Sangsaeng

Living Together Helping Each Other

Addressing Hate Speech and Racial Discrimination through Education

APCEIU

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CONTENTS

EDITOR'S NOTE

Today, humanity is faced with various multifaceted challenges such as climate change, increasing inequality, hate speech and racial discrimination. The COVID-19 pandemic has crudely manifested those problems and further highlighted the acute need for concerted efforts to address them in order to move towards a more peaceful and sustainable future.

The international community has also been strengthening its endeavours to tackle these challenges. The United Nations adopted the Strategy and Plan of Action on Hate Speech in 2019, recognising the essential role of education and the potential of Global Citizenship Education (GCED) in particular. To effectively translate the UN commitment into concrete actions, we should reshape our education system in a way that maximizes the potential of GCED and enables educators and learners to understand and address the challenges facing us better.

In this context, *SangSaeng* No. 57 focuses on "Addressing Hate Speech and Racial Discrimination through Education" to provide readers with the opportunities to reflect on these salient issues.

As a survivor of the Rwandan Genocide, Freddy Mutanguha calmly recounts in his contribution to the Special Column on how the seeds of divide and hatred had been planted and how the country moved from the traumatic events towards reconciliation.

In the Focus section, reflecting on "the other," four educational experts provide their insights and experiences on strengthening educational responses to address hate speech and racial discrimination. Gabriela Martini emphasises the importance of transforming our education system and teaching-learning models by developing the "four pillars of education" in a balanced and coherent manner. Gina Thesee focuses on systemic and chronic racism against people of African descent and points out the need for global citizenship education to be developed as a transformative and emancipatory educational process. Pat Dolan suggests activating social empathy in schools and shares encouraging evidence of youth-led action research. Then, Felisa Tibbitts suggest multiple responses that schools and educators can take, pointing out the need to raise awareness of the related phenomenon of disinformation, bullying and intolerance.

Through the Best Practices and Youth Network sections, we are pleased to share encouraging endeavours for addressing hate speech and racial discrimination: The European Wergeland Centre's democratic citizenship education programme at Utoya, Norway; and Defyhatenow's experiences and lessons in combatting hate speech in South Sudan. The GCED Youth Network also introduces youth initiatives aimed at tackling those challenges in India, Nigeria and Serbia.

We are deeply grateful to the anonymous contributor from Afghanistan for the Peace in My Memory article despite the country's challenging situation. The countributor so painfully outcries for peace, raising such critical questions: What is peace? What are the conditions of peace?

Lastly, please take a moment to learn about the Mha Puja ritual, a New Year celebration in the Newa community of Nepal, through the article in the Understanding the Asia-Pacific Region section. Mha Puja, "worshipping of the self" in the Newari language, aims at purifying and empowering the soul. The Mha Puja mandala is also selected as the EIU Photo on the back cover.

I sincerely hope that our readers will find inspiration in this issue to practice respect for all and make progress every day in our endeavours for a more peaceful and sustainable world. Thank you.

Yangsook Lee
Editor

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

Cover: Hate Has No Home Here sign with Black Lives Matter and a rainbow heart along with raised fists in a front yard of a house in Flourtown, PA, USA, in March 2021

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FROM HATE TO RECONCILIATION - LEARNING FROM RWANDA

Peace Education, Essential for Countering Hate and Racial Discrimination

By **Freddy Mutanguha** (Executive Director, Aegis Trust, Rwanda)

▽ **KGM remembrance flame**

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△ Students are entering the Kigali Genocide Memorial to attend education programmes.

Rwanda is a small, landlocked nation in the centre of Africa with a population of 12 million people an34510d a growing economy. A beautiful country full of rolling hills, it is one of the only places you can visit mountain gorillas, and I would urge you to come and experience it for yourself.

It has not always been this way though. In 1994, Rwanda experienced one of the most traumatic events of the 20th century: the Genocide Against Tutsi (Rwandan Genocide), in which more than a million Tutsi people were brutally slaughtered in only 100 days.

I was there when it happened. I lost 80 members of my family, including my parents and four sisters. In the wake of the Genocide, along with millions of my fellow citizens, I had to start afresh from nothing, and I did not even know where to begin. But how did Rwanda come to this?

For centuries, Rwanda was home to three socioeconomic groups that used to live in harmony side by side. The Hutu, Tutsi and Twa shared the same language and the same religion, but methods of divide and rule used by colonial administrations – first the Germans, then the Belgians after the First World War – planted the seeds of division and hatred between the Hutu and Tutsi.

The Hutu were farmers, while the Tutsi were cattle herders, and as a result, social and economic distinctions led to the creation of different classes within precolonial society. The socioeconomic distinction between the Hutu and Tutsi was designated "ethnicity" by the colonial powers.

Rwanda's Belgian rulers decided that anyone with ten or more cows was a Tutsi, while anyone with less than 10 cows was a Hutu, and this would then apply permanently to their descendants, regardless of individual changes in socioeconomic status. An identity card was imposed on Rwandans for ease of identification on the streets – the card stated the holder's racial identity.

The colonial administration deliberately used the Tutsi as their agents for colonial rule, but the request for independence by the King of Rwanda was not appreciated by colonial authorities who decided to reverse their policy and empowered extremist Hutus to act against the Tutsi. From 1959 to 1994, hundreds of thousands of Tutsi were killed, jailed, or forced into exile.

The Genocide reached its full scale in April 1994. Government-trained militia established roadblocks at each intersection in Rwanda's cities, towns and villages, offering no chance of escape. Some of these militia units had been trained to be able to kill one thousand people in only 20 minutes.

Machetes were distributed well in advance. Government officials and soldiers were behind the militias, encouraging them to kill many people in as short a time as possible, and encouraging Hutu civilians to join in. Women were beaten, raped, humiliated, abused and ultimately murdered, often in the sight of their own families. Children watched as their parents were tortured, beaten and killed in front of them before their small bodies were sliced, smashed and abused.

The elderly, the pride of our nation, were mercilessly murdered in cold blood. Neighbours turned on their neighbours, friends on their friends. Rwanda turned into a nation of brutal killers of innocent people.

United Nations troops were present in Rwanda, but the UN did nothing to stop the Genocide. When UN Force Commander General Romeo Dallaire requested reinforcements to stop the slaughter, he was refused. Indeed, he was ordered to close the UN mission and leave Rwanda but stayed on with a small

volunteer force to save whoever they could.

In 1990, a small group of Rwandans, mainly those who were in exile, decided to take-up arms and liberate Rwanda. When the slaughter began on 7 April 1994, there was actually a UN-monitored ceasefire in place between the Rwandan government and this force, the Rwandan Patriotic Front (RPF).

With the international community standing by, the RPF returned to the fight to defeat the genocidal regime and save its victims from annihilation. The Genocide only came to an end with the RPF's victory in July 1994. For survivors like me, and for the rest of the country, it meant a chance to start again. But where to begin?

Dealing with the Legacy of Genocide

Dealing with the post-Genocide situation was not an easy task for Rwandan society. A society that was suddenly a mixture of wounded and traumatized survivors and perpetrators. It was a polarized society, full of mistrust.

The new government prioritized the reconciliation process and the security of everyone in Rwanda. Rwandan values and traditions were used in the effort to try to bring justice and development. For example, Gacaca courts (a Rwandan traditional way of resolving community conflicts) were restored and responded to the most challenging question of justice for the survivors.

Punishment was not the only aim for the Gacaca courts but seeking truth, encouraging forgiveness and restoring trust within Rwandan society were also part of the Gacaca objectives. Two million cases were handled in just ten years while using conventional justice systems would have taken a minimum of 300 years to complete the last case.

In Rwanda, the reconciliation process was not a standalone programme, it was embedded in many other programmes responding to the needs for economic development, health and the education sector. Rwanda's homegrown solutions have been successful in garnering non-discriminatory public policies that truly aim at promoting social cohesion and reconciliation among neighbours in Rwanda.

Peace and Values Education in Rwanda

Peace education plays an essential role in furthering the vision of social cohesion. It was developed in Rwanda by the Aegis Trust, a genocide prevention organization, to support Rwandan society and the efforts of Rwandan authorities to promote learning about the Genocide, as well as opening people's hearts and minds in order to understand the past and the processes that can lead a society into the tragedy of genocidal violence.

The development of peace education began at the Kigali Genocide Memorial, which Aegis Trust was invited by Rwandan authorities to participate in its establishment and was inaugurated in 2004. The Kigali Genocide Memorial is a site of remembrance where 250,000 victims of the Genocide against the Tutsi have their final resting-place, it is also a site of reflection and learning.

Young people visiting the Memorial had so many questions. With the children of survivors and the children of perpetrators sharing classrooms, we needed to respond with an approach that would enable the next generation to confront the ideas that lead to the Genocide, without blaming fellow students for things that happened during their parents' generation. And so, we developed a storytelling methodology, using the experiences of young people with whom they could identify; young people who made courageous

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△ Young people visiting the Kigali Genocide Memorial are listening to a teacher's explanation. Students are asking many questions on the Rwanda Genocide.

△ Kigali Genocide Memorial organises peace education workshops for teachers and parents.

choices and demonstrated empathy, critical thinking and personal responsibility, like Grace, a 10-year-old girl who saved the life of a baby at the end of the genocide.

It was a very exciting moment when in 2015, Peace and Values Education, as developed by Aegis Trust, was integrated across the Rwandan National Curriculum. Today, we are engaged in training teachers to teach about peace and values, as teachers are at the heart of society and provide an entry point to impact young generations. As primary school is compulsory in Rwanda, the learning of every child passes through the hands of their teacher. Therefore, the integration of peace and values education into the Rwandan school curriculum can create an entire generation of peace.

Rwanda Today
After 27 years of work at reconciliation,

in Rwandan society today, survivors and perpetrators live side by side. There is no separation of Tutsi land or Hutu land in Rwanda, and the identity cards bearing details of ethnicity do not exist anymore. Today's Rwanda is committed to equal opportunity in all areas of life in the country, with no more racial, regional or gender discrimination. In parliament, 64 per cent of Rwanda's MPs are women; one of the highest percentages in the world.

Despite the challenges of COVID-19, Rwanda has enjoyed remarkable economic development, rising from the negative economy during the 1994 Genocide with a GDP that has increased by 7-10 per cent annually in the last decade.

A "no go zone" in 1994, today Tripadvisor says that Rwanda is one of the safest countries while 24 years ago, the security index put Rwanda at the bottom of the list. Sensitive to any threat of mass atrocities, today Rwanda is the 4th largest contributor to UN peacekeeping missions

globally. It is a far cry from the international abandonment we faced in 1994.

Today, I am living that new life which had to start again from zero at the end of the Genocide. It is one in which I never forget the loved ones I lost, but seek every day to honour them by helping to ensure the country they loved and the land we shared never faces such atrocities again. I think they would be proud of what we are doing in their memory. I certainly hope so. 🏛

CONFRONTING HATE SPEECH

Thoughts, Challenges, Proposals from Educational Perspective

By Gabriela Martini Armengol (Professor at the Faculty of Philosophy and Humanities, University of Chile, Chile)

△ Participants of the "Stop-Asian-Hate" rally marching across the Brooklyn Bridge, New York, USA, with one of them holding a "Hate is a virus" sign on 4 April 2021

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Global Citizenship Education (GCED) is part of UNESCO's strategies to address problems that affect humanity through education. One of those problems is hate speech, which is a verbal expression based on beliefs of superiority over groups and people considered inferior, different, and, therefore, dangerous. It is a speech composed of words that can also derive actions generating discrimination and contempt and affecting people's dignity. Hate speech is expressed through racism; xenophobia; aporophobia (fear/hate against poor people); and discrimination based on gender, ethnic or religious status, and physical or cognitive disability, among others. Education is a fundamental tool that can be used to face and change this harsh reality.

Hate Speech Is a Symptom

Addressing complex phenomena from education necessarily implies problematizing their causes and effects, considering that their causes are related to both objective, material reasons, and to subjective reasons, including individual and collective beliefs. Hate speech is a symptom and an image that we understand as a volcano. A volcano concentrates underground elements that we cannot not see – or we do not want to see – and contains phenomena that have been generated and accumulated throughout history. These phenomena are mixed, have evolved, and have acquired new names and faces; therefore, they are not new. It is enough that small critical situations occur for the lava to explode and rise to the surface with potential destruction.

From GCED, it is necessary to problematize with students the phenomena that give rise to hate and discrimination, zooming in on structural problems such as economic, social, and political ones, and those of justice. We cannot naturalize these phenomena and assume that the world "is like this, and it has always been like this." When at school a child rejects another child just like him (but an immigrant) telling him: "Your father came to this country to steal my father's job." At the crux of this issue is an unequal economic system.

Reflecting on the Other

It is also necessary to think about how the image of "the other" is constructed and how it is installed in the collective imaginary. This implies problematizing otherness and difference. One way to address this issue in education is to use the pedagogy of differences approach. This approach provides an ethical and political perspective on education, which is also present in GCED. From a sociocultural perspective, discrimination, which is at the base of hate speech, is built on difference and differentiating identities of certain groups such as women, migrants, indigenous people, sex-gender dissidences, and handicapped people, among others.

As Chilean researcher Claudia Matus (2018) points out, difference is built on a "fantasy of normality." There is a group of people who are defined as the "normal" (in Western societies, they are white groups, middle class, heterosexual, with full physical and cognitive conditions); on the other hand, there are "the others," groups that are different from the pattern of socially and culturally constructed normality. Thus, a relationship of opposition between these two groups is generated: us - others Those who are outside the norm are discriminated against because those who are the norm fear them, and, and that's why they discriminate.

