone in building peace in East Asia. Thus, bringing peace to East Asia can be



△ Experts’ Meeting for Publication of the Third Joint History Textbook held on 21 January 2018 in Beijing, China

achieved through the process of sharing historical awareness. Furthermore, constant historical dialogues allow people to share historical awareness. Therefore, more historical dialogues need to be carried out.

Meanwhile, the historical dialogues between South Korea, China and Japan were more than just creating a joint history textbook. Joint lectures and classes were conducted among citizens, including teenagers. The classes were composed of teachers who participated in producing the joint history textbook. These teachers were responsible for teaching middle and high school students while traveling back and forth from each country. The success of these classes enabled them to even publish their own books as well.

Through the joint classes, Japanese students had a chance to reflect on their past while learning about Japan’s history of invading China and colonizing Korea. Korean and Chinese students felt broken-hearted when they learned the fact that

normal Japanese citizens also suffered greatly during World War II. Through these joint classes, students were able to realize that peace for everyone can be made possible only if all East Asian citizens try to establish peace together.

Historical dialogues are taking place all around the world in countries that have experienced conflicts. Europe’s history dialogue, which began in the early 20th century, has led to the publication of joint history textbooks of Germany and Poland, as well as France and Germany. The situation regarding the historical dialogue in East Asia is not favourable. East Asia has produced quite a lot of achievements compared to its short history of 18 years of historical dialogue; notwithstanding, historical conflicts still remain. Although it is quite tough, scholars and teachers are gearing their efforts in creating a third joint history textbook in order to engage in deeper historical dialogue. Just as they say, “People who try together to achieve even impossible dreams can change the

world someday,” historical dialogues will continue to go on as a guide to establishing peace. Consequently, the joint history textbooks as the outcomes of such dialogues and the joint classes based on these textbooks will play important roles in striving towards a peace-oriented civic education in East Asia. 🏛️

“  
Historical dialogues  
are a process in which  
people with different  
historical experiences  
and sentiments meet  
and become closer.  
”



# TEACHING SHARED HISTORIES IN SOUTHEAST ASIA

## Moving Forward for Mutual Understanding and Peace

By Duong Bich Hanh  
(Chief of Culture Unit, UNESCO Office in Bangkok)



△ The pictures from drawing competition in Brunei Darussalam



△ UNESCO, a collaborative partnership For ASEAN Culture of Peace

Six years have passed since Dr. Gwang-Jo Kim wrote the article “Getting on the Same Page: Towards Shared Histories in South-East Asia” for the *SangSaeng* issue no. 38 in 2013. Although Dr. Kim has sadly passed away, his vision of the ways shared histories can be taught in Southeast Asian schools for mutual understanding continues to flourish. The project “Promoting Intercultural Dialogue and a Culture of Peace in Southeast Asia through Shared Histories,” supported by the Republic of Korea’s Ministry of Education, is on its home stretch, and many of the ideas put forward since its early days have been concretized at the regional and national levels.

Four themes covering the topics that are common across Southeast Asian countries have been selected. A team of historians and educators from this sub-region has been engaged for research

and materials development. Guided by a Technical Advisor Committee, the writers’ team elaborated 26 lesson plans, which have been structured in a menu format allowing users to select those suitable to their needs and context.

### Pilot Phase

From 2015 to 2017, the draft materials were translated, adapted to the national context and tested in seven countries: Brunei Darussalam, Cambodia, Indonesia, Malaysia, the Philippines, Thailand and Viet Nam. In total, 22 secondary schools from seven countries participated in the pilot, involving over 100 principals and teachers and 4,000 students. Some lesson plans were also used for subjects other than history, such as geography, literature, global citizenship and even languages.

The overall response to the teaching materials from educators was very positive.

Most teachers found the lessons engaging, and they helped to strengthen students’ knowledge, attitudes and understanding of the history of Southeast Asia, its people and places. The teaching materials’ focus on social and cultural topics encourages teachers and students to think beyond the political aspects usually addressed in textbooks, and to pay more attention to close relationships among the people of Southeast Asia in the past.

The positive feedback applies not only to the content of the materials, but also to the active teaching pedagogy that is not currently in use in some of the pilot countries. The methodology has encouraged teachers to work differently, which has made many of them feel newly motivated and creative in their teaching work. While the lesson plans are quite demanding, at the same time they have encouraged both students and teachers to be more resourceful and open-minded.





△ High school and university students took part in uncovering the best learning tools to introduce and utilize the concept and materials of the Shared Histories project.

The positive actions taken by the pilot countries also serve as a strong testament to the relevance and quality of the teaching materials developed. In July 2018, Cambodia's new national history curriculum was released, integrating most of the lessons from the Shared Histories of Southeast Asia materials. In Thailand and Viet Nam, training has been organized at a much larger scale than the pilot schools, giving a very wide number of teachers access to the materials. Brunei has committed to providing further training to all 32 schools in the country, and Indonesia is considering the integration of the materials into their new curriculum in the next round of revision.

As all the pilots have successfully concluded, UNESCO is currently going through the finalization of the training materials. Team leaders originally involved in the development of the units have been brought back to work with history teachers to review and address

comments received from the pilot teams. Some of the content has been revamped to convey the concept of sharedness more clearly and tangibly.

In parallel and in collaboration with history teachers, UNESCO is drafting a "Guide for Educators" to address the need for further guidance, as expressed by teachers from pilot countries. This publication provides in detail the principles of the teaching materials and the concept of shared histories, as well as tools to assist teachers and other users with the use and customization of the materials.

#### Disseminating the "Shared Histories" Concept

Aside from targeting formal education, the "shared histories" materials have proven to be adaptable for initiatives outside schools. UNESCO has begun to test some ideas to see how the concept of shared histories can be brought to a wider

audience. Ranging from mobile applications to arts exhibitions, children's books to museum education programmes, the initial results have been positive.

Four volumes of children's books (with the themes of Rice, Spices, People and Lands, and People and Water) are being developed in partnership with Sarakadee Publishing in Thailand. Targeting children between 6 and 10 years of age, the book series will be launched at the end of 2019, delivering the key messages developed in the "shared histories" teaching materials, together with attractive illustrations.

A series of museum education programmes is also being developed, under a partnership between Chulalongkorn University, Museum Minds and the Museum Association of Thailand. Using collections of local Bangkok museums, museum professionals have designed activities that illustrate the "shared histories" concept, targeting students from schools in the neighbourhoods. For most

museum staff and school teachers, this is the first time they have engaged in such an initiative which potentially benefits students with quality knowledge and hands-on experiences.

Going beyond the scholarly work of book publishing and museum education programmes, the "shared histories" concept has also been disseminated through innovative channels such as mobile applications and games, and artistic exhibitions. Three apps developed by Thai university and high school students are available for download on app stores. A workshop inspired by lessons in the "Rice and Spices" unit has been curated by an Indonesian and a Korean artist at the National Museum of Modern and Contemporary Art in Seoul. The materials have also been made available for use both inside and outside of classrooms.

One of the challenges pointed out by teachers during the pilot phase is that the "shared histories" concept can be quite complex and difficult to grasp, especially in contexts where history is taught largely from a nationalistic point of view. However, comments from all those involved in the project since its inception phase over the past six years indicate that UNESCO has made significant advances on a challenging but rewarding route. The teaching materials are succeeding in both cultivating a sense of regional identity and emphasizing the region's cultural diversity, while the project's pedagogy is cultivating among students historical inquiry skills and historical empathy.

Although the project finishes at the end of 2019, more work will need to be done for the concept of "shared histories" to truly become a part of Southeast Asian mindsets. The content of the teaching materials must be further promoted to contribute to a better appreciation of relationships among the region's peoples over time, leading to a clear and common vision of a shared future. Once the "shared histories" concept of Southeast Asia as a region whose peoples share history and culture has been integrated into the popular consciousness and everyday thinking, we can begin to hope for historical and ongoing tensions to truly be reconciled. [📖](#)

SOUTHEAST  
ASIAN

SHARED  
HISTORIES

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△ Material of Southeast Asian Shared Histories

#### Four units:

##### People and Places:

*This unit examines how environment influences living experiences and worldviews and foregrounds historical contexts and Southeast Asian pluralism.*

##### Early Centres of Power:

*This unit examines historical formations of early polities, and their cultural and political contexts.*

##### Rice and Spice:

*This unit examines the economic, social, cultural, and political importance of rice and spices over time.*

##### Envisioning Southeast Asia:

*This unit explores sub-regional, as well as global, interactions in contemporary times, and their historical formations.*



# LEARNING ABOUT EUROPE'S COMMON HISTORY

## Historical Reconciliation in German-Polish History Textbook Opens Constructive Dialogue

By Dominik Pick

(Faculty Member, Centre for Historical Research in Berlin of the Polish Academy of Science, Scientific Secretary of the Joint German-Polish Textbook Commission, Poland)



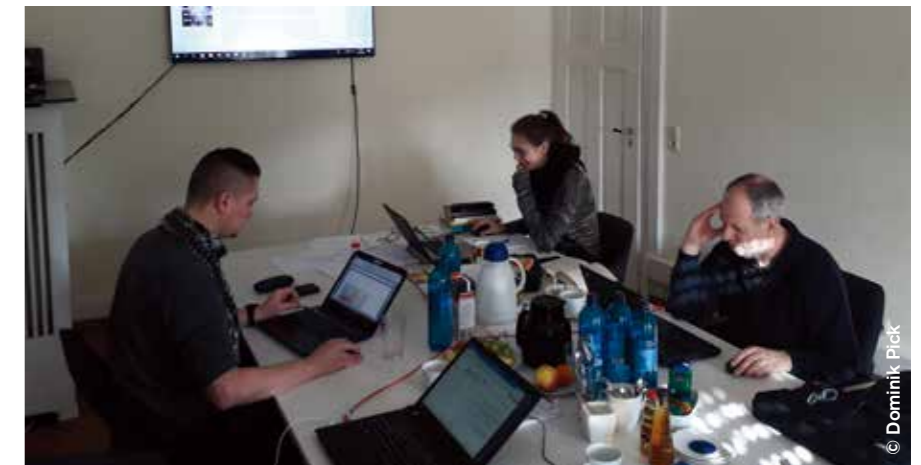
△ First, Second and German version of third volume of "Europe. Our History"

The dialogue covering textbooks between Polish and German historians and educators has a very long tradition. It started in 1972 with the foundation of the Joint German-Polish Textbook Commission of Historians and Geographers. The dialogue was the result of a détente between Eastern and Western bloc countries during the cold war. Communist Poland and democratic West Germany were among the very first countries that started to openly discuss their common history together. The Commission, at the very beginning, was under strong political influence. However, its members were highly recognised experts primarily in the field of history and geography.

The fall of communism in 1989 Europe offered new opportunities for the Commission. A dialogue about history became less important (or sensitive) during the hard times of the systematic transformation in Poland and East Germany (after the reunification with West Germany) in the 1990s. Thus the Commission could continue its work. It has also modified its aims and developed new modes of action for the 21st century. As a result, it has become an independent social institution, which enabled the development of the idea of a joint German-Polish bilateral history textbook in two languages.

The project officially began in 2008 with the support of the Polish and German Foreign Ministries. Two years later, the Commission published the "Recommendations" (available in Polish and German on [deutsch-polnische.schulbuchkommission.de](http://deutsch-polnische.schulbuchkommission.de)) for a joint textbook as the basis for the project. Until 2019, the first three volumes of the joint textbook "Europe – Our History" have been published and examine the historical events from the ancient times until 1918. Currently, the final volume that covers the historical events of the 20th century is being prepared and is expected to be published in the spring of 2020.

The textbook designed for the two countries should fulfil the requirements of different curricula and pedagogical approaches. The situation is even more complicated because in Germany, there are 16 Education Ministries servicing 16



△ Polish and German redactors working on the textbook together

provinces. Most of them have different curricula and different regulations concerning textbooks. Literally, the textbook cannot meet all the requirements of the different curricula and the final approval by the Education Ministries is a political decision. So far, the textbook has been approved by all Education Ministries of Germany except for Bavaria. In Poland, the textbook has received positive responses from experts and the Ministry of Education allowed it to be labelled a textbook. However, a final approval has been postponed until the fourth and last volumes are published.

### History of Heroes or History of Everyday Life?

Polish and German curricula and textbooks tend to concentrate on the country's national history first and European history second. World history is only marginal. In Poland, a history of neighbouring countries is also important. In Germany, Western neighbours are generally much more present than those of Eastern Europe. As a result, the history of Poland is seldom a topic covered by German textbooks. This tradition has been especially problematic, when, for example, the history of Ukraine is presented: It is a standard topic covered in Polish textbooks but has no place in German textbooks. The problems concerning the content of the textbook are generally not very serious. Most of them have already been well researched by professional historians and there is not much discussion on what topics

and events should be presented in the textbook. The controversy is mostly their interpretation. Surprisingly, German-Polish relations are not very controversial. Some examples of this problem are sometimes very odd.

One example is one of the most important topics in European history, the French Revolution and the rule of Napoleon at the turn of the 18th and 19th centuries. At that time, there was no independent Polish state and Germany was divided into many smaller states. Poles supported Napoleon, in the hope to get back their independence. Germans united to fight against Napoleon to preserve their independence. There is also a question of how to tell the story in one textbook to be used in Polish and German schools.

First, one has to realize that a traditional national point of view on history is not enough. In each country, simplifications and stereotypes create something we could call an axiomatic national narration. This narration is broadly accepted by society and even by most professional historians. As an example, wars against Napoleon are called in Germany "liberation wars" and in Poland "Napoleonic wars." If a new narration is created, none of those terms could be used as they are not understandable in each respected country. It is also not possible to use different terms in different language versions, as they are not considered as an objective description but as a very strong interpretation of the events.

This is why a new narration has to be developed. In this case, the chapter is





△ Joint German-Polish Textbook Commission received Viadrina Prize for the project "Europe. Our History"

called "Napoleon's Europe" and it begins from the description of how European societies have changed due to French influence. There is still much military history, but it is not any more the central point of this chapter. However, a new narration is not enough. It is also necessary to show the differences between national narratives. A statement of a German historian that specializes in Polish history was used as a source to show the differences. In other places, the textbook offers a column called "Points of View," where two different, controversial statements, mostly from different countries, are put together. It should help students understand the different perspectives of both nations. It also makes the history lesson much more vivid and interesting.

### Ours or Yours

One of the problems concerning teaching local history is that one textbook could not concentrate on the history of the different regions of Poland and Germany as there are too many of them. This is why regional history is being presented only as examples in a specially designed column: "Regions, which Unite or Divide." In this column, the German-Polish border regions are discussed. This has also made the development of a new narration necessary.

Border changes should be described in a manner acceptable for both countries and not as a topic that explains what was lost or won. But, understanding such historical situations is still different in the schools of both countries. There is no point in denying or omitting it. The point should be to make each side aware of the different narratives, which should not be seen as true or false. It is important to teach students that the history and the textbook itself are only socially constructed visions of the past from one point of view. Each side has a right to have its own narrative but should also know other narratives as it presents a more differentiated picture and makes it possible to have open and constructive dialogues. This is the main aim of a bilateral joint textbook.

Even if there is a very good textbook and representative sources which show different perspectives and make it possible to understand a country's neighbours, there is still no guarantee that the text will be understood in different countries. The chapter "Colonisation in Middle and Eastern Europe" can be an example. In the Middle Ages, thousands of German settlers migrated east. These were poor economic migrants looking for a better life. Many of them settled in Polish Silesia. In the 20th century, both Poland and Germany claimed the region as their own. The question of


belonging is a strong one. This difference is understandable and is highlighted during sporting competitions where one supports "our" team against others.

But there is more, as the current discussions and problems in society are used as false patterns for understanding history. During a 10th grade lesson in a German school, the students were to discuss possible conflicts between new German settlers and Polish locals. Since the question of migration into Europe has become a hot current issue, they used their knowledge to create a new, but wrong interpretation of history.

There is a common but not necessarily true belief that migrants "take" something (e.g. jobs) from the locals. So the students concluded that in the Middle Ages, migrants took land from the locals. In reality, migrants created new villages in the territories owned by no one. This shows us the limitations of a textbook, which could convey completely false messages against the authors' intention. This is proof that textbooks should be more controversial and should not omit complicated questions. In this chapter, the problem was that the text and written sources mostly concentrated on the positive effects of migration. There was very little information about the negative aspects.

In conclusion, I would say that the key to the success of this project is an open and controversial presentation of the most problematic historical challenges, as well as close exchanges between teachers from both countries.

There are already several German-Polish programmes which make it possible for German and Polish teachers and students to meet and discuss differences in understanding history.

Also, in 2018, the German-Polish Textbook Commission founded a new working group of teachers from both countries. The aim of this group is to show how to conduct peaceful bilateral dialogues during their daily work at school. This is an important step as the dialogue for reconciliation is not a question for intellectuals and politicians any more, but a question that has found its way into the schools. 

# DUAL NARRATIVE TO TEACH HISTORY

## Innovative Bottom-up Formula to Peace Education in Palestinian-Israeli Context is Relevant to Countries Aspiring to Live in Shared World

By Sami Adwan

(Co-founder and Co-director, The Peace Research Institute in the Middle East, Palestine)

The Israeli-Palestinian conflict continues over self-determination, territory, natural resources, holy places and security. Contradictory goals and interests in different domains have to be addressed through conflict resolution. The resolution of these disagreements is made more difficult by

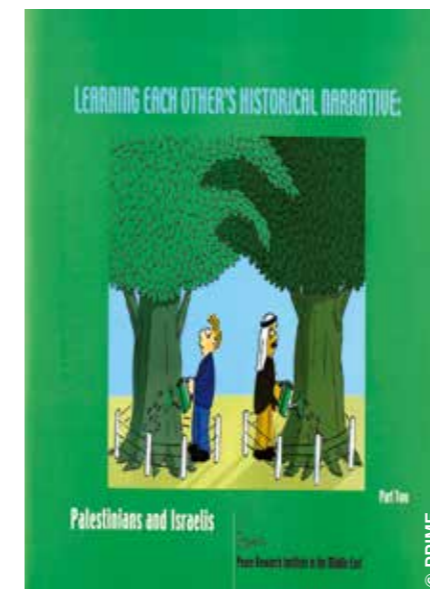
powerful socio-psychological forces which fuel distrust and hostility. These forces include beliefs, perceptions, images, myths or attitudes about the rival, the collective self and the conflict. Such beliefs and images are often part of each society's national narrative, and these narratives can be important as societies continue to marshal human and material resources demanded by the conflict.

The narratives are propagated through many years by various channels of communication and various institutions in each involved society, including the education system. However, these collective narratives often leave little room for the acknowledgement of the historical past, culture, and future aspirations of the other collective. Thus, while these narratives help sustain cultures of wars/conflicts, they also stand as a major obstacle to any peace-making process and later the processes of reconciliation. The narratives may need to be modified in order to facilitate building a new reality of peace. In this endeavour, there is a need to modify school textbooks, which may serve as one agent among others in socializing new generations toward peace and coexistence.

### Looking Inside

Researches on Israeli and Palestinian schoolbooks found that both parties' teaching-learning materials include only one side of the history with complete omission of the other side's history, culture, tradition and legitimacy. They only focus on describing wars and conflicts between both rivals and do not talk about the peaceful coexistence of Jews, Muslims and Christians in the Holy Land.

Maps from both sides do not show the geography of the other, they only use the names of cities and towns that are recognized in their language while the border between the two political entities is missing. Each presents itself doing only good things while the other is accused of doing the wrong things. One side's heroes are the other side's monsters and terrorists. One side's victims are counted but those of the other side are not mentioned. The battle over the contents of each other's school textbooks continues until now. Israeli and Palestinian schoolbooks are under the complete control of their Ministries of Education. So, it is expected that changes and modifications of the content of their school textbooks should



△ Cover image of the textbook "Learning Each Other's Historical Narrative - Part Two"



come from both ministries.

Of note, in the Oslo Accords that was signed by both sides in 1993, there is a request for both parties to review their education systems and develop them according to the spirit of the Accords, but nothing has been done by either side. There has been a deadlock and stalemate in the political negotiations between the Israelis and the Palestinians. So nothing has changed from a top-down formula. Unfortunately, both education systems continue to perpetuate and support the conflict by negating each other's narratives, cultures, traditions and political aspirations.

**PRIME Time**

The Peace Research Institute in the Middle East (PRIME) was established in 1998 by Palestinian and Israeli researchers, educators and academics as an NGO. PRIME's purpose is to pursue mutual coexistence and peace-building through joint research and outreach activities. PRIME believes that a bottom-up approach in times of conflict is a possible formula to improve education practices, but that is not without challenges and difficulties as it needs the approval and support of relevant governments.

The aims of the dual narrative approach in teaching Palestinian and Israeli histories are basically to allow each side to know that the other side has its own different and distinct narrative. It is the first step toward recognition with a hope that it will lead to conciliation. It was never meant for each side to start delegitimizing and deconstructing their own historical narrative nor to legitimize the other side's narratives.

During times of conflict, the assumption is that each side assumes that the other has one collective narrative, and they feel comfortable in their belief because the enemy has one face and one story to tell. Also, there is a fear that each side avoids exploring the other's multi-narratives because humanizing the other would make it difficult to re-define themselves if the images of the other party has changed.

Another important point to consider is the role of the teachers regardless of the content of the school textbooks. Usually

teachers are well qualified to teach their own narrative. PRIME recruited six Palestinian and Israeli history teachers. They were assigned to work in uni- and bi-national groups with the goal of writing historical narratives of the 20th century in parallel and on the same topics. At that stage, we excluded the option of writing joint historical or merging narratives. Instead, the teachers were asked to write about what they think presents their own community's narrative.

Teachers worked hard during very difficult times, but they continued to work regardless of real and daily challenges. Together they selected the first three topics starting with the Balfour Declaration, the 1948 war, and the First Palestinian Intifada in 1987. Then they wrote about the 1920s, 1930s, 1950s, the 1967 war, and the 1990s (peace Era). We insisted in creating symmetry between the two teams and their historical narratives, which are at odds with the asymmetric situation that exist between both parties. Therefore, we put both sides' narratives side-by-side on each page with an empty space between them. The dual history textbooks were published in Arabic, English and German, and some parts in Swedish, French and Italian.

**Preparing Peaceful Future**

The project started as a peace-building exercise through education, but later transformed and can best be described as an Educational Reform Initiative. The process, the materials and the format of the project are not only relevant to the Palestinian-Israeli situation but also relevant to all countries working towards preparing their next generation to live peacefully in a shared world. Macedonia benchmarked this initiative in order to develop their own. This has become a reference in teacher training programmes in many universities. A UNESCO official once said, "This is a very innovative initiative that has never happened in the past."

This initiative should not stop at teaching historical narratives in a dual way but should move to teach history in multi-perspectives.

What lessons can be learned? There is no one history but multiple histories.

There is no end to history and there is no objective history. Also, history is the most manipulated discipline to serve certain ideologies. History is mainly used to gain support of the political orientation, actions committed in the past, present and what the state intends to do.

There is a growing need to re-train the in-serve teachers and prepare the pre-service teachers to be facilitators, rather than to be inoculators of information, utilizing different resources beyond textbooks to engage students to discuss histories in a multi-perspective manner.

There are many challenges in trying to re-visit and open a historical narrative to discussion and changes. First, historical narratives have become an integral part of the social, psychological, political and national identities of the individual and society especially in protracted and intractable conflicts. Second, those who are interested in doing so are afraid of being accused of not respecting their ancestors and of being less appreciative of their achievements and less patriotic. Third, and the biggest challenge, is that they should bear a new responsibility for their and their ancestors' wrong doings in the past. Hence, history is not only the past but it is the present and how we foresee the future.