A cartoon titled "Diferente (Different)" by Daniel Paz, first published in "El nudo infinite" on April 2, 2018, provides some reflection points for us on how adults construct and transfer the idea of difference and the idea of how dangerous difference can be to children.

The translation of the text is as follows:

(Background) Flor's mother found out from other mothers that there is a boy with Asperger's syndrome in her daughter's class. So, she decided to ask about that new and different classmate about whom Flor has commented on nothing.

Mom: "Do you have any new classmates this year?"
Flor: Yes.
Mom: Are there any who behave weird?
Flor: No.
Mom: And isn't there one that is different?
Flor: We are all different. Otherwise, how would parents know who their children are?

The pedagogy of differences invites us to question the school itself as a social construction, which under the ideal of universal education, has been built on models that homogenize and underestimate certain identities (Fernández,

△ A cartoon titled "Diferente (Difference)" by Daniel Paz. Source: https://danielpaz.com.ar/blog/page/20/

2008). These models are continuously reproduced today and contribute to the naturalization of the normal-different duality. Examples of this are school uniforms, standardized learning achievements and school trajectories, standardized assessment systems, homogeneous curricula, and standardized university selection tests, among others. The school's efforts for equality mistake the necessary equality of rights for the homogenization of people. Consequently, it contradicts the idea that individuality and difference are inherent characteristics of human beings. Such ways of learning, knowledge generation, and relating with others must be deconstructed by a change in educational practices.

From this teaching and learning perspective, heterogeneity is the norm, diversity does not mean inequality, differences are not in relation to groups of belonging, and each individual is recognized "as a legitimate other," as Chilean philosopher and biologist Humberto Maturana noted (1996). We say "recognizing" and not "tolerating," because tolerance implies resignation and acceptance of something that we do not like (an opinion, a belief, a social group), but it does not mean a genuine recognition.

Intersectional Viewpoint as a Challenge

Experience has shown that discrimination and hate speech cannot be addressed by simple, short-term, one-size-fits-all solutions. Action is urgently needed, but these actions must consider mid- and long-term strategies.

A main challenge is to promote an intersectional viewpoint as an analysis/action methodology based on the observation of concurrent and sometimes invisible experiences of oppression and discrimination of people. As various authors point out (Coll-Planas, Solà-Morales, 2021), complex not universal, and contextualized solutions must be sought. The phenomena cannot be approached from a single discrimination or as a sum of discriminations; it is necessary to understand and address the interactions between different submissions and discriminations related to gender, age, ethnic origin, nationality, and religion, among others.

In this sense, the problematization of pedagogy, the pedagogy of the question, the pedagogy of differences, and the pedagogy of memory, is a useful tool that also fully converges with GCED; particularly because they have in common intents to raise awareness among students and people about world citizenship where discriminatory processes are understood as interconnected.

Four Pillars of Education as Priorities

The first priority should be placed on educational policies. It is necessary to reinforce educational systems to develop, in a balanced and coherent way, the four pillars of education that UNESCO proposed in the Delors Report more than

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△ Gabriela Martini is conducting a workshop on global citizenship education at University of Chile.

△ Four Pillars of Education proposed in the Delors Report

just the one who educates but one who, as he/she educates, is educated through dialogue with the learner. Thus, both become subjects of the process that grow together and in which the arguments of authority no longer rule."

We should take GCED as an ethical framework and action plan towards inclusive societies, which allow confronting hate speech in its causes and effects. To do so, we need to continuously question ourselves about the origins of inequality and discrimination, and to observe and fully oppose discrimination, while advancing the transformation of educational systems and teaching and learning models. This is not only teachers' responsibilities, but above all, a political issue because those concerns affect the polis as a whole, and the citizens that inhabit and build the world. 🏛

three decades ago. We say, "in a balanced way," because today, educational systems continue to prioritize the capacity generation in the dimensions of knowing and doing of students, linked to the cognitive field. However, they focus much less on strengthening the dimensions of being and living together to enhance the ability to express and understand subjectivities, affectivity, and the ability to empathize and create relationships as diverse human beings. Thus, those are the areas that help us to empathize with the emotional dimension of people, which is one of the most affected by hate speech and discrimination. Working with people's emotions and subjectivity is transformative.

The articulation of the educational system with the principles of the pillars of learning must be consistent with the comprehensiveness of the system itself, as educational principles cannot be separated from the principles that structure that same system. In this sense, the discourse around integral education and the valuation of diversity is contradictory to the paradigm of effective schools and school improvement.

These paradigms focus on learning mathematics, language, and English. They have been widely developed in Latin American societies with neoliberal, commercialized, and competitive educational models, which associate quality with the achievement of standardized results.

They have also emphasized accountability systems, and teacher evaluation, burdening principals and teachers with accountability for academic achievement, and ignoring the socioeconomic differences that are at the base of educational and social systems.

The second priority is continuous training for teachers. Although in recent decades in Latin America, a shift was made in public policies for teacher professional development, there is a need to expand and deepen this area. This is particularly important because teachers are not technical reproducers of the curriculum, but autonomous professionals, reflective subjects, and producers of pedagogical knowledge.

Likewise, it is necessary to promote training programmes that help overcome teaching and learning models, which are discriminatory at the core and are based on the transmission of knowledge or on academic results. Otherwise, learning models should focus on the educational process, in its dialogic dimension, as a source of knowledge and learning between teachers and students. That is to say, models should promote deep and meaningful learning within the framework of a horizontal, democratic relationship based on mutual recognition of knowledge, experiences, and potentialities. As the Brazilian pedagogue Paulo Freire (1970) pointed out, "the educator is no longer

> " We need to continuously question ourselves about the origins of inequality and discrimination, and to observe and fully oppose discrimination, while advancing the transformation of educational systems and teaching and learning models. "

MISSING LINK IN GLOBAL CITIZENSHIP EDUCATION

Taking into Account Identities, Alterities and Citizenships Hurt by Systemic and Chronic Racism

By **Gina Thesee** (Professor, Department of Teacher Education, Faculty of Education, Université du Québec à Montréal (UQAM)), Canada and Co-Chair of the UNESCO Chair in Democracy, Global Citizenship and Transformative Education (DCMÉT)

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I n its Resolution 68/237, the United Nations in 2014 declared the years 2015-2024 the International Decade for People of African Descent with the themes of Recognition, Justice and Development. In doing so, the United Nations recognizes "people of African descent as a group whose human rights must be promoted and protected."

> "Studies, reports and international conferences have observed that large numbers of people of African descent are amongst the groups of poorer and most marginalized people all over the world. This is a direct consequence of the slave trade and the enslavement of African and African descendant women, men and children for over four centuries, and the colonization period. The dehumanization of these people was based on occidental intellectual currents of thought of that period which justified the practice of slavery through biased and false theories on the notion of race. This school of thought was at the core of the development of the anti-black ideology legally enshrined in the Code Noir (1685). Racism inherited from the infamous practices of slavery and colonialism persists today in the structural, interpersonal and institutional discriminations. The discriminations faced by people of African descent prolong cycles of inequalities and poverty, hindering their development." (UNESCO, 2014) https://en.unesco.org/decade-people-african-descent/why

Systemic Racism

The discrimination faced by people of African descent is in itself a phenomenon unconsciously known, often unrecognized and rarely recognized as systemic racism:

> "From the point of view of the Charter of Human Rights and Freedoms, systemic racism carries multiple violations of rights, as many civil and political rights as economic, social and cultural rights. The concept of systemic racism makes it possible to highlight, in different spheres of society, the obstacles to the realization of rights in their interdependence.
> "In short, we understand systemic racism as a phenomenon that derives from historical unequal power relations that have shaped society, its institutions (standards and practices), its representations, as well as social relations and individual practices to varying degrees, which take place there, thus contributing to the reproduction over time of racist inequalities and the persistence of the resulting denials of rights.
> "Systemic racism designates an unequal social relationship made up of dynamics of inferiorization, subordination and exclusion resulting from social organization which impose on racialized groups, in particular black communities, and on indigenous peoples an accumulation of disadvantages in different spheres of their existence: education, work, housing, health, public safety, justice system, etc."
> (*Translated from the report of the Commission des droits de la personne et des droits de la jeunesse du Québec (2021).*)

The situations and experiences of oppression, discrimination, marginalization or social exclusion experienced by people of African descent are most often addressed on a collective, global or general scale, in which quantitative sociological data on vulnerabilities are highlighted, and chronicling in many cases, employment, housing, education, health, socioeconomic status and social class data.

But, what about on an individual level? How are these diverse levels of social violence and systemic racism experienced? What are the impacts of systemic racism on their identities (relationships self), their alterities (relationships with the "Other"), their citizenships (relationships with society)? And above all, how should we approach Global Citizenship Education (GCED) in situations and experiences that have wounded our identities, alterities and citizenship?

This reflection examines what I consider to be a missing link in education for global citizenship and GCED: the recognition of identities, alterities and citizenships injured by systemic and chronic racism. In the following sections, I stress the paradoxical, even ironic, character that the notion of "global citizenship" can take on when it comes to people of African descent, especially those from sub-Saharan Africa spread throughout the various diasporas around the world. In the Americas, in particular, the African diasporas (more than 200 million according to UNESCO) are, to a large degree, the descendants of slaves from the tri-centennial transatlantic slave trade, from the 16th to the 19th century, between Europe,

△ A group of young people of mixed race at the protest against racism and the killing of George Floyd in Vancouver, BC, Canada, on 31 May 31 2020

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Africa and the Americas. The slave trade integrated the central dimensions of Occidentalism: racism, colonialism and capitalist extractivism.

Wounded Identities and/or Wounded Relationships

Even today in the 21st century, women and men, little girls and boys of African descent, whom we refer to below as "Blacks," suffer from wounded identities in the global neo-colonial context. This happens in reaction to real or potential experiences of systemic and chronic racism in various societies around the world.

Systemic and chronic racism implacably affects the Black Being in its entirety, that is to say, in each of its fundamental dimensions and its relation to the self: for example, at the levels of the physical body or corporeality, affectivity, intellectuality, and spirituality.

The aesthetic disqualification (ugliness) of the phenotype as well as the negative social representations (dirt, immorality, insanity) and devaluing stereotypes (ape-like images), which are associated with it, permanently infuse throughout the identity construction of girls and boys from an early age. Although the notion of race is accepted today as a social construct, it is still based on biological markers which together form a diverse phenotype along a broad spectrum.

The phenotype of Blacks, in a general sense, including the colour of their skin (high density of the pigment called melanin), the features of their face (flat nose, etc.), the texture of their hair (frizzy) or the size of their body, constitute social markers that relentlessly determine their acute and chronic negative social experiences in connection with their affectivity, their intellectuality and their spirituality.

Hence the migratory journey with obstacles, racial profiling, disqualified cultures, refusal of housing, prejudice, unrepentant questioning of incompetence, over-representation in devalued social spheres (eg, penitentiaries), and under-representation in valued social spheres (eg, academic, economics, media).

Wounded Alterities and/or

Wounded Relationships

Deeply wounded in the context of a historicity that continues even today, the identities of Blacks lead, very early in the lives of little girls and boys, from family to community, from school to school, and throughout society to the workplace, to alterities or relationships with the Other (different from me), which can also be damaging. Within this context, how are we to establish relationships, or how can we start an equitable dialogue with the Other outside of the social dynamics of demonization of the one and the reification of the Other?

Whether family or school, social or professional, friendly or romantic, the relationship between the Black person and the non-Black person is, from the outset, even before their contact situation, contaminated by systemic and chronic racism. Thus, hierarchical relationships of identity, culture and knowledge will be established between them, which are also, significantly, power relationships, and will, in turn, determine the unequal dynamics of their relationship.

With White people, the "otherness" of Black people is imbued with a generalized sense of worthlessness, inferiority and disqualification. Muted, quietly, Whiteness plays its maximum effect here: the White body imposes on the Black body its so-called "natural" superiority thanks to the privileges already acquired

and justified in the systemic and chronic structure of racism.

Wounded Citizenships or Wounded Connections to Society

Deeply wounded in the context of a historicity that continues today, the alterities of Blacks lead, very early in the life of little girls and boys, to citizenships wounded in their sense of recognition and belonging, and, subsequently, in their participation and commitment as citizens, full citizens. Thus, how are we to fully assume and exercise one's citizenship without the feeling of recognition and belonging to society, which must pre-exist and give rise to citizen action, participation and commitment? The lack of a feeling of recognition and belonging (two sides of the same coin) inexorably leads to a feeling of alienation and self-exclusion from the various social spheres (education, media, cultural, politics, economics, history, etc.).

Systemic and chronic racism is a complex, multifaceted and, for the most part, invisible phenomenon that unfolds in the depths of institutional, societal and civilizational culture. In addition, the phenomenon escapes in the folds of discourse of denial and disqualification of Blacks, a discourse carried and disseminated by various social actors (media, politics, academia, the arts, economics).

△ One of the participants of the «March of Silence» rally holding a «Systemic Racism is a Pandemic» sign in Seattle, Washington, USA, on 12 June 2020

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△ Gina Thesee sharing her suggestions to promote GCED during 2018 Europe and North America Regional Global Citizenship Education Network Meeting held in Lisbon, Portugal, in November 2018

The metaphor of the "iceberg of racism" used to model systemic and chronic racism clearly accounts for this complexity as well as the invisibilization of racism that makes it all the more insidious and serious throughout the life of Black people, from their cradle to their grave.