In preparing a peaceful future, we cannot over emphasize the role of education and the content of school textbooks in particular. One suggestion for the education ministries around the world would be to reflect on the relevant UNESCO criteria and guidelines when writing or revising textbooks and teaching-learning materials. [UNESCO](#)



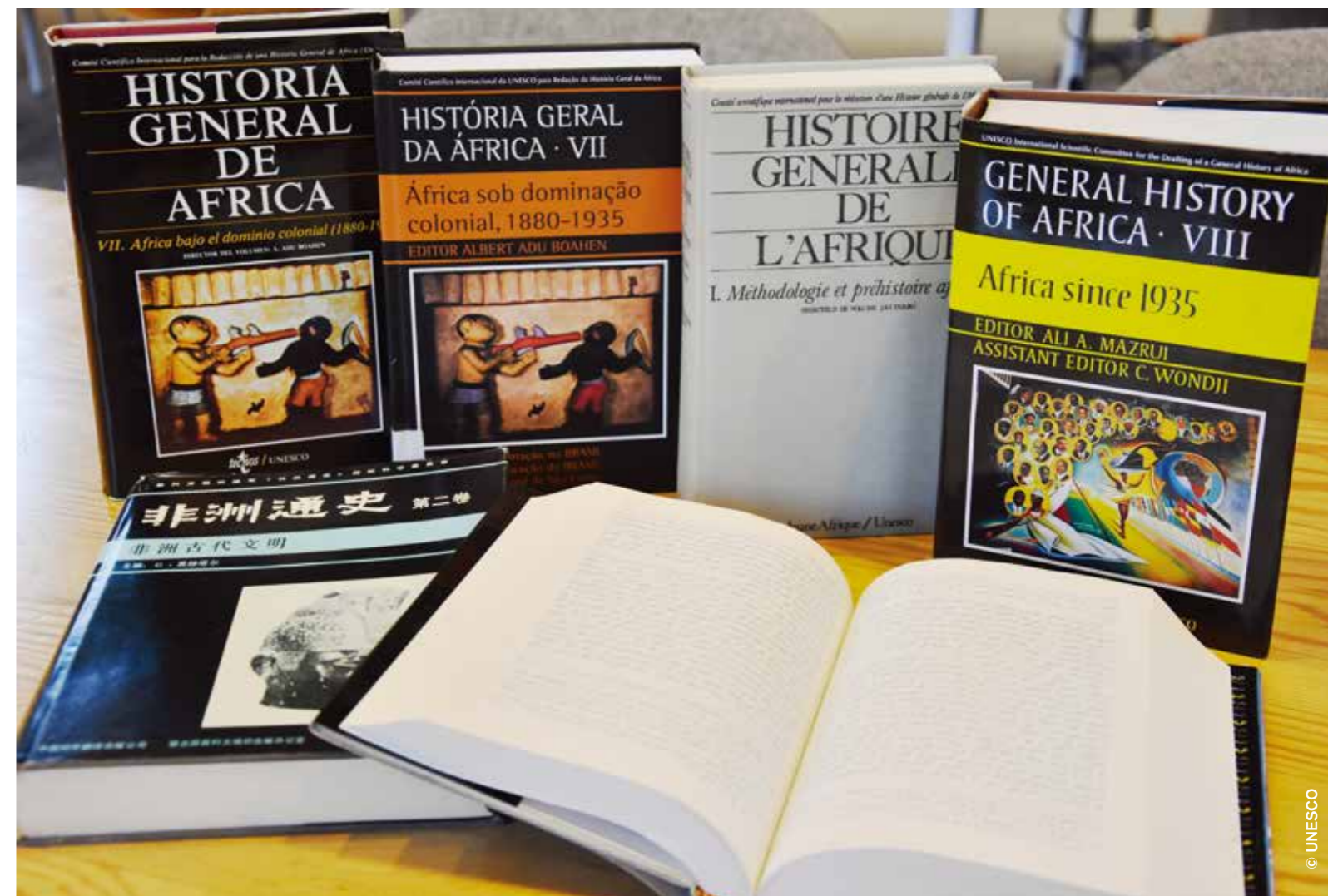
**This initiative should not stop at teaching historical narratives in a dual way but should move to teach history in multi-perspectives. What lessons can be learned? There is no one history but multiple histories.**



# MYSTIC OF 'GENERAL HISTORY OF AFRICA'

## Collection Reconciles African People with Their Past to Empower Their Future

By Ali Moussa Iye  
(Chief, History and Memory for Dialogue Section, UNESCO)



△ Publication of the General History of Africa



History has an important epistemological virtue as it helps us better understand not only the sources of our prejudices, conflicts and communalities but also the conditions of production and evolution of our knowledge.

The series of "The General and Regional Histories" ("History of Humanity," "History of Civilizations of Central Asia," "General History of Africa," "General History of Latin America," "General History of the Caribbean" and "The Different Aspects of Islamic Culture") published by UNESCO over the last five decades have contributed to challenge chauvinistic and conflictual approaches in telling the history of peoples and nations. They have introduced new ways of writing history that aimed at disarming, decolonizing and denationalizing historical narratives.

Supervised by international scientific committees, representing all regions and all schools of thought, these Histories are themselves the result of a laborious dialogue between scholars from different cultural perspectives. They managed to build an acceptable consensus around complex historical questions and helped better understand how the different peoples and cultures of the world have contributed to the general progress of humanity.

**Major Landmark in Knowledge of Africa**

"The General History of Africa" (GHA) is the collection that had made the greatest impact in the deconstruction of concepts, paradigms and categorizations inherited from colonial domination. As a product of heated debates between African historians and Western Africanists, the GHA has renewed the knowledge of Africa and innovated historical methodology. The editors and authors have endeavoured to restore an African historicity based on African players, chronology, toponyms and ethnonyms, relying also on African sources of information and resources to understand the African world.

The work undertaken through the GHA greatly contributed to the critical reflection engaged by South American,

Asian and African thinkers to deconstruct the coloniality, which perpetuates the geopolitics of domination and dependence and is still at work in the production of knowledge, imagination, and policy in Western societies.

It is in response to the aspirations expressed by the newly independent African states to decolonize their history and re-appropriate discourse on their past, that UNESCO launched in 1964 this collection. It brought together some 350 authors and editors for 35 years to elaborate and publish the eight volumes of the GHA.

The principal and abridged editions of the volumes are available today, in whole or in part, in 12 languages, including three African languages (Fulfulde, Hausa and Swahili).

This monumental undertaking brilliantly challenged the Euro-centrist vision of history and the racial prejudices on Africans, and established the anteriority and creativity of African civilizations and cultures. It innovated historical methodology by drawing on disciplines ranging from history and linguistics to fine arts, performing arts, musicology, and natural sciences. Using written archives, archaeological discoveries as well as oral traditions, the contributors, two-third of them from Africa and the African diaspora, offered an endogenous perspective consisting in a vision from within the continent that highlighted the contribution of African peoples to humankind.

The GHA, which remains until now the greatest contribution to the knowledge of African history and historiography, presents Africa as a whole, rejecting the artificial but widely entrenched colonial divisions such as the dichotomy between North Africa and sub-Saharan Africa. Going beyond the artificial colonial borders, the collection offers a Pan-African perspective of the continent's history by demonstrating rigorously the common cultural heritage and values of African and Afro descendant peoples in Africa and in the diaspora. Furthermore, the GHA reconciled African peoples with their past and showed why and how Africa has been the cradle of humankind but also of the greatest human civilizations, including Ancient Egypt.



△ From Cairo to Cap the Imperial Dream of Cecil Rhodes

© Cape Colony Prime Minister, DR

Completed in 1999, the GHA remains until now inaccessible to the public at large. It is neither widely disseminated nor sufficiently used in schools and universities. Despite the publication of an abridged version, and the translation of volumes into many languages, its prohibitive costs make it difficult for wide distribution. In most African schools, very few history textbooks actually integrate this knowledge.

Moreover, a worrying trend has emerged in recent years as curricula developers in some countries have been moving towards the nationalization of history, overlooking the common roots and interactions of the different African cultures and civilizations.

**Renovating History Education**

The creation in 2000 of the African Union (AU), the continental organization engaged in regional integration based on African people's culture, common heritage and shared values, has offered new opportunity to renovate history education in the continent and provide young African generations new narratives that could help ownership of their past.

It is in this context that UNESCO launched in 2009 the second phase of the GHA Project. It consists in the development of pedagogic contents (teachers' guide, textbooks and other accompanying materials) for primary and secondary



△ Aménophis or Amenhotep III, 9th Pharaoh of the XVIII th dynasty, -1390 / -1353 BC. Luxor Frescos, Valley of the Kings

© UNESCO World Heritage D.R.

schools, and in the elaboration of three new volumes of the GHA to update the collection, revisit knowledge on African diaspora and address the new challenges faced by Africa and its diaspora.

The establishment of the AU has sparked a new momentum, leading to transcend the current divisions of the continent and the colonial nation-building model. The major changes in international relations brought by globalization, in particular the emergence of China as a key player, have paved the way for new opportunities, challenges and threats for Africa. Moreover, people of African descent in South, Central and North America, the Caribbean, the Indian Ocean, the Middle East and elsewhere are attaching increasing importance to their links with Africa and African heritage. More and more countries in which important populations of African descent reside are also recognizing the important contributions of these citizens to the construction of their societies. These countries are currently establishing public policies that aim to rectify historical distortions and combat racism, racial discrimination and the inequalities of the past, including positive discrimination measures.

The pedagogic contents developed in this second phase are articulated around nine Learning Units based on the GHA that will be taught in all levels of education:

- Africa and the Origin of Humanity and Civilizations
- Civilizations and Cultures of Ancient

- Africa
- States, Kingdoms, Empires and Other Type of Socio-political Organizations
- Slave Trade, Slavery and Resistance
- Transformations and Internal Dynamics between 16th and 19th Centuries
- Colonization, Resistance and Liberation Movements
- Emergence of New African States Africa and New Challenges
- African Diasporas

Given the continental ambition of the pedagogic use of the GHA, a participatory approach was adopted in order to favour ownership of the process of history renovation and ensure the commitment of all concerned stakeholders, in particular teachers, educators and curricula developers. To that end, a conceptual and methodological framework was elaborated by the scientific committee of the project. A holistic approach was also adopted in view of accompanying African students in their different learning stages and moments, by providing them with materials (series of films, animations, cartoons, etc.) to complete the knowledge acquired through formal education.

The pedagogic contents developed were examined and validated by the African Union's Ministers of Education in October 2017 and so far 13 African States expressed their interest to be pilot countries for their integration in their national curricula. Each of these countries needs to develop a strategy to ensure a smooth curriculum revision, avoiding the contradictions between nationalistic perspectives and Pan-Africanist approach in teaching African history.

**Global Africa: New Concept to Bridge Gap**

The three new volumes were drafted through the lens of the concept of Global Africa, which introduced an innovative reinterpretation of the relationship between Africa and its diasporas. It helps envisage it as an interconnected and continuous process, taking into account the circulation of people, knowledge, know-how, and cultural productions whose matrix is the African heritage. This concept also makes it possible to go

“**The second phase of the GHA project is a concrete response to the need for African youth to reinforce pride in their heritage, and self-confidence, in order to empower them in mastering their own destiny.**”

beyond the category of race and focus on Africa's multifaceted presence in different regions of the world and the diversity of its influences on other cultures.

Historically, it better illustrates the different waves of outflows from Africa (African explorations and expansions outside the continent; mass deportations of Africans to different regions of the world through the slave trade; displacements caused by colonization; postcolonial migrations, etc.).

In addition to its usefulness in reflecting the diversity of trajectories and the continuity of relationships, the concept of Global Africa also provides a better understanding of the aspirations of new generations in Africa and in the diaspora to contribute to the African Renaissance and the construction of a 21st century Pan-Africanism.

The second phase of the GHA project is a concrete response to the need for African youth to reinforce pride in their heritage, and self-confidence, in order to empower them in mastering their own destiny. It seeks to fully entrench the ideals of Pan-Africanism by shaping the minds of African citizens better equipped to meet the challenges of a changing globalized world. 🌐



# THE POWER OF SILENCE

## Silent Conversation, Effective Pedagogical Tool for Reconciliation

By Dylan Wray

(Executive Director, Shikaya, South Africa)



© Dylan Wray

△ Teachers are sharing their reflections at a workshop in Cape Town

**S**ilence. It is a powerful word and a powerful tool that can both shut us down when we are told to keep quiet and open us up when we are offered a moment to reflect. Silence can be a choice we make not to speak up or not to speak about.

In countries like South Africa, where the work of reconciliation is on-going, silence can make room for that other voice. Silent reflection can be an important first step in getting people to talk.

Since 2003, I have been running the Facing History and Ourselves programme in South Africa. Facing History and Ourselves is a global organisation that supports generations of engaged, informed and responsible decision makers who/when faced with injustice, misinformation and bigotry will stand up for justice, truth and equality.

By integrating the study of history, literature, and human behaviour with ethical decision making and innovative teaching strategies, Facing History's programme enables secondary school teachers to promote students' historical understanding, critical thinking, and social-emotional learning. These are crucial steps in Global Citizenship Education. As students explore the complexities of history, and make connections to current events, they reflect on the choices they confront today and consider how they can make a difference.

Facing History works with teachers across the world, offering face-to-face and online programmes, curriculum content and powerful teaching methodologies. In South Africa, where we began the partnership with Facing History through a pilot programme titled, Facing the Past – Transforming our Future, the historical case studies and pedagogical tools have been proven to deepen learning and ethical reflection, and develop a stronger sense of democratic agency within young people.

I would like to share one of the Facing History methodologies that I have found invaluable in supporting teachers in South Africa where the work of reconciliation is not yet done. This practice, Building a Silent Conversation, is a methodology that teachers across the world have found to be useful in their own process



△ Dylan Wray at a GCED Workshop

of reconciliation but also as a powerful Global Citizenship Education teaching.

### Building Silent Conversation

Many of us were taught in environments that used silence for discipline and, perhaps, as a measure of a well-behaved classroom of students. Of course, today we know that a silent classroom is not always a learning classroom. Many of us are creating classroom environments where young people can discuss what they are learning, voice their opinions, hear each other and be heard. Learning should happen within a buzz of engagement and questioning, and a hum of sharing.

It is within this busy noise, though, that teachers can use silence to pause, to deepen learning, to process emotions and nurture ethical reflection. Silence can be used by a teacher to slow down her speech to emphasise a point or to add an extended wait time after he asks a question. Silence can create space for thought and to process emotions. Crucially, silence sends a message to students that they are trusted as thoughtful young people who need time to reflect.

But it is not only young people that need moments of reflective silence in their classrooms. It is the teachers themselves who have found the power of silence to be invaluable in their own professional development and learning as they prepare to teach histories that are complex, difficult and painful.

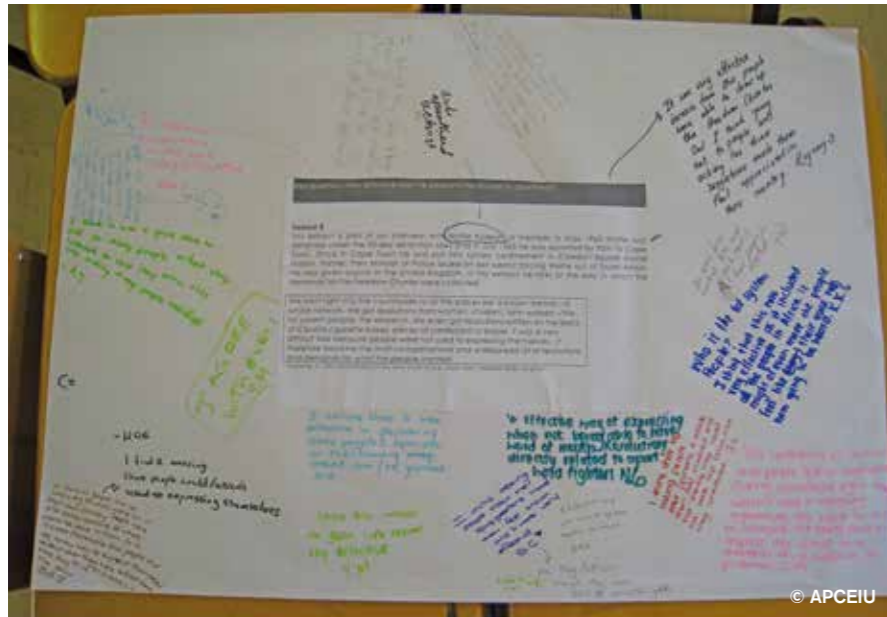
History teachers in South Africa are required to teach not only our painful past of apartheid, but also other histories like the Holocaust and the Rwandan genocide. These histories are difficult to learn about and difficult to teach, especially when, like many South African teachers, you have lived through the history you are asked to teach.

In 2003, I co-facilitated the first Facing History and Ourselves seminar with teachers in Cape Town. We were exploring the Holocaust and Human Behaviour, and apartheid. It was a unique experience because South Africans of all races were exploring their history together.

On the third day, we transitioned from the Holocaust to understanding apartheid. We used the Silent Conversation strategy (also referred to as Big Paper) to begin the exploration of apartheid – the history these teachers lived through. I invited the teachers, in groups of three or four, to walk around the seminar room in silence and read short testimonies from South Africans living under apartheid. We placed these on big sheets of paper stuck to the walls. The stories we chose represented the mix of experiences, colours and complications that is the history of South Africans living during apartheid.

I asked the teachers to read the stories and then respond by writing down their own feelings, reflections and thoughts on the large sheet of paper. These could be words, questions, even drawings. They





△ An example of a silent conversation (Big\_Paper)

could respond in any way and to anything in the story. As they walked around the room, reading the stories, responding to both the reflections of our past and the words of their peers who had responded just before them, they began to have a conversation with each other.

In response to a story on one of the sheets, a black teacher wrote the following about her own history:

My father was lighter skinned than the rest of us. People thought he was white. My father once took us to a “Whites Only” beach. The whole family drove to the beach. We got there and the police were standing at the turn-off. They stopped the car. They said they would allow my father to go in but not “the maid (domestic worker) and her kids.” He turned the car around and drove home. All of us, including my father, cried all the way home.

In silence, a white teacher who read this, picked up her pen, drew the outline of a footprint next to what she read and wrote:

I left my footprints and realise I have always been allowed to leave them. Where I place my feet, my smelly, sweaty feet, has never been legislated against. I have never had to tread lightly.

Both teachers needed that moment. One to speak of shame, humiliation, hidden pain and to be heard. The other, to

recognise, to acknowledge and to let it be said that history had offered her privilege. Both needed to face some of the past and they needed to do it together. Both needed this in their individual steps toward reconciliation.

Once the teachers had moved through the silent part of the activity, which created the space for sharing, writing and reflection, teachers were invited to speak. They first stood by the sheets they began with and spoke in their small groups about what they had written at the start of the session and the responses other teachers had made on the sheet. The Silent Conversation ended with all the teachers sitting in a circle where they were invited to share with the big group, anything they had learnt, something they had read that moved them or, as many have done, their own story of their past.

#### Space for Silent Reflection

In Facing History workshops, we model learning and teaching strategies that educators take back into the classroom. When teachers experience methodologies, they are more likely to use these in their teaching.

Teachers have used this strategy of writing and silence for different purposes to nurture global citizenship skills and behaviours.

Some use Silent Conversation to help students go deeper into a topic. The written conversation slows down the thinking process and allows for questioning and thinking about our thinking. Having the conversation as a class gives students an opportunity to focus on the views of others.

At times, teachers have used silence and writing to allow students to contribute emotional responses to content that is troubling or difficult to engage with. Importantly, a Silent Conversation, broadens participation by offering quieter or marginalised students a different way to contribute their insight and views.

In countries like South Africa, reconciliation is a process that continues. The past divided the adults and our present still finds division amongst youth. There is still a need for South Africans to come together, share our histories and learn with and from each other. While this means that we need to continue to create learning environments, for both teachers and students, that ignite discussion and deepen dialogue and debate, we need to hold some space for silent reflection. Silence offers us a pause to think and feel. And as we have seen, silence can help us have the conversations we may never have if we are simply just asked to speak.

For a step-by-step guide on how to facilitate a Silent Conversation (Big Paper) in your classroom, visit <https://www.facinghistory.org/resource-library/teaching-strategies/big-paper-silent-conversation>

To create further on-going opportunities for young people to silently reflect, we find Journals to be very effective.

For more on how we use Journals in a Facing History classroom, visit <https://www.facinghistory.org/resource-library/teaching-strategies/journals-facing-history-classroom> and <https://www.facinghistory.org/professional-development/ondemand/journaling-reflective-classroom>

For more information on Facing History and Ourselves in South Africa visit [www.shikaya.org](http://www.shikaya.org) and <https://www.facinghistory.org/our-work/international-program/facing-past-facing-history-and-ourselves-south-africa>

## MOBILE LIBRARY

### A Service for the Community to Develop Children's Literacy

By Andri Nurcahyani

(Secondary School Principal, Bogor Raya School, Bogor, Indonesia)



△ Mobil Pintar at Public School

© Sekolah Bogor Raya



I recently interviewed a middle school student for a high school scholarship on the topic of the community service program. In the school that I am at, Bogor Raya School, community service is one of the requirements of graduation. This student that I interviewed had done almost 100 hours service, even though the required hours was only 20 hours. When I inquired about her devotion to the community service program, she excitedly said to me “I think I am addicted to it, it feels good inside to do a good thing for other people.” I was very impressed with her answer! As an educator I was glad that this student was developing as a whole person, establishing core values in her life by taking meaningful action in contributing to the society.

The goal to educate students as balanced individuals should be more emphasized in schools. Unfortunately, what happens is often contradictory, many schools still put more focus on preparing

the students to be knowledgeable, rather than becoming responsible and caring citizens. Most schools place the academic aspect as the first priority, and the curriculum is designed mainly to meet the academic standards. It is not a common phenomenon — especially in Indonesia — to see schools that deliberately design programs to develop students’ social skills. A community service program can be one of the solutions, to develop students to be aware of the problems around them and to be able to devise solutions for them.

### Community Service Program and Global Citizenship Education (GCED)

The community service program at Bogor Raya Secondary School was started in 2012, through which the students experience direct engagement with the community. It is a volunteer service that is beneficial for the community, non-paid, non- graded, non- punitive, and done

outside of the school hours. There are multiple programs which have been implemented such as blood donation, Best Buddies Indonesia club, free eye checkup, eyeglasses donation for the students of local primary schools, teaching English in the orphanages and local primary schools, and community service camps.

Attending the 16th Asia Pacific Training Workshop on Education for International Understanding in 2016 gave me a wider perspective on community service in relation with the concept of education for international understanding (EIU) principles and Global Citizenship Education (GCED) as the program should give learners the competencies and opportunities to realize their rights and obligations to promote a more inclusive and peaceful world. It is hoped also that they will develop respect and empathy toward other people with different backgrounds.



△ Mobil Pintar at Car Free Day



△ In Tanah Baru Kampong 1

### Mobil Pintar: A Service for Children's Literacy

Based on the results of the PISA (Programme for International Students Assessment) survey done by the Organisation for Economic Co-operation and Development (OECD) in 2015, about 20% of students in OECD countries, on average, do not attain the baseline level of proficiency in reading. This proportion has remained unchanged since 2009. Indonesia ranked 64 out of total 70 participating countries in PISA reading score. This data shows that there is an urgent need to develop the literacy skill of Indonesia children.

After a brainstorming session with the teachers and students, we came up with the idea to convert one of our school buses as a mobile library so that we can reach students from different areas in the city of Bogor to develop their literacy. As

soon as the board approved it, we changed one of the used school buses to a mobile library that we call “Mobil Pintar” which in English means Smart Car.

#### Early Stage of Mobil Pintar

In this program, we try to involve students as much as we can to play an active role in all aspects. One core idea behind this program is that young people, with sufficient supervision and guidance, can take responsibility for the implementation and development of the community service program.

We opened the opportunity for students to be the officers of Mobil Pintar. From the applicants we selected, 10 of them are responsible for the operational running of the program. They were trained about Mobil Pintar and its goals related with GCED values. They were also guided by the secondary school librarian

to record the data of the books and make the library system. They encourage their friends to donate their books, display the Mobil Pintar during events such as school musical productions, and manage the sign up process for their friends for to participate in the Mobil Pintar program every weekend. In one operation, there were around 5-8 students involved. The students tell stories, facilitate activities such as drawing and coloring, and help the visitors to read books.

During this time also, we informed the Bogor Raya School community and encouraged them to support the program. We sent letters to parents, and presented to the Parents Association and also to all secondary school students. We received positive responses from parents and they donated books for Mobil Pintar.

We launched Mobil Pintar in February 2018. From February to June 2018, the Mobil Pintar operated in one





△ In Tanah Baru Kampong 3

public primary school located behind our school, Car Free Day (CFD) at Jenderal Sudirman street, Tanah Baru Kampong, and in SBR Walk. SBR Walk is an annual event for the Bogor Raya community to raise funds for various causes, and this year we raised funds for the Mobil Pintar program to buy books.