Conclusion

Racism, a phenomenon both systemic (by its extent in all social systems) and chronic (by its longstanding and enduring existence) implacably affects the lives of girls and boys and women and men of African descent around the world. Thus, their identities, their alterities and their citizenships are deeply and lastingly wounded. In this context, how can we foresee a global citizenship education that is inclusive and favourable to a global social dialogue for a better living together on Earth (Oïkos)?

If GCED is predominantly concerned with international mobility, in other words, potential academic tourism for young people who have the privilege of holding a passport from a Western country, giving them access to a world without borders, then GCED is potentially less preoccupied with the life-experiences of people of African descent living in sub-Saharan Africa or the West Indies or elsewhere.

Likewise, if GCED consists essentially of international exchange dynamics accessible to young people from Western countries enjoying socioeconomic privileges giving them access to international education or to an internationalized general culture, then GCED is not intended for, or focused on, people of African descent constituting marginalized minorities in Western countries.

Moreover, if GCED consists essentially in the acquisition of general knowledge about the world, cultures and peoples underpinning these cultures, then GCED is less-equipped for people of African descent since, in doing so, it plays the game of coloniality, which permeates these intercultural encounters, especially when they are unproblematic. Of course, GCED involves much more than mobility and interaction but this is an important component of understanding diverse lived experiences.

To be truly inclusive, that is to say, if it wants to be part of the "operational framework (of the International Decade for People of African Descent) to eradicate the social injustices inherited from history and (contribute) to the fight against racism, prejudices and racial discrimination to which people of African descent are still victims," GCED cannot do without an educational process that is both transformative (at the collective level) and emancipatory (at the individual level), including:

1. the problematization of social relationships with people of African descent;
2. the deconstruction of the coloniality within these relationships;
3. the questioning of the stakes embedded in these colonial relations;
4. the reconstruction of relationships of esteem and respect for the dignity of people of African descent according to the three themes of the International Decade for People of African Descent (2015-2024):
   a. in relation to the recognition of their inalienable right to equality and non-discrimination, and their right to quality education and the promotion of their cultures;
   b. in relation to the social justice due to them for their protection and the guarantee of the exercise of their rights;
   c. in relation to the development to which they, too, aspire, through education, employment, housing, culture, environment and health, in the various diasporas of the world.

As a final comment, I would like to emphasize that, despite the potentially liberating effect of social media and internet-based communications, we are now confronted with both sophisticated and crude manifestations of hate speech, and this has a direct impact on the lives of racialized people across the Globe. The potential antidote, I believe, lies in the development and continuous engagement that GCED can provide us with in order to dialogue across differences. Hatred is cultivated by all of the values that are antithetical to GCED. 🏛

(The article was translated from French by Paul R. Carr. The quotations were also translated but the original versions in French should be consulted for accuracy.)

ENHANCING EMPATHY EDUCATION

Essential for Moving from Hate and Discrimination to Greater Humanity

By Pat Dolan

(UNESCO Chair in Children, Youth and Civic Engagement, and Director at the Institute for Lifecourse and Society (ILAS) at the School of Political Science and Sociology, National University of Ireland, Galway, Ireland)

△ Thousands of people gathering at the entrance of the Embassy of the United States in Dublin, Ireland, on 1 June 2020, after marching through the city in solidarity with Black Lives Matter protesters in the United States.

In this short article, I explore the topic of empathy education and suggest that it is of crucial importance in counteracting the use of hate speech and discrimination, particularly among adolescent populations. While empathy to and from others may be something we might assume to be present, sadly, we may only value it when we are not being shown it, especially if you are the person on the receiving end of acts of hatred and/or being discriminated against by others. So, nurturing compassionate behaviour is crucial for us all, both the oppressor and the victim. More positively, as we know from research, the move from hating someone to being compassionate to them is not a static behaviour, and kindness and tolerance can be learned and cultivated. Thus, the case for empathy education as a core tool to combat the victimisation of those seen as "different" is strongly advocated.

Understanding Empathy

Although it is closely connected with concepts such as compassion, sympathy and kindness, empathy goes deeper and further, and most simply, it is the process by which human beings relate to one another. More importantly than how it is either described or defined, empathy has meaning for all of us, in that it is the essential ingredient in forming and maintaining human relationships. It is the essential mechanism in how we take-on and understand the emotions, feelings, and perspectives of others, particularly those who are wrongly labelled as different.

The acquisition and exercise of empathy towards others is comprised of distinct psychological factors and processes. From an emotional perspective, empathy relates to our ability to share the feelings of others, such as when a friend or close relative is distressed on the sudden event of hearing sad news. This cognitive element of empathy denotes our capacity to understand the emotions and experiences of others and is frequently described as "perspective taking," this aspect of empathy is often described as the ability to put yourself in another person's shoes. The good news is that when we have higher levels of empathy, our relationships with others are better and we are better off as a result.

Empathetic people are not just more likely to help others but will do so in ways that are more responsive and aligned to the other person's needs. Empathetic people are happier and get more enjoyment out of life. They show greater resilience to mental illness and stress and have better physical health. Even more important perhaps, those with higher levels of empathy are less likely to engage in hate speech, act aggressively and/or be discriminatory towards others.

Good News on Empathy Education

Perhaps the most important aspect regarding empathy, which has only evolved in recent years, is that it is not predetermined; instead, it can be taught, learned and developed within us. And what is even more notable is that during the adolescent years, a young person's brain is still under construction, it is at a particularly opportune time for the adolescent to learn to be more empathetic towards others.

While it is good that there is a current strong emphasis on wellbeing education and resilience building enablement for youth through various educational programmes in secondary schools and community youthwork programmes, it could be argued that is not the complete curriculum for social and emotional development.

Wellbeing focuses on self-care and resilience focuses on self-development in the face of adversity, but this does not relate to how we engage with "the other." Frankly, one could have a very strong sense of wellbeing but still be cruel to others.

In recent years, research shows that while children may be born with an innate capacity for empathy, this capacity can be strengthened and bolstered or weakened and eroded depending on the life experiences and environment in which the person lives. Like the moon, the expression of empathy in a young person can wax or wane. So having, learning, practicing and actively demonstrating empathy to others, is the key factor for better humanity.

Activating Social Empathy

A new emergent empathy education programme developed by the author in collaboration with colleagues at the UNESCO Child and family Research Centre at NUI Galway and the UNESCO Chair at Penn State University in the United States along with a partner youth work NGO in Ireland Foroige, is showing very promising results since its emergence in Ireland and the United States. Activating Social Empathy (ASE) is an in-class and/or in-community interactive youth led/engaged social and emotional learning programme with four distinct learning objectives.

The specific aims of the Activating Social Empathy programme are to:
- Develop cognitive and affective empathy skills
- Improve interpersonal relationships
- Increase prosocial behaviour
- Promote social responsibility
- Encourage positive social action

It is a 12-week empathy training programme, which has been specifically designed for post-primary school students. The programme consists of 12 interactive sessions, with each session intended to be delivered during one class or youth groupwork session, once a week, for 12 consecutive weeks. Each session is comprised of a number of interactive activities, which are designed to help students develop and hone their empathy skills in a fun and interactive manner.

The content of the programme is structured around four key learning areas:
1. Understanding Empathy;
2. Practicing Empathy;
3. Overcoming Barriers to Empathy;
4. Putting Empathy in Action

First, students learn about what empathy is and why it is important. Students then spend a number of weeks practicing and strengthening their empathy skills. Next, students spend time discussing the barriers to empathy and brainstorming how they can overcome those barriers. Finally, the programme culminates with students putting empathy into action and taking part in a social action project of their own choosing.

The ASE programme is designed to be facilitated by post-primary school teachers

and/or community youth workers. A comprehensive facilitation manual is provided to every teacher/leader intending to facilitate the programme. The manual provides detailed instructions on how to facilitate each activity and provides helpful suggestions on how to access other additional resources. Ongoing training, facilitation and monitoring advice is also provided by the UNESCO Child and Family Research Centre for the duration of the programme.

Evidence that It Works!

A recently completed randomised control study along with a series of research evaluations undertaken primarily by the Centre at NUI Galway in Ireland, have gathered strong initial evidence that the programme is effective in enabling and facilitating young people to learn, practice and become more empathetic.

The action research which supports the programme speaks for itself. Here are two demonstrable illustrations of the programme. First, building on an Irish Research Council study exploring youth perspectives on the importance of empathy in their lives – the results of the research are explained by youth respondents in a short video (www.youtube.com/watch?v=RstrTABVqBc).

Second, just as we now know that empathy is both innate and something that we can cultivate, the ASE curriculum contains a series of youth as researchers (YaR) projects on the role of empathy and social issues that affect young people. These research outputs have been turned into short training videos as an effective component of the curriculum of the ASE programme. Narrated by renowned Irish Actor and Patron of the UNESCO Child and Family Research Centre, Cillian Murphy, here is one example of youth voice/led research that explores issues of homophobia in one community in Dublin, Ireland (www.youtube.com/watch?v=LXUl4IBnxoU).

So all-in-all, this brief article (hopefully) suggests the importance of empathy education as a case for consideration and an important tool in helping to combat the use of hate speech and discrimination.

For sure, no singular initiative alone will solve the global problem of hate speech and acts of discrimination; this will require much more from United Nations agencies, member states governments, policymakers, educators, and key actors across local civic society. That said, the introduction of empathy education in schools, where it is valued to be as important as learning mathematics and a key component in enabling humanity, is a very good place to start. 🏛

△ Pat Dolan (right) and Cillian Murphy (left) during the Youth Empathy Day event organised by UNESCO Child and Family Research Centre on 11 June 2019.

△ Youth respondents to an Irish Research Council study conducted in 2020 on youth perspectives on the importance of empathy in their lives are explaining the results of the research. A screenshot from the YouTube channel of UNESCO Child and Family Research Centre

△ A group of young people participating in a youth-led research on homophobia conducted in 2015. Screen-captured images from the YouTube channel of UNESCO Child and Family Research Centre

BUT WHAT CAN I DO?
Educational Responses to Hate Speech

By Felisa Tibbitts

(UNESCO Chair in Human Rights and Higher Education / Chair in Human Rights Education in the Department of Law, Economics and Governance at Utrecht University and Lecturer in the International Education Development Program at Teachers College, Columbia University)

△ Graffiti of "Free Speech: Conditions Apply" meaning hate speech is not free speech.

The United Nations defines human rights as the right to freedom of speech, health, privacy, life, security, liberty, and a decent standard of living. Under free speech, people have the right to express their opinion. Offensive speech can become hate speech and cross the line into a human rights violation if it encourages discrimination and incites violence towards a group or person.

According to UN Strategy and Plan of Action on Hate Speech, addressing hate speech does not mean limiting or prohibiting freedom of speech. It means preventing hate speech from escalating into something more dangerous, particularly incitement to discrimination, hostility, and violence, which is prohibited under international law.

Hate speech is on the rise worldwide, with the potential to incite violence, undermine social cohesion and tolerance, and cause psychological, emotional and physical damage. Because history has shown us that genocides and other atrocities have often started with words, countering hate speech today is our collective responsibility in order to prevent future violence.

Moreover, disinformation is used to target specific populations and countries. Recently, various groups have been falsely accused of spreading the COVID-19 virus, and conspiracy theories have been utilized for political ends, exacerbating socially entrenched prejudices and increasing vulnerability, stigma and discrimination of those perceived to be "other."

Tools for Addressing Hate Speech
Unfortunately, such views may enter the domain of the school, inciting, promoting, or justifying racial hatred, xenophobia, anti-Semitism, or other forms of hatred based on intolerance. How can schools and educators cope with this phenomenon?

The strongest tools are preventive ones and there are many that include the promotion of critical thinking and the deconstruction of prejudice and accountability:

1. **Create awareness among students, teachers, and parents that hate speech**
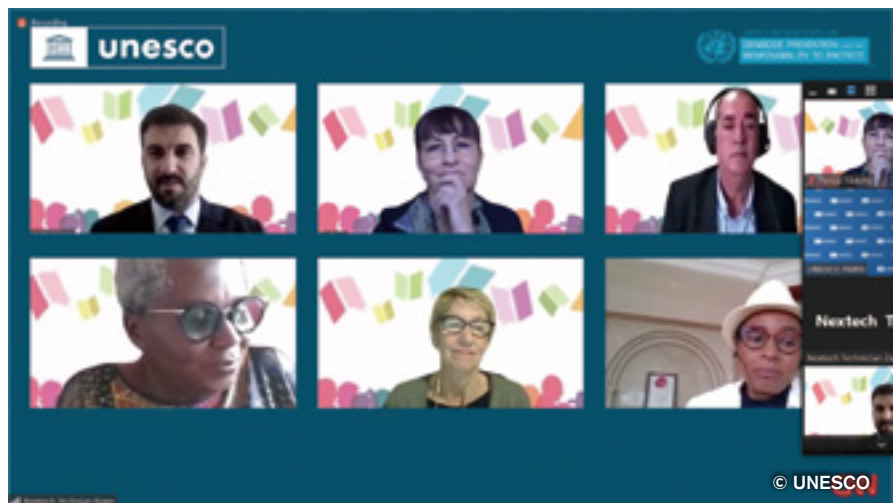
△ A screenshot of the high-level panel session 2 on "policies and pedagogies to address hate speech through education" during the Multi-stakeholder Forum on addressing hate speech through education held online on 30 September and 1 October 2021. Felisa Tibbitts (middle in the upper row) is one of the panelists.

inflicts pain and can lead to a host of psychological problems. There are personal consequences for the expression of hate speech, especially for those who are members of the group that is being targeted. Self-confidence and self-esteem can be negatively affected. Simply put, hate speech hurts.