### What Mobil Pintar Means to Our Children

For Bogor Raya Secondary School students, as they directly interact with the Mobil Pintar visitors with very diverse backgrounds, they learn the values implicit within human rights, democratic principles, intercultural understanding and respect, and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony. It aims to incorporate one of the four pillars of learning from UNESCO; Learning to Live Together.

It also develops them to become balanced individuals, and as they develop the attitude of empathy, solidarity, social awareness, and respect for differences and diversity, they are actually implementing another of the four pillars of UNESCO, Learning to Be.

The children who visit Mobil Pintar usually come from a lower-middle socio-economic group, most of whom go

to public schools where the condition of school libraries are not well-equipped with enough books. It is hoped that by visiting Mobil Pintar, they will develop literacy skills, increase interest in reading, and form sustainable reading habits through increased access to books.

### Support and Challenges for Mobil Pintar

Since the program's inception, it has received positive feedback from the community. The library is flexible enough to move around Bogor to reach more of the community. It is also extremely helpful that we have enormous support from Bogor Raya School community. Up to this stage, we also received support a variety of companies such as, Gramedia Book Store, BPJS Ketenagakerjaan, PT Delima Mandiri, and Commonwealth Life. These companies donate books or funds to support the Mobil Pintar program.

Besides the support that we have, there are some challenges that we face also, one of them being that the time of the operation on weekends sometimes prevents some students and teachers to join, as they prefer to spend time with their family. Another challenge that we face is to always keep improving the book collection in order to have new texts for

the visitors.

As the Mobil Pintar is an ongoing and sustainable program, it is hoped that it will keep being implemented as one of the options of the Community Service Program in Bogor Raya Secondary School. Increased partnerships with additional institutions are expected to be formed. The operations of Mobil Pintar are not limited to weekends only but it can be during weekdays also. We look forward to having more cars operating as a Mobil Pintar to reach more of the community soon!

### Think Globally, Act Locally

This project was started with the goal to raise the students' awareness about the problems that exist in their surroundings, and also to motivate them to take positive and sustainable actions to solve these issues. It is hoped that by getting involved in small actions like this, they will be able to identify other problems in their surroundings and are motivated to creatively find the solutions to the problem. As global citizens, we hope to see them to think globally and act locally.



They will be able to identify other problems in their surroundings and are motivated to creatively find the solutions to the problem. As global citizens, we hope to see them to think globally and act locally.



# MIGRATION, DISPLACEMENT AND EDUCATION: BUILDING BRIDGES, NOT WALLS

## The 2019 Global Education Monitoring Report Speaks to the Need for International Understanding

By Manos Antoninis

(Director, Global Education Monitoring Report Team, UNESCO)

Leave no one behind is among the most aspirational global commitments of the United Nations 2030 Agenda for Sustainable Development. Migrants, refugees and internally displaced people are among those populations at risk of being left behind – and the focus of the 2019 Global Education Monitoring Report.

Migration and displacement interact with education in many ways. These links affect those who move, those who stay and those who host immigrants, refugees or

other displaced populations. On the one hand, migration and displacement affect education. Systems need to accommodate, often rapidly, those who move and those left behind.

But education also affects migration and displacement. Not only is it a major driver in individual decisions to migrate but it also affects the ability of societies to manage population movements. Education affects not only migrants' attitudes, aspirations and beliefs but also those of their hosts. Increased classroom diversity brings both challenges and opportunities to learn from other cultures and experiences. Appropriate education content can help citizens critically process information and promote cohesive societies; inappropriate content can spread negative, partial, exclusive or dismissive notions of immigrants and refugees.

Migration and displacement can challenge education systems. At the same time, education plays a critical role in shaping the experience of both, in at least three respects:

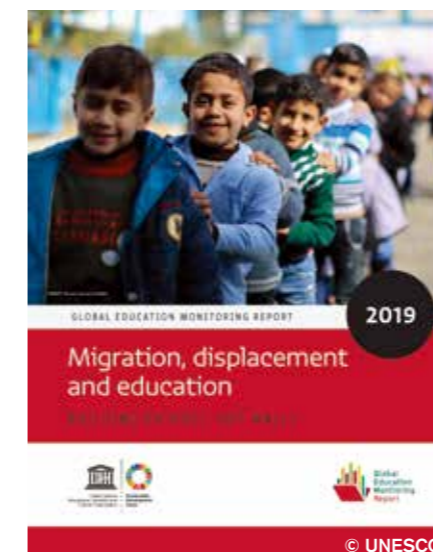
- Good-quality education can help immigrants and refugees adjust to new environments, reducing the psychological toll of change and strengthening their sense of belonging in the host community.

- An education that includes the historical and contemporary dimensions of migration and displacement can influence native students' perceptions and help them appreciate commonalities and value differences.

- Formal and non-formal education can increase public understanding, amending discriminatory attitudes and increasing social openness, tolerance and resilience.

Education that values diversity is important for all countries, no matter their migration history or present circumstances. Education's role and responsibility go beyond building tolerant societies, which may passively accept but not necessarily embrace differences, to building inclusive societies that appreciate and respect differences and provide high-quality education for all.

Education's transformative functions require change on all levels, from individual students and teachers to national policy frameworks. Curricula and textbooks need to be adapted, and education systems need to invest heavily in preparing teachers to address diversity, both to facilitate individual learning and foster a welcoming and more understanding community.



△ Global Education Monitoring Report 2019 Cover



“

Discrimination, on the other hand, denotes unjustifiable negative behaviour towards a group or its members.

”

### The Vulnerable

Immigrants and refugees are subject to stereotypes, prejudice and discrimination. Education has a major role in shaping attitudes on migration. Higher levels of educational attainment can promote appreciation of migrants' positive contributions and reduce anxiety about the consequences of migration. Education systems adopt various approaches to inclusion, and their success supports migrants' and refugees' identities, self-confidence and sense of belonging. Education policies should strive to facilitate inclusive, human rights-based pedagogy delivered consistently across education levels and through diverse modalities.

Vast differences in historical, cultural and socio-economic contexts make it difficult to compare immigrants' and refugees' situations across countries, but several analyses demonstrate that host populations are not always positively disposed towards immigrants and refugees. In a globalized world, where interacting with people of diverse backgrounds is increasingly the norm, many still evaluate others based on perceptions of group identity rather than on personal qualities. This puts immigrants and refugees at risk of discrimination and exclusion, and of being seen in stereotypical or prejudiced ways.

Stereotypes are beliefs about individuals or groups that are often over-generalized, inaccurate and resistant to change. For instance, teachers might have stereotypical views of how immigrants from certain countries look or behave



△ Refugee children from Ethiopia and Somalia attend schools in a refugee camp close to the Djibouti-Somalia border.

© Petterik Wiggers/UNHCR

and expect all individuals with such backgrounds to act and behave the same way, without any knowledge of them.

Prejudice broadly refers to unjustifiable negative evaluations of and feelings towards a group and its individual members. For instance, parents of non-migrant children may feel, without evidence, that immigrant or refugee students are slow to learn and threaten their children's progress.

Discrimination, on the other hand, denotes unjustifiable negative behaviour towards a group or its members. This can happen at the individual level, as when peers never pick immigrant or refugee students as teammates, or the institutional level, when policies block immigrant or refugee access to school by making immigrant registration a condition of enrolment.

Brain imaging shows that individuals are very quick to classify faces, that they process faces differently to other images, and that they judge social groups (e.g. linked to ethnicity and religion) based on very little information. This can result in classifying immigrants and refugees as "the other," particularly if they visibly differ from the host population. Such stereotypes or prejudices can lead to discriminatory behaviour. Immigrant and refugee groups, with less social power than the host population, are thus less able

to prevent such effects.

### Ensuring Quality Education

The main challenge in fully including migrant and refugee students in the host society is to offer an education of high quality that ensures the prevention of prejudices, stereotypes and discrimination and builds international understanding over migration and displacement. National education systems offer different models but there has been a trend in high income countries to adopt an intercultural education approach, which celebrates migrant and refugee cultures and values cultural diversity.

However, a shift to an inclusive education system has considerable implications. It requires a strategy that covers a large range of interventions from curricula and pedagogic approaches to textbooks and, especially, teacher preparation. A dialogue is needed at the national level over how to open the classroom environment and make migrants and refugees feel welcome, as they juggle different identities and, often, live under the pressure of negative public attitudes and biased media coverage. Inevitably, this means that education needs to extend beyond the school walls to embrace the energy of the host and migrant communities. 🏠

# HARMONIZING 'HEART, HEAD AND HAND' IN HANOI

## Highlights of the UNESCO 2019 Forum on Education for Sustainable Development and Global Citizenship Education

By Office of External Relations of APCEIU



△ Questions from the floor

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The biennial UNESCO gathering of actors and stakeholders on Education for Sustainable Development (ESD) and Global Citizenship Education (GCED) was held last 2-3 July 2019 in Hanoi, Vietnam. The fourth iteration of this initiative gathered approximately 350 education stakeholders from around the world to discuss the presence and efficacy of holistic teaching practices through ESD and GCED from early childhood through secondary education. The organization of the forum was led by UNESCO headquarters, in collaboration with the Ministry of Education

and Training of Vietnam and the Vietnam National Commission for UNESCO; the Ministry of Education, Culture, Sports, Science and Technology of Japan and APCEIU.

The forum addressed key issues head-on, showing the deep understanding and involvement of the forum's participants in ESD and GCED. It was evident that the forum was designed to address unfulfilled questions, update tools and resources towards effective practices, and moreover, identify the new questions that need to be addressed in the future. As well, the forum conveyed a sense of urgency for SDG

4.7, one of the most challenging targets in the education goal, SDG 4, given that the review process is on the way and that there must be a global agreement on its measurement.

The common ground between ESD and GCED was highlighted by focusing on the question on how the three dimensions of learning, cognitive, socio-emotional and behavioural, intertwine and interplay with each other across all levels of learning.

As a keynote speaker, Minister of Education of Bhutan, Mr. Jar Bir Rai, pointed the importance of connecting the

“heart, head and hand” in education as key in solving the catastrophic disasters humanity is currently facing. He argued that the disconnection between the cognitive (head), socio-emotional (heart) and behavioural (hand) aspects of learning disables the full development of learners to adeptly understand, empathize and act on global challenges.

Following the keynote speech, UNESCO presented a new publication titled “ESD and GCED Up Close.” Based on the findings of a recent UNESCO study on ESD and GCED, the publication takes a look at how those three key learning dimensions of ESD and GCED – the cognitive, socio-emotional and behavioural – are reflected in pre-primary to secondary education in ten countries around the world. With this presentation as the basis for discussion, the forum developed from addressing fundamental questions, to reviewing the improvements and challenges of advancing the three dimensions of learning, to showing innovative pedagogy, as well as the impact of ESD and GCED on society.

As a special contribution to the forum, APCEIU organized a concurrent session entitled “The role of teacher training in promoting the social, emotional and behavioural dimensions of learning ESD and GCED.” This session focused on rich insights from the experiences in teacher exchange programmes, which had a profound impact on the minds and attitudes of teachers and students. Furthermore, while sharing progress,



△ Participants are showing their creative works after the session on Arts and Socio-Emotional Learning

▽ Participants at the UNESCO Forum in Hanoi



△ Bhutanese Minister of Education delivering a keynote speech



△ Participants are doing an exercise together during a break time







△ Questions from the floor



△ Traditional Vietnamese dance performance at the Welcoming Reception



△ Concurrent session on the role of teacher training organized by APCEIU

achievements and challenges, the panelists discussed how we could improve teacher training to transform the learners' mindsets more effectively through transformative education.

The active participation in dialogue by the different stakeholders contributing to ESD and GCED was the main highlight of this forum. The open yet provocative, the curious yet critical comments and ideas came out of the sessions which enabled the participants to rethink and reflect about the state of education around the world. Some of these comments, which are worthwhile thinking, included the following: "Education is obsessed to show differences instead of connections," "People drown in information but lack wisdom," "Is it necessary to assess behavioural learning?" The lessons from the forum stimulated deep thinking for the purpose of ESD and GCED, and beget the question of its solemn responsibility to ensure inclusivity of the Sustainable Development Goals together.

The publication "Teaching and Learning Transformative Engagement," an outcome publication in a collaborative initiative between UNESCO headquarters and APCEIU, was launched as well. It showed how transformation happens through education, the goal shared by both ESD and GCED. The session presented the moving story of a young person that was on the verge of joining an extremist group because of the thoughts he had formed from media and his community, and how he was transformed through education.

Before closing, the forum also provided a platform for the teachers and students from the member schools of UNESCO Associated Schools Network to share their views with the participating educators on the effective implementation of ESD and GCED.

Through this forum, participants were also able to extend and reinforce networking and partnership opportunities, and while sharing experiences and knowledge, they promised their further dedication to ESD and GCED. 🏫

# FOUR STUDENTS FOR ONE COMMON GOOD

## Students Urge Educators to Promote Learning to Live Together

By Sabine Detzel  
(International ASPnet Coordinator, UNESCO)



△ Four ASPnet school students from Burkina Faso, Trinidad and Tobago and Vietnam with their teachers and Sabine Detzel



At the UNESCO Forum on Education for Global Citizenship and Sustainable Development held on 2-3 July in Hanoi, Vietnam, students from Burkina Faso, Trinidad and Tobago, and Vietnam, as well as their teachers, discussed how we could move forward to promote learning to live together. SangSaeng asked Ms. Sabine Detzel, international coordinator of UNESCO ASPnet, to conduct interviews with the four students: **Ms. Fadilatou Sanfo (Aurore School Complex, Ouagadougou, Burkina Faso)**, **Mr. Satosh Singh (Hillview College, Tunapuna, Trinidad and Tobago)**, **Ms. Nguyen Ngoc Yen Nhi and Mr. Nguyen Minh Khoa (Tay Son Lower Secondary School, Hanoi, Vietnam)**. APCEIU sincerely appreciates Ms. Detzel's kind assistance.

**Briefly discuss your school and your school's activities relating to Global Citizenship Education.**

(Fadilatou): "Aurore Complex School is a private school founded in 1997 and it is composed of three levels: pre-school, primary, and secondary. The school is located in the heart of Ouagadougou, the country's capital. In partnership with the Ministry of Justice and Human Rights, the school organizes video screenings and conferences that cover civic engagements and human rights. It also organizes a literary competition called 'Les 8è

Merveilles (The 8th Wonders)' which is open to all students from Ouagadougou."

(Satoshi): "I attend Hillview College located in Tunapuna, Trinidad and Tobago. My school has a UNESCO club which informs students about the happenings of the world pertaining to children's rights, poverty, global citizenship education, etc. My school also organizes forums on children's rights and many competitions of which I have participated in. Our teachers teach us about these through certain subjects. I attended a moot court competition on child rights, and I debated for a child whose rights were being infringed upon. The school also attends youth ambassador programmes and organizes many other activities. Although they are not directly about GCE, they are things that make up GCE."

(Yen Nhi): "Tay Son Lower Secondary School is located on Tran Nhan Tong Street in Hanoi and is surrounded by many tall, green trees. I love my school, not only because of its beauty, but also its activities. I believe that the most interesting activity at our school is the exchanges with students from other countries."

(Minh Khoa): "I also attend the Tay Son Lower Secondary School. My school recently held a discussion with students about human rights and gender equality. One of our teachers informed us about many relevant stories. She showed us the role of women in today's society, as well as the importance of treating females properly. Also, a few months ago, my school held a sport competition for girls only. The competition made it possible for the girls

at my school to express themselves and demonstrate their talents to everyone. Of course, during the competition, the boys changed roles and encouraged the girls. I enjoyed watching and cheering the girls while they were playing sports."

**What do you like the most about the school activities? Why?**

(Minh Khoa): "What I like the most is when the girls are playing. Contrary to many people's thoughts, girls are actually sometimes better at sports than boys. They have many things that boys don't such as playing fairly."

(Fadilatou): "Of the school's activities, I like reading the biographies of prominent figures such as Maya Angelou, Ahmadou Kourouma, Emile Zola, Norbert Zongo, and ecologist Wangari Mathai, who positively changed the world by taking action. I enjoy this theme more because it inspires me to work toward biodiversity and world peace."

(Satoshi): "The thing that interests me the most about the activities in my club or through my teacher is learning about other countries, about their challenges and solutions. I truly enjoy talking about issues in other countries and ways to solve them as I find it the best way to expand my studies to a global level. It is very interesting. At times, I would see what similar problems my country and other countries are facing and what they are doing in order to solve it and if it could really work for us. This makes me more aware of my surroundings and how I am a part of this world, as well as how I affect it."

**What do you think is the most urgent global issue to be solved?**

(Minh Khoa): "In my opinion, the most urgent issue that needs to be solved is plastic waste pollution. It is reported that by 2050, in some oceans, there would be more plastics than fish. Dumping plastics into our oceans leads to many negative consequences such as water pollution. Water has an important role in our life and if it is contaminated, our life will be greatly affected by it. No water means no trees, no food, and no life. As a result, many organizations and governments should take this problem into consideration."

(Fadilatou): "In my opinion, the most urgent problems to address in the world are terrorism and climate change."

(Satoshi): "The most urgent global issue at the moment is climate change and the destruction of nature. This recent problem has



△ Fadilatou Sanfo

© UNESCO

affected many people on a global scale. This must be solved as it is causing things like global warming, which not only affect humans but also our natural environment as well."

**In your opinion, what is most important for all of us to live together peacefully?**

(Satoshi): "We must live together peacefully to ensure that society functions smoothly, to give people a sense of safety and security, and prevent us from negative or harmful thoughts and actions. If we live in harmony, with no violence or crime, the world would become a safer place that fosters peaceful bonds between others; so everyone should have that sense of positivity and empathy. This is very important as people need to treat others with equality and respect, and not fight, kill or steal from others; all negative factors that create a crime-infested world. The government of India is taking steps to maintain peace, so other countries can try as well because creating a peaceful environment leads to creating a peaceful person."

(Yen Nhi): "Illegal war is happening everywhere in the world, especially in poor countries that haven't developed. For me, in families, everyone should know each other in order to avoid getting upset with others. At school, students shouldn't fight with each other over little things. And, about politics, in order to avoid discord, heads of states or governments should have reasonable diplomatic skills when dealing with other countries."

(Minh Khoa): "I think the most important factor for a peaceful world is understanding. We need to understand one another. It is the only way we can grow in a positive manner. If no one wants to understand one another, conflicts may happen. Creating a peaceful world is hard, but if we stick together and try to understand different opinions, nothing is impossible."



△ Nguyễn Ngọc Yến Nhi



△ Nguyễn Minh Khoa

© UNESCO





▷ Satesh Singh (in the middle), with his teacher Yema on the right

© UNESCO

(Fadilatou): “In my opinion, for all of us to live in peace in the world, we must constantly practice tolerance, avoid interference in a country’s internal affairs, exclusion, racism, and prejudices, while approaching others to engage in intercultural dialogue.”

that we will not feel the distance between each other and so that a better future will be waiting for us.”

#### To your friends, what would you like to ask them to do for a more peaceful world?

(Yen Nhi): “We should start with the smallest things. Not to fight with friends and not to quarrel with people around us. If we follow these simple rules, then we won’t form a habit of fighting.”

(Minh Khoa): “To my friends, I would like to ask them to stick together and keep improving their knowledge. Students are the future of every country, so if they can improve their knowledge, they can help their country as well.”

(Fadilatou): “To contribute to world peace, I would ask my friends to develop values of solidarity, tolerance, and exchange, while respecting laws enacted by society to ensure its functionality.”

(Satoshi): “To my friends, they can start creating a peaceful world simply by starting in the classroom. I would like to ask them to put aside their micro-aggressions and treat one another with equality and respect. If they do this from now on, as they are the future of our world, they would have a better understanding of what is peace and why it is vital to maintain it. If we educate the youth, when they grow up, they would not stray into crime or violence. So, if they foster good relationships with one another and treat each other with equality, respect etc. the future would be a much more peaceful one.” 🏠

#### To the educators and leaders of the world, what would you like to ask them to do in order to create a more peaceful world?

(Satoshi): “Many countries, if not all, have laws in place that maintain proper ways of conduct, safety and security; but, what is the point of having laws that are not enforced? I would like to ask the leaders of the world, educators etc. to start to enforce the laws we have in place, make stricter penalties for breaking the law which would encourage people not to commit crimes. With more firm measures in place, it would push citizens into doing the right thing and eventually, crime would be reduced significantly, creating the peaceful world we want.”

(Fadilatou): “To create a more peaceful world, I would like to ask educators and administrators to promote the values of tolerance, social justice, respect for social laws (rights to be different, freedom of religion, etc.), and avoiding war discourses.”

(Yen Nhi): “Educators should take good measures to teach students to become good citizens. Leaders should also find ways to improve all aspects of every country, especially to please citizens so that our world could become more peaceful.”

(Minh Khoa): “As I mentioned, understanding is the key to peace. Leaders and educators should lend everybody an ear so

# UNITING UNDER LEGENDS OF GANDHARA

## Pakistan Reaches to Reclaim its Buddhist Historical, Cultural Legacy

By Nadeem Omar Tarar

(Executive Director, Center for Culture and Development, Pakistan)

Pakistan is a young nation, yet it is a land of ancient civilizations, comparable in antiquity to the Egyptians and Sumerians. Despite being an Islamic republic, Pakistan respects the historic legacy of pre-Islamic civilizations. Buddhism is one of those world religions that have spawned an ancient civilization, whose footprints are spread all over Pakistan. Buddhist art and architecture still holds its grandeur, despite centuries of natural degradation and man-made destruction.

One of the most famous centres of Buddhist civilization in Pakistan is called the kingdom of Gandhara, which literally means “the land of fragrance.” It is located in the present day Peshawar Valley that included Swat and Taxila in Kyber

Pakthunkawa (KP) and Punjab Province. The kingdom of Gandhara was ruled from its shifting capitals in Kapisa (Bagram), Pushkalavati (Charsadda), Takshashila (Taxila), and Purusapura (Peshawar).

The history of Gandhara is the stuff that legends are made of. From the composition and recitation of the Mahabharata – one of the greatest Hindu epics at Gandhara in the early historic period to the pre-eminence of the ancient centres of Buddhist learning, the Takshashila University – the legends of Gandhara have always inspired the imagination of people from diverse lands and from time immemorial. Once strategically located at the junction of caravan routes that linked Southern, Western and Central Asia regions to the West, Gandhara was

a melting pot of various civilizations, which include Achaemenids, Hellenistic, Mauryans, Bactrian-Greek, Kushan, Gupta, Huns and eventually Muslims.

#### Crossroads of Culture

The ancient cities of Gandhara contained numerous monasteries and associated stupas, the archaeological ruins of which adorn the historic landscape of Pakistan today. The cities of Gandhara, in their days of former glory, had some of the most impressive architecture in the Buddhist world, inviting pilgrims from all over India, Central Asia, China, and Southeast Asia.

The Buddhist heritage consisting of stupas and monasteries is concentrated in

▽ A panoramic view of the archeological ruins of monasteries at Dharmarajika Stupa, Taxila



© Lightskapes



the land of Gandhara, chiefly in present day Peshawar, Swat and Taxila Valleys. The kingdom of Gandhara was known for scenic natural landscape with rich, well-watered valleys, clear-cut hills and a pleasant climate.

Gandharan art emerged under the Kushans in 100 BCE as a distinctive style of sacred art, which was marked by Greco-Roman elements. The art of Gandhara was closely associated with Buddhism. Its main achievements are in sculpture – for example, statues of Buddha, Bodhisattvas, and other members of the Buddhist pantheon and reliefs (sculptural technique where the sculpted elements remain attached to a solid background of the same material) portraying scenes from the life of the Buddha that decorated stupas and monasteries in Taxila, Swat and the Peshawar region. An idealized canonic image of the Buddha, compositional patterns of bas-reliefs, and symbolism were developed in Gandhara. The Kushan ruler Kanishka (127-150 CE) was revered

as a major patron of Buddhist shrines and art in Gandhara, and he made the area famous for its sculpture that fused Buddhist and classical Greek themes.

### Keeper of the Flame

Pakistan is cognizant of its role as the custodian of international Buddhist heritage. Since its inception in 1947, Buddhism was placed at the centre of Pakistan's historical origins, highlighted through its museum exhibits, archaeological publications and state addresses. At that time, Buddhists constituted about 35 percent of the population of the southern Chittagong Hill tracts region of East Pakistan (now in Bangladesh). Therefore, state museums in Pakistan celebrated Buddhist heritage of Gandhara as a historical model of the ancient past on which to base Pakistan's contemporary borders, international cultural ties and national unity.