2. **Create concurrent policies to combat disinformation and bullying.** Hate speech is part of a larger challenge for schools to prevent all forms of intimidation and harm against vulnerable groups. Bullying can threaten students' physical and emotional safety at school and can negatively impact their ability to learn. Anti-bullying activities that can take place in schools include training school staff and students to prevent and address bullying, presentations and discussions, class meetings and curriculum.

3. **Create reporting mechanisms** when hate speech does take place, at a variety of levels (also within schools) and clear codes of conduct. School leaders can ensure that there is accountability and clear repercussions for hate speech carried out by a member of the school community. Many countries have established national reporting mechanisms and support for victims of cyber bullying, hate speech and hate crime, provided by national authorities and

NGOs. Social media platforms offer tips to help protect users from cyber bullying and hate speech and provide tools for reporting them to the platform administrators or moderators.

4. Encourage teachers to work with their students on developing campaigns against hate speech in their schools, and having students cocreate the curriculum and resources. A student-centred campaign will remain focused on their own learning and development. However, caution should be taken to ensure that campaigns against hate speech do not morph into a wider campaign of censorship or suppressing free speech and ideas, by imposing a political orthodoxy that hampers students in working through their own ideas. The human rights to freedom of expression should be ensured unless it is inciting discrimination or violence.

5. **Support teachers in their classroom practices** in a range of ways. Teachers tend to avoid such issues, due to lack of confidence, not wanting to engage with controversial topics that do not have a correct answer could irritate parents, or are not in the textbook. Yet, student opinions will naturally arise, particularly in response to current issues not reflected in the textbook. These can be opportunities to promote students' critical thinking and to assist them in being

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able to articulate their point of view and to listen respectfully to points of views different than their own.

Research shows that teachers can be trained to address the above; this makes them more likely to be willing to effectively manage such environments in the classroom. Thus, the following is recommended:

- Teach educators about human rights, including the freedom of expression and the right to security. Help them to recognize what is hate speech and how it violates both human rights and relevant national laws.
- Train educators in practical methodologies for dealing with sensitive issues, such as discussion techniques and how to handle situations where hate speech is expressed.
- Provide educators with curriculum that they can use in their own classrooms, and which can be localized. If possible, integrate historical examples of hate speech that illustrate the ethical and legal dilemmas between freedom of expression and equality/right to human security.

6. **Develop curriculum strategies that promote inclusion and diversity**, and which proactively work against "othering" and "bias." Such strategies include good modelling by educators and pedagogies of critical reflection and analysis.

- *Solidarity* – linked with critical thinking and taking action
- *Respect for diversity* – recognition of universal human rights and fundamental freedoms of others; nurture empathy and compassion
- *Human rights* – promoting a culture of respect and non-violence; rights and responsibilities; non-derogable rights (e.g., freedom from torture) versus those than can be restricted in certain circumstances (e.g., freedom of expression)
- *Learning to live together* – mutual understanding, cultural sensitivity, managing conflict

7. **Promote critical thinking and media literacy**. Consistently, the contribution of the education sector includes recognizing hate speech and propaganda online. Young people are fully capable of identifying arguments pro and con and to grapple with the banning or limiting of free speech. Even the ways in which human rights needs to be negotiated within specific circumstances of harmful speech can be explored by students.

Curriculum Examples

One example of such a curriculum is the "Free to Choose" curriculum developed by the Anne Frank House. This curriculum has been used in classrooms and non-formal education environments in 20 countries. The main purpose is to assist students (13-16 years old) in understanding the importance of human rights in their own lives and communities, but also think where human rights might clash with each other or democratic values. In other words, they need to reflect on the

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boundaries of freedoms.

The curriculum originally involved students viewing films and then discussing the rights in conflict (facilitated by an educator). This learning evolved into intensive human rights education with youth (two to four days) followed by their making a short, 3-5 minute film showing human rights violations and dilemmas in their own communities. Students were encouraged to focus on conditional human rights, such as the right to privacy, right to demonstrate, freedom of religion, freedom of the press and freedom of speech.

Strengthening education systems to increase learners' resilience and awareness of hate speech, as well as education about their responsibilities and rights online and offline, are at the heart of UNESCO's educational initiatives. From 30 September to 1 October of this year, UNESCO cosponsored the Global Multi-Stakeholder Forum on Addressing Hate Speech Through Education (which this author contributed to), followed by the Global Education Ministers Conference Addressing Hate Speech Through Education on 26 October, where numerous stakeholders shared their commitment to education policies and practices to nip hate speech in the bud.

UNESCO has a longer-term curricular strategy that also addresses hate speech, by focusing on the promotion of global citizenship education. Global Citizenship Education (GCED) goals include instilling respect for diversity and for human rights, social justice, gender equality and environmental sustainability. GCED is linked with Target 4.7 of the Sustainable Development Goal 4 (SDG 4), which touches on the social, moral and humanistic purposes of education.

Conclusion

Hate speech is a deeply troubling phenomenon and a concerted effort is being undertaken by intergovernmental organizations such as UNESCO, civil society and member states. As illustrated in this article, there are also multiple responses that schools and educators can take.

These cannot be half-hearted strategies. Addressing hate speech requires awareness of the related phenomenon of disinformation, bullying and intolerance, and vigilance in addressing evidence of such problems at an early stage. Hate speech reminds us of the role that schools have in shaping societies that are free of violence in all its forms and protect the human dignity of all. 🏛

LEARNING DEMOCRACY AT UTOYA
Young People's Response to Hate and Extremism

By **Ingrid Aspelund** (Head of Youth Section, The European Wergeland Centre, Norway)

△ **Students creating a poster together during Learning Democracy workshop in September 2021**

About seven years ago, conversations between Utoya and The European Wergeland Centre (EWC) started regarding the development of a learning project at Utoya. This resulted in the EWC's decision to approve a mandate that moved forward a plan for the Council of Europe and Norway to provide training for democracy, human rights and intercultural understanding. In 2016, the '22 July and Democratic Citizenship' programme (demokrativerksted.no/international/) was lauched. Our approach is to prevent hate speech and extremism through education for democratic citizenship and human rights education. Principles of a democratic society should apply to all public spaces, both offline and online.

Developing Learning Programme after Terrorist Attacks

On Friday 22 July 2011, a right-wing extremist killed eight people in the government quarter of Oslo and 69 people on the Norwegian island of Utoya, most of them young people attending a Labour Youth summer camp. The motive behind the attack was fuelled by hate. The perpetrator believed in the Eurabia conspiracy, which is a theory that the Arabic world is secretly occupying Europe with the support of Western politicians. The terrorist attacks were a shock to peaceful Norway. Until then, terrorism was something that happens in other parts of the world.

In the years after the 22 July attacks, it was decided that Utoya should be a place for commemoration, learning and engagement, as well as finding a balance between the past, present and future. Utoya now houses the memories and stories of what happened while honouring those that were killed in the 22 July attacks. It is also a space that creates new life in addition to a place where young people can reflect on what democracy is, what it means for them and how to protect and further develop its principles.

Five years ago, the first seminar for 15 school students and teachers from Oslo and Bergen was organised at Utoya. The

learning centre Hegnhuset was not yet open and only the building's foundation was in place. Now, five years later, it is in daily use and the learning programme reaches thousands of students across the country every year.

Aims, Target Group, Methodology

The aim of the learning programme is to strengthen young people's democratic competences and to prevent hate speech, anti-democratic forces and extremism.

The programme targets students in the 9th and 10th grade of Norwegian lower secondary schools. Student groups accompanied by a teacher take part in a three-day learning programme at Utoya. By the end of the programme, students have enhanced their knowledge and confidence as well as commitment to act as multipliers with their peers in order to pass on the knowledge they gathered because of the 22 July 2011 terror attacks, along with promoting a democratic culture in schools and local communities. Together with Utoya, the EWC also offers democracy workshops for youth active in Norwegian civil society.

The methodology is based on The Council of Europe's Education for Democratic Citizenship and Human Rights Education (EDC/HRE), which includes the reading materials titled "Bookmarks, A Manual For Combating Hate Speech Through Human Rights Education," "Compass, Manual For Human Rights Education" and "Living with Controversy – Teaching Controversial Issues Through Education For Democratic Citizenship And Human Rights."

It emphasizes learning about, through and for democracy and human rights, and is largely based on Dewey's approach: learning by doing (or experiential learning). Students participate in self-reflection, dialogue, group work and creative activities – all exercises that promote respect for different worldviews, empathy and tolerance of ambiguity. Moreover, the activities aim at encouraging active citizenship, and students are expected to reflect on what they can do as individuals and together so that they can act against hate speech and extremism.

Most people will easily be able to take a stand against the incitements to

△ People gathering around the cathedral of Oslo on 24 July 2011 to lay down flowers and lit candles to mourn the victims of the terrorist attacks on 22 July 2011 in Oslo and Utoya, Norway. Most of the victims were young people.

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△ Students doing a Ranking Opinion Cards activity during Learning Democracy Workshop in June 2021

©The European Wergeland Centre

violence and actual attacks. Therefore, it can be difficult to see the link between the underlying motive of the attacks and the importance of one´s own role as an active citizen in everyday life. In practice, this brings together young people's voices, such as what kind of hate speech they have experienced in offline and online spaces. Young people then need support to connect these experiences to more general tendencies and phenomena in society in order to develop a critical understanding and be able to move further to discuss how to act against hate speech.

In teaching about democracy, it is fundamentally imperative to create a link between learning and the students' own lives. In this context, it involves a broad approach that starts when an extreme mindset has the chance to grow, i.e. with attitudes of exclusion, a black and white worldview of certain groups in society, and a tendency to accept violence as a means to achieve their goals. The opposite of such a worldview is in many ways democratic participation, critical thinking, peaceful conflict resolution and dealing with disagreements.

The programme provides a training of teacher students or pre-service teachers to facilitate learning activities for students at Utoya. It offers a unique practical experience for future teachers, where they get to strengthen their competences to teach about democracy and human rights.

Role of Education: Challenges

Unfortunately, 10 years after the 22 July attacks, we see that extreme ideas take more space, especially online. Right-wing extremist conspiracies and values of exclusion are promoted and disseminated easily everywhere. The United Nations Secretary General stated in February that the coronavirus pandemic had amplified this trend and stressed that the prevention of right-wing extremism should be put on the political agenda across the globe.

Education International is concerned about the political pressure experienced by teachers in many countries. Generally, it is difficult for teachers to discover and handle students that express extreme views, which are often communicated in the form of hate speech and widespread conspiracy theories, while at the same time ensuring good and trusting student-teacher relations, a crucial element in learning. While the 22 July and Democratic Citizenship programme focuses on students, the programme also aims to strengthen the competences of teachers in order to facilitate dialogue and learning about controversial issues.

The role of education in the prevention of hate and extremism is complex and is a job for society as a whole, not only for the schools. In policies and action plans on the prevention of extremism, the role of the schools needs to be clear. This is not always the case in Norway. The role of education in the prevention of extremism must be about the content. In other words, an educational system that fosters a deep understanding of and critical thinking around democratic values and principles, that is understood and experienced rationally and emotionally, will transfer value to one's life.

As we marked 10 years since the 22 July attacks, there is a need for more knowledge about the development of extremist views. It is important that this knowledge comes from research and from

△ Norweigian and Polish students are having interactions at the first workshop, held as a hybrid meeting, to address hate speech under the project titled "Fighting antisemitism, xenophobia and racism now!" in September 2021.

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experience and practice. How does educational policy, curriculum and teaching resources affect the practice at schools? What are the challenges and needs of students and teachers? Students, teachers, principals, and others working closely with the schools must be heard in this process.

Results: Increased Confidence to Ascent Democracy, Human Rights

"The most significant change is probably my own thoughts and understanding, but also the opportunity for me to make a difference."

"My eyes have been opened for what democracy means. What it is, and what it means for me as a young person in society. I have learned that democracy is not just something boring adults sit and discuss in parliament. It is so much more."

Quotes from students who participated in the Learning Democracy programme in Utoya, and engaged with their fellow students, teachers, and parents when they returned home.

After participating in the three-day learning programme at Utoya, students wrote stories of change and reflected on what is the most significant change they experienced after being involved in the programme. Most students highlighted an increased confidence in leading activities with their peers, in addition to standing

up for democratic values and human rights, and respect for other people's opinions and values. Several students reported that they, more often than before, respond when they see hateful comments online, or support and express solidarity to people who are targets of hate speech.

Fundamental to education for democracy and human rights is to encourage and facilitate young people's belief in their own political ability, to have the confidence in themselves to create change, and the belief and trust in a system that is receptive to change.