As early as the 1960s, Pakistan demonstrated its commitment for the

promotion of Buddhist heritage, through international exhibitions of its Buddhist art, a practice which continues unabated until today. The collections of exhibits of Pakistan's ancient artefacts in museums, especially Buddhist sculptures from the National Museum Karachi, were sent to Japan in 1961, Germany in 1963 and Australia in 1968-1969. The importance of Buddhist artefacts in Pakistan's cultural diplomacy was illustrated in 1964 by the planning of a larger exhibition destined for Japan titled "Buddhist Art in Pakistan," which incorporated 111 artefacts from museums across Pakistan.

Gandhara is the birthplace of Mahayana Buddhism, which is today the world's largest denomination with more than half of its practitioners situated in Asian countries. The religion holds immense potential in the area of cultural diplomacy and has become a major part of soft power in the world.



△ On behalf of Pakistani Muslims, Dr. Nadeem Omar Tarar, introducing the significance of Vesak Day at the holy shrine of Dharmarajika Stupa.

“ One of the most famous centres of Buddhist civilization in Pakistan is called the kingdom of Gandhara, which literally means “the land of fragrance.” ”

### Promoting Buddhist Heritage

The Pakistani government is staunchly committed in promoting the ancient heritage of Buddhism, on the basis of its historical association with Gandhara. However, the overriding concerns for the preservation of the heritage of Buddhist sites, as archaeological ruins, have limited the revivalist potential of the sacred architecture.

The conservation of Buddhist monasteries and stupas should be taken a step further to include the rehabilitation of the sites as functional spaces to be used by pilgrims. To date, the only functional Buddhist temple in Pakistan used by Buddhists is located in the Diplomatic Enclave in Islamabad, which was built by the Sri Lankan High Commission. A small community of a few thousand Pakistani Buddhists in the remote areas of Sindh and Punjab live in complete isolation of the glorious religious heritage of Gandhara. To respect and revive the Buddhist heritage of Pakistan, the communities of Pakistani Buddhists can play a crucial role, if incorporated in the religious services, to be rendered for the availability and appreciation of Buddhist religious tourism in Pakistan.

Pakistan's ideological godfather, poet, philosopher and politician, Allama Muhammad Iqbal, lamented the loss of Buddha's message of love and peace in his poem "Nanak" in his first book of philosophical Urdu poetry "Bang-e-Dara" (The Call of the Marching Bell) in 1924. The first six couplets of the poem, referring to Lord Buddha are translated below:



△ The Buddhist monk, Dr Sumana Siri leading the Vesak Day prayer ceremony at the holy shrine of Dharmarajika Stupa.

*The nation could not care less about Gautama's message  
It did not know the price of its unique pearl!  
Poor wretches! They never heard the voice of truth:  
A tree does not know how sweet its fruit is.  
What he revealed was the secret of existence,  
But India was proud of its fancies;  
It was not an assembly-hall to be lit up by the lamp of truth;  
The rain of mercy fell, but the land was barren.  
Alas, for the Shudra, India is a house of sorrow  
This land is blind to the sufferings of man.  
The Brahmin is still drunk with the wine of pride,  
In the assembly halls of foreigners burn Gautama's lamp.*

Iqbal's reverence for Lord Buddha as a saintly figure is shared widely by the Muslims of South Asia. He is sometimes counted among the unnamed prophets of Allah, referred to in the Holy book of Muslims, the Quran. The popular perception is based on the fact that Buddha's teaching, especially the Four Noble Truths as the guiding principles, resonate strongly with the fundamental tenants of Islam.

To promote interfaith harmony and religious tourism in the country, the Pakistani government has been taking an active interest in reclaiming its

Buddhist historical and cultural legacy. The ideological resolve of the Pakistani government was illustrated through its efforts to patronize and support public led ceremonies on the international Vesak Day in May 2019, which is a sacred day to millions of Buddhists around the world, as it marks Lord Buddha's birth, enlightenment and passing away. Siddhartha Gautama, better known as Buddha, was born on the day of Vesak in 623 BCE. He attained enlightenment on the same date and also passed away on the day of Vesak in his 80th year.

Two events were held by Pakistani Muslims and Buddhists under the patronage of the Pakistani government. A Vesak Day lecture by the Center for Culture and Development, to promote Buddha Day for World Peace, was held on 12th May, 2019 at the National Institute of Folk and Traditional Heritage, Islamabad.

With the cooperation of the Pakistan Tourism Development Corporation and the Department of Archaeology, Punjab, ritual celebrations of Vesak Day were held at the Dharmarajika Stupa on the 19th May, 2019. Led by a Buddhist monk, a guest of the Sri Lanka High Commission, the ceremony was attended by a large number of citizens of diverse faiths, belonging to the Gandharan regions of Peshawar, Mardan, Swat, Taxila, Islamabad and Rawalpindi, which is a public testimony for reviving the Buddhist heritage of Pakistan. 🙏



# HELP NURTURES YOUTH CITIZENSHIP THROUGH COLLABORATION

## Clogging Haiti's Brain Drain by Raising Socially Conscience Engaged Professionals

By Nephtaly Pierre-Louis and Meaghan Balzer  
(Scholars, The Haitian Education and Leadership Programme, Haiti)



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**N**arratives about Haiti are rarely positive. Frequently cited as “the poorest country in the western hemisphere,” it is often difficult for people inside or outside of Haiti to envision something flourishing within this small Caribbean country. Decades of political repression and instability have drained Haiti of its professional class. With approximately 85 per cent of Haitian professionals working outside of the country, Haiti suffers from the worst rate of brain drain in the world.

Despite some efforts, little is being done to rebuild the middle class within the country, as university enrolment accounts for just 1 per cent of the population. Furthermore, the system and methods used within the universities reflect archaic hierarchical social structures that are characterized by top-down authoritative leadership.

Students are normally expected to learn by rote and class discussion is not encouraged. Students that enter university and later seek employment are rarely given the opportunities to develop global competencies or “soft skills” essential for the workplace, such as critical thinking

and communication.

Indeed, the 2010 earthquake revealed the disastrous effects of the absence of a socially conscious and engaged professional class. The lack of urban planners, architects, civil engineers, and zoning and construction standards compounded the damage and tragedy. The shortage of doctors, nurses and disaster-response experts resulted in tremendous needless death and suffering.

Simultaneously, Haiti is also often referred to as the “Republic of NGO’s.” Hundreds of organizations, programs, and missions establish themselves within Haiti, bringing a plethora of short-term solutions to long-term issues. Many are working in education, especially in building schools. However very few are working to build the professional class that is needed to effectively administer and make changes within the structures and leadership that maintain the status quo in Haiti.

The Haitian Education and Leadership Programme (HELP) is the exception. HELP is the only organization that works exclusively to provide access to post-secondary education while focusing

on explicit and intentional global civic education and leadership development.

### Brilliant Minds

HELP recruits some of the most brilliant minds in Haiti who do not have access to higher education due to financial constraints. They provide these youth with a full university scholarship and supplementary courses and support. An essential element to their experience as a HELP scholar is the Citizenship and Leadership (C&L) programme, which uses a blended approach to learning to ensure that all HELP scholars and alumni work to contribute to a more just society in Haiti, which is HELP’s mission.

Through the Citizenship and Leadership Program, all HELP scholars participate in curriculum-based and co-curricular activities which help them develop their sense of agency as change-makers in Haiti.

For four years, students engage in weekly courses where they become more informed and critically literate. They discuss identity, civics, and leadership models and theories. They learn to analyze





△ HELP Tutoring

and think critically about local and global issues and develop effective communication skills that encourage them to actively and appropriately question authority and communicate solutions to problems. Furthermore, they learn about forms of government and how to address issues to structural problems. And they learn about leadership as a collaborative process of people working together to accomplish positive change through the Social Change Model of Leadership and the Asset-Based

Citizen-Driven Development Model.

The extra-curricular program allows students to elaborate on issues discussed in classes in more profound ways. Monthly guest speakers from a variety of backgrounds enable students to learn from those contributing to positive change locally and globally. The Debate Club allows students to develop their communication skills, and the Fanm Rasin Lakay initiative focuses on gender-based issues that affect young women in Haiti.

In short, the C&L programme provides programmes that allow its scholars to remain connected, develop their awareness, and engage actively.

But perhaps the most essential component of the C&L programme is the Service-Learning sub-programme. This programme invites HELP scholars to develop their civic competencies through community-based initiatives in partnership with other organizations in the community working on peace-building,

education, climate change, and human rights initiatives. Currently, all 150 HELP students engage in one of nine initiatives that focus on one of these areas. The service-learning programme helps our students remain connected and compassionate to the issues in very concrete ways and learn community-based organizing in a practical manner.

**Flipping Brain Drain**

HELP's blended approach to global civic engagement education is producing results that have a long-term impact. HELP alumni have flipped the brain drain statistic on its head, as 85 per cent are currently employed in the local workforce. A survey with alumni indicated that this is a direct result of HELP's C&L programme and the way that it engages our scholars in Haiti's issues and allows them to develop their agency and the competencies needed to affect positive change.

One example of this is the Action

Towards Volunteering for Education in Haiti (ACTIVEH) organization, which was founded by three HELP alumni. ACTIVEH's mission is to harness the passion and potential of Haitian students as a force of change for Haiti.

They are doing this by developing professional internships and good-will volunteer opportunities where students can put their knowledge at the service of community development projects. ACTIVEH's 350 members have already provided 15,000-plus volunteer and internship hours within 60-plus host institutions, and 96 per cent of them declared that they have gained new skills thanks to their placements.

In the business sector, HELP Alumni have won different prestigious business competitions in Haiti and are currently running their own start-ups. Last year a group of HELP Alumni designed an app called GOUD that displays real-time information about the exchange rates in different banks around the country and

maps out the nearest financial institutions in the area. The start-up won the third prize at InnovacTic 2017, a prestigious competition organized by the second largest bank in Haiti.

An external evaluation found that 93 per cent of HELP students and alumni have a greater appreciation for respectful interpersonal relationships due to HELP's C&L programme and are six times more involved in community initiatives that contribute to positive change.

The multiplier effect of the C&L programme is also expansive, with HELP students touching over 2,400 people within the community through their service-learning and personal civic initiatives. HELP's affirmative action policy also ensures that at least 50 per cent of these beneficiaries are female. Such initiatives are completely scholar-driven and demonstrate that, when the bare necessities are provided with a GCED education, change for Haiti is completely possible.



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# SPEAKING SILENTLY IN THE LOUD WORLD

By **Elvira Sarsenova**

(Teacher, Miras International School, Nur-Sultan, Kazakhstan)

Peaceful greetings from Kazakhstan!

“Where does peace begin?” a student asked me that question, which silenced my classroom. Indeed, we all talk about the importance of peace, but have we ever thought of educating the tools to keep peace in our minds and in our world?

Schools and educational institutes prepare students for the competitive environment by setting a number of soft skills for their future career. We all expect young generations to be creative thinkers, open-minded, problem solvers and risk-takers, but despite all these vital skills, what is the core ability of a child in order for him/her to be healthy, have peaceful mind and a positive attitude? Do we teach our children the tools to create a peaceful world with each other and with itself? What is the background of a true global leader?

Based on the experience from my first EIU training in 2016 in Seoul, I implemented “School for Global Leaders” as an after-school activity in 2017, where together with students, we explored how to live together and understand the different cultures and values even if we speak different languages. However, what gives us a sense of peace in communication? Mentioning these I have designed a programme to incorporate peaceful and positive thinking, leadership and problem-solving skills in terms of Global Citizenship values. I thought of giving students the basic competency of what is peace and where it comes from.

I have included peaceful communication learning as a part of a Leadership course, where students learn peaceful nonverbal communication as the unspoken language of the body to show intentions or feelings in a

peaceful, respectful way so that they can demonstrate honesty, interest, support and tolerance. Students of different ages explored successful (peaceful) and unsuccessful ways of nonverbal communications in practical ways by creating speeches, dramas and dialogues. Students also invited visually impaired children to collaborate in drama and demonstrate the importance of kinaesthetic (gestures) and sound effects on peaceful communication.