Learning Democracy at Utoya after the terrorist attack of 22 July 2011 is an example of how to create learning spaces for young people to learn about and experience democracy in practice, and to find ways to fight against hate and extremism. It is inspiring to see what happens at the schools after they return; to see students engage with their fellow students as well as with teachers and parents, talking about what happened on 22 July, discussing democratic questions and dilemmas, and developing the confidence that they can participate in democracy. 🏛

COMBATTING HATE SPEECH
Experiences and Lessons from South Sudan

By Marina Modi (Executive Director, Defyhatenow-South Sudan)

The Problem

South Sudan's post-independence peace was short lived. In late 2013, a political crisis destabilized the country, the economy, and the citizens' own social contract. During the crisis, social media was used for multiple purposes like connecting with each other and expressing thoughts freely, but some turned it into a second battlefield. The flickers of the political crisis got some of the civilian population tangled in a virtual battle filled with ethnic slurs, hate speech, dissemination of misinformation and inflammatory words, and weaponized jokes.

The strength of diversity that once united the population was put to the test. Rumours and fake news were created and spread, followed by image manipulators that aggravating the situation. At times, it seemed that some social media accounts were dedicated to sharing concocted stories and propaganda.

At any point, a discussion could sway into an argument or insults about ethnicity. From the words used followed by their responses, one could easily see the emotional wounds open up.

At the Frontier

The #defyhatenow organization was started in early 2014 by the r0g_Agency for open culture and critical transformation, a Berlin-based non-profit dedicated to partnering with local grassroots organisations and governments to support open knowledge, open technology, and peacebuilding efforts in the Global South. As a German organisation, the r0g agency was supported from 2015 to 2018 by the German Federal Foreign Office's Institut Für Auslandsbeziehungen. Under the auspices of the Institute's Zivik programme for civic conflict resolution, the programme was titled "*Mobilising Civic Action Against Hate Speech and Directed Social Media Incitement to Violence in South Sudan.*"

Defyhatenow is a unique peace building initiative that tackles hate speech and its associated problems. To start off, the campaign designed approaches for engagement by mapping relevant stakeholders from mainstream media and tabloids, and the communities most affected. The approaches evolved between 2015 and 2021 with multiple community empowerment activities such as capacity building for key stakeholders and campaigns that reach people near and far, including those in the diaspora.

As a pilot initiative in this part of the world, during this process, we had to look for avenues to make the campaign more participatory for the local communities.

- In the early phase of the project, we learnt that fake news and misinformation were the inseparable allies of hate speech.
- The nature of conflicts was always different for each community, and therefore required multiple approaches with the intention of making a point.
- For instance, trainers had to especially draft content for each region according to the needs of its participants. Even though it was the

△ Youth meet up at Scenius-the youth space in 2021.

© Daniel Alemi / Defyhatenow-South Sudan

same community, a one size fits all approach would not work.

- Much as the main call was for online hate speech, there was a way information circulated between online and offline communities – sometimes hate conversations were initiated offline so a cross media platform approach was adopted.
- We identified the need to translate hate speech from English to Arabic and other native languages.

Monitoring and Lexicon of Hate Speech Terms

One thing we accepted early was that we could not track all offline hate speech but could track it online. So, despite the broad social media spectrum, we had to train social media listeners to identify hate words, sources, frequency of appearance and trigger patterns in order to draw a complete analysis.

Honestly, monitoring hate speech means dealing with an ever-changing pattern of remarks and reactions. You can almost feel the emotions and energy. Sometimes, while following through the conversations, one meets long heated exchanges of views and comments by people trying to defend their opinions or demean those of others.

Even with all our endeavours of monitoring and reporting about online hate speech, educating the community on the dangers of hate speech and encouraging people to think before posting something online, one problem was eminent, that some of the hate speech was being spread in native dialects. Moreover, we found that some words and expressions, while innocent at first sight, were inflammatory when used in a certain context. Both these issues was of concern to us because it was something that the community standards in most social media platforms could not filter.

To progress out of this, the initiative accepted an agreement with researchers from the PeaceTech Lab, a United States Institute of Peace (USIP) funded initiative based in Nairobi, Kenya that contributes to building the lexicon of hate speech terms, a research project with the purpose of educating communities about inflammatory words, triggers, the origins of each

△ Policy makers Workshop 2017

△ First prints of Social Media Hate Speech Mitigation Field Guide developed in 2017

word and to provide alternative, non-offensive words to inform organisations and individuals.

What we learnt from this initiative is:

- Vertical and multi-stakeholder partnerships are essential in advancing actions
- Language and context are key to effective community standards
- At times, society may need to generate authentic information and advance social media platforms as well as further community standards so that they deliver results.

Community Engagement

Multiple approaches were used to engage the community in educative and continuous learning activities:

- **Arts and music**

Apart from bringing in multitudes of people, arts and music can be a powerful means of communicating messages. When well-engineered, the right message is delivered with feedback so that the will to frequently adjust items becomes more serving to the community. Examples include annual Peace Jam sessions celebrating International Peace Day, "Kifaaya" (enough) concert, Think B4UClick campaign.

- **Social Media Hate Speech Mitigation Field guide**

We had multiple community engagements in the Protection of Civilians (POC) sites as well as refugee camps. However, this was not enough because we had not reached the entire country, not everyone

has access to the internet, and hate speech is not exclusive to online spaces. The question remained, how much more would the team need to do in order to engage a wider community?

In 2017, the Defyhatenow team compiled, reviewed, and in 2018, produced a final copy of a hate speech mitigation field guide. The field guide operates on a training of trainer module. Its package includes the "Social Media Field Guide," a trainer's guide, a resource book for first-time trainers, teaching aids (such as cards and posters) as well as a board game titled Defy. In other words, everything one would need to conduct sessions while in the field or while operating in remote locations. These materials were reviewed and endorsed by native media practitioners and civil society organisations.

This would act as a knowledge enhancement tool as well as expand the knowledge to other regions of the country without having the team present. As a funded project, the initiative worked within the boundaries of budget constraints and approved locations, but the field guide made it possible for the programme to visit other places even in the absence of the core team.

Between 2019 and 2021, adaptations were made in different languages. For instance, in 2018, Andariya Magazine in Sudan made a partial translation into Classical Arabic. In 2020, the French version was launched to serve Defyhatenow activities in Cameroon and West Africa. In 2021, a version in Amharic was made to cater to the needs of Ethiopia. In order to easily spread this information, a PDF format of this book is available online.

• **Capacity building**
Many training sessions were conducted for media practitioners, journalists and editors. Consultations were held for legal practitioners and public prosecutors. Endeavours were organised to build the ability of influencers, community, and youth leaders. We also worked to spread specialised content to refugees and protected people living in civilian camps, and held outreach communications through community forums with the South Sudanese diaspora.

From the various locations across South Sudan and refugee settlements in Sudan, Kenya and Egypt, the organisation potentially reached more than 5,000 people physically.

Community Response

What impact has this had on society? This is a common question we get asked; we noticed a change after observing community patterns and feedback surveys. A few people started the initiative, but now it embodies a community approach, which is where we would like it to be.

So far, the South Sudan project structure was replicated in Cameroon with limited adjustments, and it is working. Apart from the willingness of people to be part of the fact-checkers community and other initiatives created to tackle hate speech as well as misinformation, we know that our programme is specifically working whenever:

• We notice people speaking up online against those who spread hate speech and fake information in an enlightened manner while discouraging hate speech.
• Community members voluntarily submit information for verification and refer to the fact-check teams for advice.
• In instances where people posted fake information, after verification by our team, the post is removed.
• Social media health reports have been more like a warning system to gauge what is going on.

Fighting hate speech and incitement is like a continuous journey of dealing with cycles of triggers. Hate speech trends and patterns are never the same – the intensity is constantly changing. Sometimes you may think it is over, but a trigger occurs and the calm unravels. These triggers often cause explosions of varied intensities, impacts and effects. Triggers can be something as simple as food, dressing attires, political incidences, or a funny photoshopped picture.

Re-strategizing community driven approaches

In 2019, the initiative was registered as a national organisation in South Sudan. This prompted the team to rethink the life of the initiative and how it could better fit society's needs. In this, the organisation adopted a community centred approach by implementing programmes that specifically address some of society's related issues. With the support of the European Union, Internews South Sudan and the UNDP South Sudan, the organisation has been able to setup and implement the following platforms.

• 211 Check
As a fact-checking community, 211 Check is a platform for publishing verified information. It has a community of volunteers searching and then reporting about suspicious posts to fact-checkers. The programme also produces fact and data driven information solutions, including conducting analysis to produce monthly social media health reports.
• SafetyComm cyber-safety community. A community support platform that addresses online safety and cybersecurity
• Scenius Hub, a neutral civic hub that encourages diversity and creates a space for conventions. It places youth at the centre by having them engage in meaningful discussions and explore their role in a nation while further examining peacebuilding issues.

There are many lessons we have learnt from this journey. As a pilot project in a young nation, perhaps our experience has been different but one thing is certain: to always assess the impact, rethink and strategize.

In bringing the problem of hate speech to the limelight, it positioned us on the fence between checking and trying to negotiate freedom of expression and excess entitlement that may harm others and the community at large.

We came to the realisation that the amount of effort needed in educating the community in the importance of translations other than English is essential. Hate speech trends and patterns are rarely the same, they change shape and the level of intensity may vary. 🏛

FORGING CONSENSUS ON PRIORITIES AND ACTION TO TACKLE HATE SPEECH

Highlights of Multi-stakeholder Forum and Global Education Ministers Conference on Addressing Hate Speech through Education

By Section of Global Citizenship and Peace Education, UNESCO (and Institute of Global Citizenship Education, APCEIU)

Hate speech is on the rise worldwide. History has shown us that genocide and other atrocity crimes begin with words – there is a collective responsibility to address hate speech in the present day to prevent further violence in the future.

In June 2019, Secretary-General of the United Nations, Antonio Guterres, launched a strategy to enhance the United Nations response to the global phenomenon of hate speech. The UN Strategy and Plan of Action on Hate Speech recognises the crucial role of education in addressing hate speech, and the potential of global citizenship education to provide young people with the knowledge, skills and attitudes to know how to engage in public debate responsibly, defend human rights, and reject all forms of intolerance and hate.

As part of the implementation of the UN Strategy and Plan of Action on Hate Speech, the Secretary-General called upon UNESCO and the United Nations Office on the Prevention of Genocide and the Responsibility to Protect (UNOSAPG) to convene the Multi-stakeholder Forum on addressing hate speech through education held online on 30 September and 1 October 2021, and the Global Education Ministers Conference on addressing hate speech through education, held online on 26 October 2021.

Key Priorities Identified at the Forum

The Forum encompassed two days of online dialogues, and brought together teachers, educators, youth, civil society organizations, human rights experts, tech and social media companies and government representatives, with a view to promote meaningful engagement, discuss the role of education in addressing hate speech and identify key recommendations for a way forward ahead of the Ministerial Conference. Over 1,000 participants

△ "Post No Hate" sign on a wall. Photo by Jon Tyson on Unsplash

© UNESCO

and over 60 high-level speakers and experts participated in the Forum.

The Forum highlighted the three key priorities in addressing hate speech through education. First, it was recommended that Member States should consider developing educational responses to address hate speech that promote, protect, and uphold international human rights norms and standards, including the right to freedom of opinion and expression. Second, it was suggested that Member States should consider developing specific educational interventions aimed at explicitly addressing hate speech at all levels. This entails implementing policies that develop digital citizenship skills with emphasis on media and information literacy. Third, an all-of-society approach was deemed critical in order to develop a comprehensive and holistic approach addressing hate speech through education. This entails stronger coordination with groups targeted by hate speech, academic constituencies with community-based organizations, and media and internet companies from whom more transparency and accountability is vital today more than ever before.

Understanding Where We Are

To help inform the Ministerial Conference, UNESCO surveyed Member States to understand better how they are addressing hate speech through education. 44 countries responded positively to the call. Interestingly, not all countries have a clear definition of hate speech, even if most have legal instruments condemning its instances. What is much less clear is whether and how Member States are developing policies and legal principles to prosecute hate speech on the basis of race, gender, sexuality, religion, ethnicity or other distinctive markers and features. The survey also shows that curriculum-based approaches were the most common strategy used to address hate speech, with some teacher training being provided. These preliminary trends offer ground for reflection and work to do together on the effectiveness of

intervention, on how teachers are supported, on the relationship between what happens at schools, in classrooms, and at home and in society at large.

To move forward, several key dimensions are identified. First, an understanding of hate speech is critical at international level, including better understanding its root causes and enabling factors. Policies to address them must be aligned with the freedom of opinion and expression principles. Second, we must work on new pedagogies that embrace digital technologies and nurture social and emotional skills. Responsible digital citizenship can be fostered through media and information literacy.

Moreover, hate speech-related topics such as the history of genocide and atrocity crimes, such as for instance the Holocaust, must be incorporated into curricula. Educators themselves should be given the space to process their own biases so that they are somehow better prepared to address all forms of discrimination. The aim is to help learners and the public at-large to become more resilient and pro-active against violent extremist narratives, conspiracy theories and disinformation propaganda.

Lastly, education authorities must develop recommendations and policies to create a safe and respectful learning environment, allowing for the co-existence of diverse opinions, and giving space for a healthy environment for all, which can help foster a more human rights-based approach to education.

Education Ministers Forging Consensus

In a major milestone addressing hate speech worldwide, the Global Ministers Conference convened education authorities at the highest levels to forge consensus on key priorities and coordinated action. Amid the current scrutiny of social media platforms and the alarming rates of online hate speech, the meeting presented key conclusions regarding education policy contributing to continuing and long-term efforts to address and counter threats posed by hate speech facing every society.

The Conference, hosted by the United Nations Secretary-General Antonio Guterres, alongside the Conference co-Chairs H.E. the honourable Hage Geingob, President of Namibia and UNESCO Director-General Audrey Azoulay, welcomed the key takeaways from the preceding Global Multi-stakeholder Forum and concluded with a set of key policy recommendations aimed at education policy-makers. With over 4,000 attendees, representation from 85 Member States and the participation of nearly 60 Ministers, Vice-Ministers and State Secretaries of Education, as well as contributions from world renowned experts and high-level speakers.

The Conference was informed by the Multi-stakeholder Forum concluded on 1 October. At these events, social media platforms, including Facebook, YouTube and TikTok were represented to discuss hate speech measures, transparency and social responsibility.

"This hatred is not new. But what has changed more recently is the influence and magnitude of social media platforms, which have become an echo chamber that amplifies hate speech," UNESCO Director-General Azoulay said. "We must therefore step up our efforts to fight all forms of hate speech in schools, by helping teachers address these issues and developing appropriate pedagogical approaches."
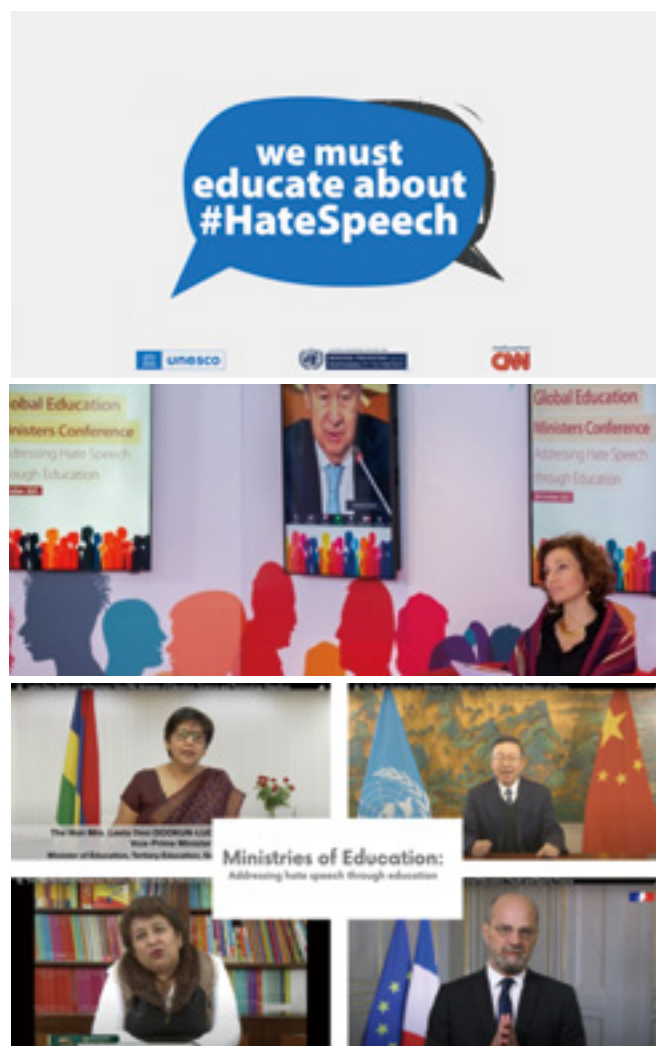
High-level participants at the Conference agreed that hate speech worldwide threatens human rights and social stability, exacerbates conflict and tensions, and contributes to serious human rights violations, including atrocity crimes. In the context of the COVID-19 pandemic, hateful content, disinformation and conspiracy theories have swept across the globe, aggravating pre-existing biases, harmful stereotypes, intolerance and discrimination and requiring a holistic approach to addressing hate speech.

The United Nations Strategy and Plan of Action on Hate Speech recognises education as a fundamental tool to address the root causes and drivers of hate speech, and to enable transformative change for peaceful, inclusive and just societies for all in line with the 2030 Agenda.

△ Screen-captured images of the Multi-stakeholder Forum and Global Ministers Conference on addressing hate speech through education

Key Conclusions

President Geingob presented the Chair's key conclusions. These findings include:

- First, implement specific educational interventions aimed at explicitly addressing hate speech at all levels of education, with a lifelong learning perspective.
- Second, develop digita2l citizenship skills, with proper attention to social and emotional learning, and special emphasis to Media and Information Literacy, as a priority of 21st century education.
- Third, teachers and school leaders at all levels of education must be provided with adequate professional development and training, through an approach that combats discrimination in all its forms and acknowledges and addresses biases.
- Fourth, hate speech must be addressed through cross-curricula interventions and active pedagogies in such ways that the root causes of intolerance and discrimination are tackled and that all forms of discriminatory biases are removed from all educational media.
- Fifth, we must engage in multi-sectoral cooperation by building partnerships with all relevant stakeholders through a whole-of-society approach. This includes first and foremost groups targeted by hate speech but also all relevant public authorities, the civil society as well as the private sector, most notably new and traditional media and internet companies.

The Conference concluded with a statement of support and call to action from Jayathma Wickramanayake, the Secretary-General's Envoy on Youth. UNESCO will also continue to work with partners, including educators, media and tech companies, and civil society, to raise awareness about the threat of hate speech worldwide and the collective responsibility to take action. 🏛

CALL FOR GLOBAL ACTION TOWARDS TRANSFORMING THE WORLD THROUGH EDUCATION

Highlights of the 5th UNESCO Forum on Transformative Education

By Office of Research and Development, APCEIU, and Section on Education for Sustainable Development, UNESCO

A global discussion on where we stand in the process of realizing transformative education took place at the 5th UNESCO Forum on Transformative Education for Sustainable Development, Global Citizenship, Health and Well-being virtually from Seoul, Republic of Korea, from 29 November to 1 December 2021.

The UNESCO Forum is a biennial gathering, which began in 2013 to create and expand a community of practitioners on global citizenship education (GCED). In 2017, the Forum incorporated education for sustainable development (ESD) together with GCED to promote their synergy for achieving Sustainable Development Goals (SDG) Target 4.7, following the adoption

of the 2030 Agenda for Sustainable Development.

The 5th UNESCO Forum, co-organised by APCEIU and UNESCO and hosted by the Korean Ministries of Education and Foreign Affairs, convened over 3,000 education stakeholders and experts in ESD, GCED and education for health and well-being from all around the world.

As it has been six years after the adoption of SDG 4, which calls for commitment to inclusive quality education for all to be achieved by 2030, we are already halfway through the journey. Now is the critical time to look back, reorganise and strengthen our plans to reach the 2030 goals.

Identifying Where We Stand

With increasing demands to capture concrete progress in transformative education, the theme of the 5th UNESCO Forum was focused on identifying "where we stand" in the achievement of SDG Target 4.7, under the term, "transformative education." During the forum, discussions were held under four different strands: What does progress in transformative education look like - 1) a look at practices at the country level, 2) a look at recent global and regional data, 3) the crucial role of teachers, and 4) conclusions and next steps.

It is notable that ESD and GCED, the key driving initiatives of SDG 4.7, along with health and well-being, are all brought together under the banner of "Transformative Education." This not only reflects UNESCO's strategy recently articulated in 41C/5 but also signifies the future direction of implementation, calling for further concerted efforts and consolidation of various relevant initiatives.

The first day of the forum started with the opening ceremony, a moderated conversation on transformative education and the first plenary and concurrent sessions. At the Opening, UNESCO Assistant Director-General for Education, Ms Stefania Giannini, reflected that transformative education was at the heart of UNESCO's mission, which was recalled during the Organization's recent 75th birthday celebrations. She added, "This forum comes at a momentous time – as the world considers how learning can contribute to rebuilding after crisis, just as 75 years ago. Let's make this a turning point for transforming the world through education."

"Education should play the role of building peace in the minds of men and women of future generations and nurturing mature citizens with a sense of responsibility towards the global challenged we are facing today," said Ms Eun-hae Yoo, Deputy

△ Cover image of the "Teachers Have Their Say" publication on the findings of the global survey on teachers' readiness to teach ESD and GCED

Prime Minister and Minister of Education, Republic of Korea, in the opening of the forum.

APCEIU Director, Dr Hyun Mook Lim, pointed out that unlike other traditional subjects, ESD and GCED, which fall under SDG 4.7, are rather difficult to monitor in their progress and evaluate in their learning outcomes due to several challenges. He emphasized transformative education both requires and promotes transformation of education for which we need collective actions.

On the second day, as a special contribution to the forum, APCEIU led a special plenary session dedicated to talk about experiences from the host country, entitled "Experiences from the Republic of Korea and Beyond: Progress, Challenges and New Visions." During the session, speakers and discussants shared good practices, emerging trends and lessons on achieving SDG Target 4.7 learnt at the domestic and international levels in terms of policy and curriculum as well as teachers and students.

Teachers Have Their Say

Moreover, UNESCO launched a new publication "Teachers Have Their Say" at the forum. This is an outcome report of a global survey of 58,000 teachers conducted by UNESCO and Education International on teachers' readiness for ESD and GCED across the world. The survey results showed that although the vast majority of teachers think themes related to sustainable development and global citizenship are important, nearly a quarter don't feel ready to teach them. They reported that training opportunities were not always available and half of respondents face challenges in teaching, typically because they are not familiar with suitable pedagogies. It was followed by a discussion on the ways to address this gap.

Our Way Forward

At the final plenary session, a summary of recommendations from the forum was presented:

1. Develop policies that support the integration of transformative education across the education sector
2. Mainstream Education for Sustainable Development, Global Citizenship Education and health and well-being across the whole curriculum
3. Enhance whole-school approaches and widen them to whole-of-community approaches
4. Invest in teachers at all levels
5. Let students, teachers and other stakeholders co-create pedagogies, materials and monitoring mechanisms
6. Develop and expand easy-to-use monitoring mechanisms that help countries to evaluate their progress, setting clear targets

The Forum also highlighted the need for lifelong learning and equal access to transformative education, as well as the need for youth to be co-creators of their education. Some of the challenges and obstacles discussed over the three days included: the culture of reductionist testing; outdated views of the nature and purpose of education; scattered, unsystematic implementation at country level; insufficient recognition of the importance of adult and non-formal education; and little consensus on what to measure when tracking progress.

Director of the UNESCO Asia-Pacific Regional Bureau for Education, Mr Shigeru Aoyagi, said in the closing, "Now we have a clearer idea, a common understanding of what transformative education entails, which is inherently diverse, and where localisation is key."

"I hope the momentum for Transformative Education generated at this Forum will be kept and sustained in the next years," Director of APCEIU Dr Lim concluded the forum with his final remarks. 🏛

△ Screen-captured images of the 5th UNESCO Forum on Transformative Education for Sustainable Development, Global Citizenship, Health and Well-being

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GRANDFATHER'S FUNERAL

By Sudipa Charkraverty

(Graduate of Institut Pendidikan Guru Kampus Batu Lintang, Sarawak, Malaysia)

Rain trickled down the window pane in rivulets. It seemed like the heavens were mourning our loss, too. I sighed, my hands wrapped tightly around a cup of tea, the heat emanating from it my only source of warmth and comfort. Today was the day we all dreaded, the day that we put the patriarch of the family to rest. It was the day of Grandfather's funeral. The whole family had gathered, uncles and aunts, nephews and nieces, and all sixteen grandchildren.

I was seated at the dining table, Leah and Eli beside me. They both looked lethargic and I honestly could not blame them. The flight from London to Kuala Lumpur took almost 12 hours, and they had to take the train to Bandar Baru. Eli looked like he was going to fall asleep at any time and I moved his cup of coffee to avert any potential disaster.

Caroline came into the kitchen, shouting in Mandarin into her phone. I could only assume it was something work-related. Raised by an Iban mother and Chinese father, she had lived in Sarawak for 20 plus years before finally moving when she got a job in Kuala Lumpur as an associate lawyer for a corporate firm. "Bu yao," she yelled. I jumped at her sharp pitch.

She finally ended the call and sighed, "Idiots, all of them. Do I have to do everything for them?"

I offered her a weak smile in response. She took a sip of my tea before going back into the living room. I did not know where mum and dad were. Probably entertaining the guests on the porch outside while I sat here, contemplating life. I was just about to brew another pot of tea when I heard a commotion. I exchanged furtive glances with Eli and Leah before the three of us ran outside to the porch.

"So you come back with a man the colour of charcoal and you expect me to accept this marriage? What a disgrace you are to this family!"

I winced at grandmother's disgusted tone of voice. She sounded truly appalled and I looked over at my aunt. Aunt Sherry's expression was one of guilt and regret. Grandmother looked like she was about to disown her right there and then, but father stepped in before anyone else could interfere.

"Enough!" he said firmly, "It's Sherry's decision whom she wants to marry."

"She married a black man!" grandmother shouted. "She has brought dishonour and shame upon this family."

I looked over at the new son-in-law of the family. He seemed scared, his expression was one of fear and hesitance. I noticed that his skin was the colour of caramel. That his eyes were brown and almond-shaped. He had a piercing on his right ear and a silver chain dangled around his neck. He wasn't that dark at all. But in Grandmother's eyes, he was the darkest man she had ever seen in her life

Father opened his mouth to say something. But grandmother shook her head in disdain and walked away while the rest of us remained silent, not daring to even whisper to each other. Aunt Sherry looked like she was about to burst into tears at any time as father wrapped her in a tight embrace.