Students discovered that there is no agency that publishes Braille in Kazakhstan, and blind children have never explored public celebrations/events, as they were afraid of loud sounds and crowded places; never studied national ornaments or animals, as the foreign printing agencies do not print national Kazakh ornaments; and one children’s book on Braille costs \$200, a price that most families cannot afford.

To overcome this challenge and promote peaceful nonverbal communication, students of our school created the Open Eyes Theatre. This is the first theatre in Kazakhstan that has visually impaired kids and focuses on the Sustainable Development Goal 4 “Quality Education.” At the same time, I have included learning Braille into my language lessons with grade 5 students so that they can develop Global Citizenship ideals and promote active contributions through academic knowledge at an early age. Students created kinaesthetic cards with volume figures to show exotic animals to visually impaired kids during the joint lessons of our coverage of stories about animals. Next, visually impaired kids visited our school and taught us the easy ways to learn poems and organized reading lessons with our school.

After these activities, I asked my



△ Viktoriya and Sabina, students of school for visual-impaired children, in Russian traditional headwear rehearse a performance with the support of “Miras” International school students.

student the original question and got a serious reply: “Peace starts from the way of living when all people understand and support each other to create a safe, healthy and positive environment for every member of the community, where each of us is a global citizen.” With this letter I am very thankful to APCEIU for giving me the opportunity to be a part of the GCED community and explain what global citizenship is and the meaning of being a real global teacher. 📖

# ГОВОРИТЬ МОЛЧА В МИРЕ, ГДЕ ОЧЕНЬ ШУМНО

**Эльвира Сарсенова**

(учитель, Международная школа «Мирас», Нур-Султан, Казахстан)

Приветствую Вас из Казахстана!

Однажды студентка нашей школы спросила меня: «С чего начинается мир?». В этот момент весь класс замер в ожидании ответа. Действительно, мы говорим о важности мирного сосуществования, но откуда начинается этот самый мир?

Школы и образовательные учреждения готовят студентов к конкурентной среде, обучая навыкам 21 века. Мы учим молодое поколение быть креативными, открытыми, рискующими, но, несмотря на эти важные требования, каким навыкам нужно обучить ребенка, чтобы он был здоров, мирно мыслит и был положительно настроен? Как сформировать личность, которая будет жить в мире и согласии с самим собой и другими? Каковы основы воспитания настоящего глобального лидера?

Основываясь на знаниях, полученных на семинаре по Глобальному образованию в Сеуле, в 2016 году, я организовала кружок «Школа глобального лидера» в 2017 году, где мы вместе со студентами изучали то, как можно жить вместе, даже если мы говорим на разных языках. Но что же дает нам ощущение мира и понимания во время общения? Стараясь ответить на этот вопрос, я создала программу, которая включает изучение таких навыков, как мирное и позитивное мышление, лидерские навыки и навыки проблемного мышления в рамках Глобального образования. Было важно, чтобы студент овладел базовыми знаниями о том, что такое мир и с чего он начинается.

Новый курс «Мирное общение» как часть «Школы глобального

лидерства», позволял студентам осознать способы невербального общения, во время которого люди могут продемонстрировать интерес, понимание друг друга в мирном ключе. Студенты исследовали успешные виды невербальной коммуникации на основе диалогов, создания выступлений и театральных постановок. Студенты также пригласили незрячих и слабовидящих детей, чтобы создать театральную постановку и продемонстрировать важность кинестетических и звуковых эффектов в общении.

Во время создания постановки, студенты обнаружили, что в Казахстане нет печатных издательств на шрифте Брайля, и слабовидящие и незрячие дети никогда не были на представлениях, потому что они боятся шумных мест; не имели возможности в полной мере изучить животных Казахстана, потому что иностранные издательства не выпускают такие книги. Более того, одна книга на шрифте Брайля стоит более 200\$, и не каждая семья может позволить себе приобрести такую книгу для домашнего чтения.

Чтобы продемонстрировать важность мирного невербального общения и помочь детям с проблемами со зрением адаптироваться в обществе, студенты нашей школы организовали «Театр распахнутых глаз». Первый совместный театр с незрячими и слабовидящими детьми нацелен на преодоление Цели Устойчивого развития 4 «Качественное образование». В это же время я включила знакомство со шрифтом Брайля в программу по языку и литературе 5 класса, как пример Глобальной гражданственности,



△ Students are creating a special kinesthetic book for visual-impaired kids based on traditional Russian fairytale.

где студенты на практике смогли продемонстрировать принципы Глобального понимания через предметное обучение. Студенты создали объемные карточки с рисунками и описанием экзотических животных на шрифте Брайля в рамках совместных уроков по изучению произведений о животных. Затем студенты школы для незрячих детей посетили наши уроки, где также поделились с ребятами основам быстрого заучивания стихотворений, а также организовали совместный урок чтения.

После проведенных мероприятий я обратилась к студентке с ее же вопросом: «С чего начинается мир?». Студентка ответила: «Мир начинается с особого образа жизни, где люди понимают и поддерживают друг друга, чтобы создать безопасную, здоровую и позитивную среду для каждого члена сообщества, где каждый является глобальным гражданином». Этим письмом я бы хотела выразить признательность команде APCEIU за возможность быть частью сообщества GCED, за то, что объяснили значение Глобального образования и за то, что помогли стать настоящим Глобальным учителем. 📖



**APCEIU Welcomes New Director Mr. Lim Hyun Mook**



Mr. LIM Hyun Mook took office as the 6th Director of APCEIU on 1 April 2019 for a three-year term. Mr. Lim was appointed by the Deputy Prime Minister and Minister of Education of the Republic of Korea, Ms. Yoo Eun-Hae, through the endorsement of UNESCO Director-General Ms. Audrey Azoulay. From 1992 until his appointment, Mr. Lim served in various capacities at the Korean National Commission for UNESCO, including leadership positions as an assistant secretary-general for Education and assistant secretary-general for Policy and Programmes. In his speech during the inauguration ceremony held at the APCEIU EIU Hall, Mr. Lim shared his vision and commitment to prepare APCEIU's leap forward by building upon the achievements and recognition of APCEIU as the best UNESCO Category 2 Centre and the only one in the area of Global Citizenship Education (GCED). He noted that during his three year term, he will lead APCEIU to more effectively respond to the growing need for GCED in today's challenging world by enhancing policies and practice-oriented GCED research initiatives, continued reflections on GCED and developments of the future agenda.

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**Youth Leadership Gather to Discuss Future**



APCEIU and the GCED Youth Network organized a workshop aimed at broadening the future leaders understanding of global citizenship issues. The 5th Youth Leadership Workshop on Global Citizenship Education welcomed 42 participants from 37 countries in the Asia-Pacific, Africa, Europe, Middle East, Latin America and the Caribbean regions. During the weeklong programme, participants focused on five key segments: narrative building for global citizenship, story sharing, study visits, reflections and developing youth advocacy. The Workshop, which started on 3 June, provided youth leaders with the opportunities to deepen their understanding of global citizenship and human rights, while serving as a platform for the youth participants to network, exchange ideas and discuss contemporary global issues. The workshop concluded with participants splitting into regional groups to establish action plans for GCED advocacy. On the last day of the workshop, all groups presented their plans which were further discussed by all the participants, Youth Network members and APCEIU.

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**Workshop Empowers GCED Agents of Change**



Transforming society through education was the key subject at the 19th Asia-Pacific Training Workshop on EIU held in Seoul and Inje, Republic of Korea. Held from 20-28 June, the Workshop focused on deepening the 29 teachers, educators and policy-makers' knowledge of key GCED concepts and pedagogies so that they could design and implement global citizenship educational projects in their local contexts. The Workshop also aimed to empower the participants so that they could realize their roles as agents of change and transform society through education. Through the nine-day workshop sessions, participants had the opportunity to share ideas concerning the question of how to deal with the common challenges facing global and local communities as well as GCED pedagogies. Their action plans had a wide range of target groups that aim to develop and tailor teacher training courses, GCED curriculum and community-engagement programmes for their national or regional contexts.

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**AP Teacher Exchange for Global Education's Final Presentation**



On the 4th of July, APCEIU held the final presentation for the 2019 Asia-Pacific Teachers Exchange

for Global Education (APTE) programme. Hosted by the Ministry of Education of the Republic of Korea and APCEIU, the programme welcomed 130 people including 48 teachers from Cambodia, Mongolia, and the Philippines, officials from the different ministries of educations of each country, as well as principals and mentor teachers from the 24 Korean host schools. At the final presentation, teachers shared their achievements and experiences during their three months stay in Korea. According to the participants, the programme not only improved the capacity of the teachers themselves, but also provided good opportunities to enhance intercultural understanding and promote cooperation between partner countries. Undersecretary for the Department of Education of the Philippines, Alma Ruby C. Torio, emphasized the importance of experiential learning and cultural exchanges while stating that "to educate our children to be global citizens who will work together in addressing global problems, we need to commit ourselves to maintaining and expanding our connections."

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**Joint Programme Strengthens Global Competency**



In order to develop basic education, APCEIU implemented the UNESCO/KOICA Joint Fellowship Programme for 25 educators from 12 African and six Asia-Pacific countries. The objectives of

this UNESCO and Korea International Cooperation Agency (KOICA) intensive training programme was to promote the development of basic education by building the capacity of key educators; to encourage participants to gain a deeper understanding and reflective perspectives on educational development; and to raise knowledge and capacity on GCED and girls' education. Running from 3 June to 29 July, participants attended various sessions including lectures and study visits, which were divided into two parts: policies and practices for educational development, and global citizenship education. Synthesizing what they have learned and developing their action plans, participants took a step forward to implement their initiatives and produce ripple effects in their home countries.

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**2nd Round of GCED Curriculum Development Integration Launched**



APCEIU kicked-off a workshop to highlight the launch of the second round of the GCED Curriculum Development and Integration Project. From 2016 to 2018, APCEIU successfully completed the

first round of the GCED Curriculum Development and Integration Project in four countries: Cambodia, Colombia, Mongolia, and Uganda. Effective immediately and for the next three years, the second round will involve four new participating countries, Sri Lanka, the Philippines, Kenya, and Lebanon. In its first year, a Memorandum of Understanding was concluded with the respective ministries of education, and there will be a situational analyses and local capacity building workshops for tailored assistance for each participating country. At the kick-off workshop, which ran from 19-22 March, participants shared their three-year plans and discussed implementation strategies for the first year. In this meeting, participants were able to reaffirm on-going GCED advocacy efforts in their respective countries while securing continuous partnerships between APCEIU and the relevant institutions for the next three years.

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**Experts' Meeting on Responsible Transformative Engagement**



The UNESCO headquarters, APCEIU, and the Ban Ki-Moon Centre convened the Expert's Meeting on Teaching and Learning Responsible Transformative Engagement for Global Citizens on 16-17

February in Seoul, Republic of Korea. Experts from various fields such as education policymakers, educators and youth leaders discussed responsible and effective engagement for transformative purposes including for and by whom, and across a range of contexts in relation to education in order to effect change. In addition, they delved into pedagogical tools and teaching supports to empower learners to move from learning to taking action. The final report's encapsulating discussions of the meeting will be published this year.

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**Engaging Stakeholders on GCED at UN High-Level Forum**



In July, APCEIU co-organized and co-sponsored four GCED side events in order to contribute to achieving the United Nations Sustainable Development Goals (SDG). The events were held

alongside the UN High-Level Political Forum at the UN Headquarters in New York City. The four events were: "Education for Global Citizenship: Empowering Our Interconnected World" on 9 July to highlight best practices and share effective strategies for the advancement of SDGs

- "The Role of Transformative Education in Dealing with the Challenges of Our Times" on 16 July to highlight various dimensions of transformative education
- "Global Citizenship Education - Why is it Important? Insights and Cross-cutting Practices" on 18 July to explore GCED as a key to transforming societies in a meaningful and sustainable way
- "2019 Annual Celebration for International Day of Education for Global Citizenship" on 18 July

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**Promoting GCED through Solid Partnerships**

APCEIU signed a Memorandum of Understanding with four related and recognized organizations to develop bilateral relations and to promote Global Citizenship Education (GCED) in various fields. They are as follows:

- With Bridge 47, currently hosted by Finnish Development NGOs – Fingo on 29 April
- With the Asia-Pacific Cultural Centre for UNESCO (ACCU) on 29 April
- With Sungshin Women's University in Korea on 7 May
- With Okayama University in Japan on 10 June

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