Aunt Sherry wiped away her tears and thanked Father. It seemed like they were sharing an intimate moment and I stepped away. I went to the kitchen and saw my uncle Joshua standing there with his wife beside him. His wife was Australian and they had met in university. I went over to greet them when the lawyer entered the room.

"In my hand, I have the last will and testament of Aloysius

Ng. Can all his family members, immediate or extended, follow me into the study, please?"

I sighed and followed my parents into the study amongst the hushed whispers and excited voices of the paternal side of my family. Everyone was ecstatic. Who would get the money? Who would get the estate? But most importantly, who would inherit the family mansion?

I sat between my twin cousins, Sierra and Joanna. The two of them worked as freelance models and I could see why. Their pale skin and slender figure were the envy of many girls in our neighbourhood where we grew up. Now, at the age of 20, they looked like they still attended secondary school, and I heard both of them were cast in a television show based in Taiwan. I smiled at them as they moved over to make room for me.

The lawyer cleared his throat and everyone leaned forward to listen to him. "To all 16 of my grandchildren, I leave the estate and a sum of RM 100,000 that shall be used for their further studies. To my children, I leave the florist shop and the rubber plantation. Divide it wisely amongst yourselves and all I ask is that you maintain my name on the sign of the florist shop. Lastly, to my beloved wife, I leave to you a generous sum of RM 500,000 in the bank account we share. Thank you for being by my side throughout these 35 years."

The lawyer rolled up the paper and we all turned to look at grandma. Her mouth was wide open and her eyes were filled with tears. But that didn't last for long when my uncle Vincent stood up and asked the question we all wanted to know the answer to, "Who gets the mansion?"

The lawyer opened a small slip of paper and pursed his lips together before reading it out loud. "To my eldest son, Ryan. I leave the family mansion. Upon his death, his children shall inherit it."

A cacophony of voices immediately echoed around the room as numerous arguments started. I just watched from where I sat as my father and Uncle Vincent got into a heated argument.

"You think you know better just because *ba ba* sent you to Oxford to study?" my dad yelled at Uncle Vincent.

"I earned my place in Oxford!" Uncle Vincent shouted back. "You're just angry because you weren't as smart as me and had to study in a local university. You're a mere teacher while I own several businesses all over the world!"

"At least I raised three children on my own without ever asking *ba ba* for money!" my father responded in a fit of rage. "All you ever did was leech off him. Do you know how I know? I was here for him! Beside him while he was on his deathbed. I cared for him, took care of his every need. I didn't even ask him for the mansion! Now that he's dead that's all you care about, is it not?"

My father shook his head in disbelief and laughed with a bitter sound and expression full of resentment, "Shame on you, Vincent. Shame on you."

Uncle Vincent opened his mouth to retort when grandma's voice rang out across the room. "Enough!" She shouted, "Your father is dead and this is what you do? Fight about who gets the house when his body is not yet cold? You are all a disgrace

to this family! I am ashamed to acknowledge all seven of you as my children!"

Aunt Sherry smiled and stepped forward. "But you're especially ashamed of me, right *ma ma*? You're ashamed that your eldest daughter married an Indian and no longer carries the Ng family name. You're ashamed, that my husband and your eldest son-in-law, is Indian."

My grandmother muttered "*nonsense*" under her breath. But she turned her head away when Aunt Sherry tried to look at her and refused to meet her gaze. Aunt Sherry smiled softly and turned to face the rest of us.

"You know the thing *ma ma* never told any of you, is that I told her I was marrying Aditya and she took it as a joke. She threatened to disown me then and just now when I first stepped foot into this house. Did she tell all of you I eloped?"

She laughed bitterly, "I did not. I told her and invited her to the wedding. I wanted it to be a surprise for the rest of you. But the one person I wanted to be there for me on my big day was my mother, and she didn't even bother to respond to my calls or reply to my text messages."

Aunt Sherry had a sad and dejected expression on her face as the rest of us all looked down, ashamed to admit we had judged her and her husband, too. "Of all the people, *ma ma*. I would have expected you to understand since you raised me to be accepting of other cultures. But apparently a snake doesn't shed its skin and your true colours are showing now."

She smirked again, "You didn't discriminate against Joshua for marrying a white woman. You didn't threaten to disown Leonard when he married an Iban lady. You just hate me for marrying an Indian."

Grandmother fell silent. Aunt Sherry's words carried truth. We were a diverse family and grandma never had any problem with any of her sons-in-law or daughters-in-law. She only despised Aunt Sherry and her husband. I soon realised it was because Aditya's skin colour was darker than ours.

Aunt Sherry further confirmed my suspicions as she said, "*Ma ma* even called Aditya after the wedding. She told him that if he ever stepped foot in this house, she would disown me and never ever acknowledge me as her daughter."

I gasped as grandmother looked away in shame. I gazed at her in disbelief. The woman we had all revered when we were younger now seemed so distant. Her traditional mindset had her thinking that when Aunt Sherry married an Indian, she had converted into Hinduism and turned her back on their proud Chinese Taoist identity. She was raised in an era where inter-religious marriages were uncommon. At some point, we realised it wasn't her fault. Rather her ignorance could be attributed to her upbringing and the education she received during that time.

My father sighed as he thanked the lawyer and slowly started to escort us out of the study, one by one. He stayed back to speak with grandma for a brief moment and we all went to sit in the hall, grandfather's casket still there. I stood beside it for a moment and looked down at grandpa's peaceful face. I chuckled, "I wish you were here to see this, Grandpa.

You would have loved the drama."

Grandma came out of the study just as I took my seat amongst the crowd of mourners and she went up to the podium. Grabbing the microphone, she cleared her throat and started speaking. "Thank you everyone, for coming today. Before I begin, I just want to apologise to my beloved daughter, Sherry. I am sorry I did not accept your marriage to Aditya, at first, and that our relationship became so strained because of me."

Grandmother sighed, "There was an Indian girl, her name was Neharika. We grew up together in the neighbourhood we lived in. Her religion was Hindu. She used to bully me. She called me names like 'chink' and made grunting pig sounds when she saw me. We went to the same school and she would always tell people I ate dogs and cats for dinner. I would cry when I came home from school; my confidence shattered. I felt so alone during that period of time."

A sad expression lingered on grandmother's face for a brief moment as she shook her head. "Until this day I don't know of any wrong that I have ever done to her. She was always so mean to me. But I guess maybe that was just the way she was raised. I was wrong to carry the misconception that just because she was awful to me, all other Indians especially those who were Hindu would treat me horribly too."

She turned to Aunt Sherry. "I'm sorry, Sherry. When I found out you married Aditya, I took it as a form of betrayal."

She turned to meet Aditya's gaze and apologised. "Aditya, you will always be a member of this family. I am sorry that I could not accept you, at first. My assumptions got the best of me. If you are willing to forgive me, please understand what I went through while growing up with Neharika."

Aunt Sherry grasped her husband's hand and Aditya smiled, nodding his head in response to grandma's request. Grandma smiled kindly and turned back to look at her daughter.

"I would like you to tell me everything, Sherry. Everything I missed out on just because I could not accept the idea of my daughter marrying an Indian. I would like to get to know Aditya better."

Aunt Sherry nodded and I saw tears in the corner of her eye. She nodded, "I would like that very much, *ma ma*." 🏛

This story is one of the six stories selected from the GCED Storytelling Contest 2019 co-organized by APCEIU and SEAMEO QITEP in Language.

PEACE TURNED INTO PAIN
'This Kind of Peace Brought More Misery, Despair and Uncertainty for the Afghan People, Especially for Women'

By an anonymous contributor from Afghanistan

△ A local Hazara woman walking through Band-e Amir in Bamiyan, Afghanistan, stopping to stare back at the lakes

© Sheba Vohra

Meaning of Peace to Women and Girls

As an Afghan woman, the meaning of "peace" is extremely painful. Indeed, I believe that people around the world might think that the meaning of peace is very positive. But, even the word "peace" reminds me of a grave misfortune, like a limbo, a big regret, and a significant loss. Even when I think of peace, it gives me a lot of pain. Therefore, I do not want to think about peace anymore. At this moment, I do not see any more hope for peace in a war-torn country like Afghanistan.

We, the Afghan people, have paid a lot of sacrifice for peace; however, we have never achieved it. Until last year, we spoke a lot about peace and the end of the war with great passion, but it turned out that we lost almost every good thing that we had before. At least we could go to school without fear or move freely to go to the market or easily chat with friends. But now, there are not so many fights, which undoubtedly seem like a form of peace, but this kind of peace brought more misery, despair and uncertainty for the Afghan people, especially for women.

Under the current situation, the Afghan people are suffering massive immigration or displacement. They are residing in their place but face challenges due to the economic collapse. Instead of hope for peace and economic prosperity, people feel insecurity and grief. This situation is more painful for girls and women as they lost their education, work, and freedom.

In other words, peace became a paradox when the Taliban collapsed Afghanistan on 15 August 2021. It was shocking and unexpected; a nightmare turned into a reality. It seems that other countries learned their lessons from history. Unfortunately, it is not the case for Afghanistan, where it is a mere repetition of a vicious cycle that has victimized generations of Afghans.

No Peace When Thousands of People Lost Their Lives

There has been no peace in Afghanistan since the bloody war. It took hundreds of thousands of innocent lives, the destruction of institutions, and seized any

△ Afghan women protesting outside the United Nations High Commissioner for Refugees (UNHCR) Office in New Delhi, India, on 24 August 2021, demanding to be given refugee status in other country

opportunity for Afghans to have a prosperous life.

The long-lasting war and conflicts have no mercy on ordinary civilians and negatively affected the many aspects of their lives. Suicide bombs have massacred civilians as they were going about their daily lives such as children in schools, young adults in universities, people in mosques, hotels, public gatherings, wedding parties, and all spheres that make up a person's everyday life. Being alive meant that there was a chance – full of uncertainty. It could have been that all ordinary people thought about achieving their dreams while walking to school or university.

Suddenly and in an instant, unlucky people became a victim of a random attack and lost their lives. Those that remained alive are bystanders in this never-ending war just waiting for their turn. The Afghan people suffered immensely due to conflicts, and everyone including children and the elderly wanted peace.

After a long-lasting war, a ray of hope for peace emerged as Intra-Afghan Negotiations (IAN) began in 2020. The Afghan people supported sustainable peace through any possible platform and channels. Many organizations, movements, and groups emerged to reflect people's concerns and views about the

peace process, especially civil society organizations, women, youth, and minorities.

Women supported the peace talks although they were concerned about preserving their rights and nearly two decades of democratic achievements in different spheres, including women's participation in education, the economy, politics, etc. Women wanted to have a meaningful role in the peace process and a post-peace era in Afghanistan. They were crystal clear that going back to the 1990s is impossible for Afghan women. Therefore, they urged the international community and the United Nations for support. Even during the peace talks, Afghans did not experience peace because there was no decline in violence, instead it intensified into new approaches. Moreover, violent attacks on cities increased.

Furthermore, targeted killings of journalists, media activists, women's activists, CSOs, and human rights defenders started during the peace talks. The often targeted victims were well-known as the representatives of a democratic Afghanistan; they were the country's hope and future. However, a peace agreement has never been achieved. All those efforts and sacrifice for the peace talks or peace agreement was wasted. The country collapsed by force.

No Peace, While Women as Half the Population Are Not Considered Society Members

One part of the conflict seized power, and on the one hand, war was over. There was a transition of power, but it has never been a little peaceful. In many aspects, the conditions are worse now than in the past when there was direct conflict between two the parties.

There was a bloody war, but also there was some freedom, hope, and resilience. Although not enough, people had something to eat on their tables. Girls were more courageous about the power of education and its role in breaking barriers and fighting gender stereotypes in traditional society. Women were making an effort to be independent. They used to work and participate in public affairs. During that period, it seems that there was a parallel stream of life and death, peace and conflict, good and evil. However, currently, there is no more parallel stream – instead, only one stream remains.

There is no peace without equality, justice, and dignity. How can a society be in peace when half of its members, women, are not considered humans? Everyday life, as we knew it, is over for Afghan women in many ways after the Taliban took over the country and their

fundamental human rights vanished. As similar to the 1990s, the Taliban once again put restrictions on women. Millions of girls cannot go to secondary school. Governmental/public universities are shut down. After 20 years, the majority of women have been excluded from any social presence and stocked at home.

No Peace, When Girls' Education and Career Development Are Not Allowed

Except for a few provinces, the Taliban de-facto government officially has banned secondary education for girls in Afghanistan. Every day there is an urge from the Taliban to allow girls to continue their education; however, no positive response so far. Therefore, girl students are disappointed and anxious about such blatant discrimination against them. No one can answer why their fundamental right to education has been stripped from them. Students have been desperately waiting for when they would be allowed to return to their classrooms.

It is very annoying for struggling girls to tackle the issue of being permitted an education in the 21st century, while in other parts of the world, women are working in science or technology and

discussing space travel for their holidays.

However, Afghanistan is still struggling to achieve basic human rights, even access for girls to be educated. Many girls and families are disappointed about the state of girls' education under the Taliban rule. Even if the Taliban allows girls to return to school, it is still questionable what girls could dream about for their future because they may not be allowed to have the freedom to choose a career that develops towards their future. Therefore, a lot of girls and women are disappointed and question the difference between having or not having an education. They can imagine that they may end up being destined at home.

Meanwhile, most women could not return to their jobs in government, the private sector, and even NGOs. It is unimaginable how difficult it is that after years of effort in school and building a career, you have to stay home under a form of house arrest. Or how devastating it is for families of female breadwinners as countless of families lost their male breadwinners as a result of the conflict. Or simply, why should women not work? Should the government or the authorities be permitted to prohibit the right towards women's employment?

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△ (Left) Close up view of "Afghan Girls Deserve To Go To School Too" sign outside of Vancouver Art Gallery, Canada, in August 2021
(Right) Afghan schoolgirls walking past the ruins of ancient Buddha statues, destroyed by the Taliban in 2001, in Bamiyan in 2019

No Peace When Women's Human Dignity Is Undermined

There is no peace when a human's dignity is undermined. Based on Taliban rule, women must wear Hijabs or Burqas and be accompanied by a mahram (male guardian) while they are outside of their homes. Being fully covered with a hijab and guarded by a male shows that society is overlooking women. It shows that women are not recognized as human and are considered a possession of men.

On the other, it is not practical for male members of the families to always accompany their female members because they have their own businesses and jobs. It seems that measures to exclude women from any social presence is being done gradually. The Taliban want women to give up on their human rights.

There is no peace where citizens are not heard and are not allowed to raise their voices. Afghan women urged their human rights by staging protests in several provinces across Afghanistan. The repression could not make them silent. They urged for justice, freedom, education, employment, political participation, and equal rights from the Taliban de-facto government.

Although their demands were legitimate and humane, the Taliban's response was nothing but more repressive and violent against them. The Taliban dispersed the protestors violently, beat and arrested journalists to prevent media convergence, and banned further civil movement. Currently, Afghan women only have their homes as a front for fighting for their rights. So far, there have been several women protesting from their homes, utilizing social media in order to advocate for their rights and views.

No Peace When No Women Are Involved in Decision-Making

There is no peace when no women are involved in the government and in the decision-making process. From A-to-Z, there are only males within the Taliban de-facto government, from the cabinet to governors or key officials at subnational administrations.

The Taliban abolished the Ministry of Women Affairs, which focused on promoting women's rights and gender

△ A group of women praying and asking for blessings at a Sufi shrine in Afghanistan

equality. Currently, there are no more mechanisms to support women like the family court, the elimination of violence against women committees, safe houses, or a referral system for victims of gender-based violence in a country with a high rate of violence against women.

After receiving many clear messages from the international community and the United Nations for forming an inclusive government, the Taliban involved a limited number of other ethnicities in their government, but not a single woman was included, as if to show that they may have a bit of flexibility on anything, but not for women.

No Peace When People Are Hungry

There is no peace when there is no bread for people to eat every day. The majority of Afghan people live in poverty. There is no legitimate government. The country's money is frozen. Many people lost their jobs while businesses were shut down.

No Afghan has peace of mind when they hear heartbreaking news almost every day that people are starving; That families sold their daughters due to money and fear of the Taliban; That a family's bread-winner died by suicide due to unemployment and unable to provide for his family; That a university professor became a

street vendor because he lost his job at the university' That a teacher died of sickness and poverty since he had not received his salary for several months and many other teachers are in a similar situation.

No Peace Even after Ending the Conflicts between the Government and the Taliban

Although there is no more conflict between the government and the Taliban, the war has not ended in Afghanistan – only the names and shapes of war have changed. Afghan people are still suffering from insecurity. There are still suicide attacks, explosions, secret killings and disappearances, forced evictions, and prosecutions.

Even though we do not hope for peace, life has become meaningless for us. It is just a matter of passing the days and nights for the sake of nothing. How many times can people start from scratch? Every 20 years? People are trying to leave by any means possible as they are escaping hell. There is no goal, no dream, and no future. Thus, there is no peace. 🏛

MHA PUJA, PRACTICING RESPECT
Lessons from Celebration of Family Members Expands into Project

By Sharareh Bajracharya and Sanjeev Maharjan (Educators on living heritage, Nepal)

As a practitioner of Mha Puja, visual artist Sanjeev Maharjan reflects about the New Year ritual celebrated by the Newa community in Nepal. Mha means "me" or "the self" and Puja refers to "offerings." As well as being an artist, Sanjeev is an educator that designed an in-depth lesson this past year that teaches young people how to create mandalas. The endeavour was part of an ICHCAP-UNESCO project, which was implemented by Srijanalaya in Nepal, to pilot Teaching with Intangible Cultural Heritage in Schools in Asia and the Pacific.

As he created a tutorial around the practice, he expressed how this was the first time he was creating the mandala stencil. In the process of sharing the practice with our team of educators, he himself delved deeper into reflection about the practice. Below is an interview with Sanjeev along with a series of images that are also on his Instagram page (@sanjeevmhr). As teachers, some of our most powerful moments are when we learn more about ourselves during the teaching process. Teaching with Intangible Cultural Heritage (ICH) is a powerful tool that bridges and creates connections among teachers, students, and the school communities.

△ Sanjeev's mother worshipping the mandala.

Sanjeev, as an artist, what made you want to bring Mha Puja into your practice? What are the components of this heritage that you connect with your artistic practice?

What fascinates me about our Newa culture is that we not only eat foods to fill our stomachs, but we also use it in various rituals. Our festivals are usually linked to farming and seasons. Rice grains, black lentils, black soybeans, black sesame – these are a few grains frequently used in important rituals.

Although I have practiced Mha Puja and have seen the use of these grains in rituals since my childhood, I did not know why they were used or their significance. For the Mha Puja Mandala, we use various grains, beginning with swaa waa (rice grain with husk and hair), aakhe (taichin rice grains), myaa (black lentils), chigau keuu (dried small peas), haku musya (black soybean), and tyaa (puffed rice).

Recently I had a chance to have a conversation with my mother (60 years old) about Mha Puja and what she remembers about it. She also did not have a specific answer as to why these grains were used but she gave me an interesting piece of information: "all the grains used were harvested from our own fields and they are kept for important rituals." I realized these ritualistic practices give value and respect to the foods we eat and were harvested after the laborious work to grow them.

Nowadays, things have changed and all the grains we eat are sourced from the market. This means that we now need to purchase them. This is not only the grains, but the other foods we cook are all bought at the market; however, back then, it was all harvested from our farmland. According to the seasons, foods were planted, harvested, and cooked in the kitchen. When I was a child, my mother used to tell us that we should not throw away

△ Preparations for Mha Puja mandala:
  1. The right hand of Sanjeev's mother.
  2. Freshly harvested rice from the field of Sanjeev partner's parents.
  3. Bhogate sadeko is the best food after Tihar to eat basking in the sun. It is made by mixing bhogate, yogurt, powdered chilly, salt and fried methi.
  4. The necessary grains, the mandala stencil, pigment powder and oil are arranged by my mother to make the mandala.

© Sanjeev Maharjan

the food we eat, we should respect it. If we throw it away, then "paap lagejue," which would mean that we would not get food to eat as we grow older.

What is a strong memory you have of creating the mandalas in Mha Puja? What did you think it was for when you were little?

By caste and profession, we were farmers. I grew up in a lower-middle class joint family (my grandmother, two uncles and their wives, and their five children) in Kathmandu. We were also an immediate family of five – my parents, me and my two sisters. Altogether there were 15 members in one household. My parents were the eldest after my grandmother. We used to celebrate festivals and rituals together, which meant we celebrated Mha Puja together. My grandmother used to lead and order around everyone else on what needed to be done. The rest of us, mostly my parents, uncles and aunts, followed her instructions.

We lived in a mudhouse. Floors back then were made of mud, so my mum and aunts used to clean the entire house by painting the floor with red mud mixed with cow dung. They were busy from the early morning to the late evening cleaning, preparing foods and making arrangements for Mha Puja. They hardly had any free time to rest. Whenever there are important festivals and rituals, we paint the floors with red mud. After the floor dried, my sisters used to help make the mandala with guidance from my grandmother and my mum. We used to, and still make the mandala in the dining area so that it is easy to pass food around, I guess.

We used to always be confused about the order of placing the grains, what comes after what, to make the mandala. So, we

would ask my mum whenever we needed help, and she guided us patiently. We used to have a sort of competition between the cousins on who made the best decorated mandala. Each member has their own separate mandala, starting with the elders. But the seating arrangements starts first with the males, in chronological order with my dad sitting in the front, although my grandmother was the eldest, and then the female chronological order began with my grandmother, then my mother, aunts and sisters. We were not conscious of the discriminatory nature of this arrangement. But now, we celebrate just among our nuclear family, and we sit according to age (my father, mother, me and my partner).

All the Puja are made by the elder female in the home or the elder daughter-in-law or daughter if they are not married. Now, my mother does all the Puja and my partner assists her.

What is the role of your mother when you think about Mha Puja?

My mother plays a big part. She makes sure all the necessary materials and ingredients are collected and prepared. She goes shopping with my father to buy all the necessary items for Mha Puja, from the foods that need to be cooked to the grains for the mandala. She does all this by memory. She makes the Jajanka (sacred threads) and dhup (incense) herself before Tihar starts. In preparation for the making of the mandala, she arranges all the grains, stencils, pigments and flowers so that it's easier to find and make the mandala.

What marks the beginning of Mha Puja for you - smells, tastes, sights, sounds, things? And what continues, even past Mha Puja?

Right after the festivities, around the time Mohani (Dasain) is over, there is a feeling that Swanti (Tihar) will soon come. After two to three weeks of Dashain, Tihar begins. Mha Puja is celebrated on the 4th Day of Swanti, and this date changes according to the lunar calendar. It is practiced on the day of the new Nepal Sambat year (this year is 1142). This year, it was celebrated on Bikram Sambat 18 Kartik 2078 or 5 November 2021.

Roaming around Maru and Ason (old markets in Kathmandu), we can see people selling bhogate (pomelo), haluwabej (persimmon), hard okhar (walnuts), mandala stencils, makhamal flowers and other items not seen during the other months of the year. The orange and green colours of haluwabej and bhogate gives a contrast to the surroundings. The enjoyment of eating bhogate sadeko (pomelo with dressing) with family members while sitting under the sun after Tihar is over is a different feeling altogether. The smell of sayapatri flowers (marigolds) fill the air. While this happens less these days, harvested grains used to be spread on the streets to dry. The lights illuminating from the diyo (oil lamps) perched on the windows in the evenings give off a pleasant ambiance, as well as the smell of the dried meat used during the Mohani (Dashain) festival heightens the mood.

Could you share what Mha Puja means for you?

Back then, when I was child, it was fun and entertaining to
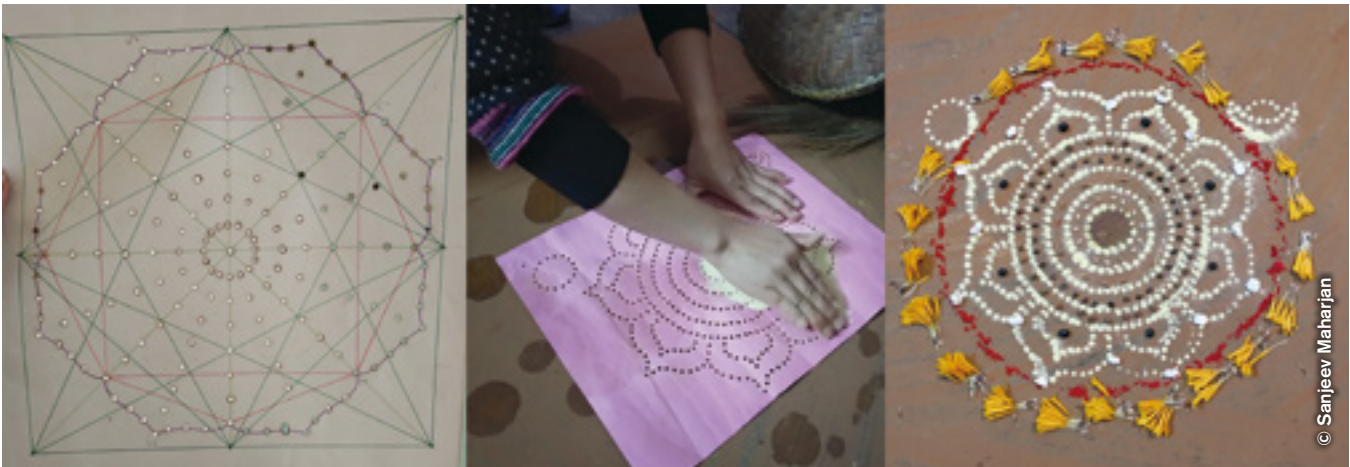
△ (Left) A mandala stencil with the holes made using a burning incense.
(Middle) On the dining room floor painted with red mud, the laa manda (water mandala) is drawn first. Once dried, the mandala is traced using a stencil and rice flour.
(Right) A complete mandala using all the necessary grains, mustard oil and red pigment and sayapatri flower.

△ (Left and middle) After finishing the worshipping of all the mandalas, Sanjeev's mother begins to worship household objects, the Lord Ganesh and then we get to our bodies, beginning with Sanjeev's father. / (Right) Jajangka (sacred threads) made by Sanjeev's mother for wearing over neck. It is very important for Mha puja.

celebrate the holiday with all my family members. However, I did not realize how much effort and time it takes to prepare the rituals. I have never questioned tradition and practice. We follow what we are told and listen to the orders from our elders. But now, after critically thinking about the tradition, what I have come to realize is that the essence of the ritual is a life lesson that teaches us to respect our bodies. Moreover, it makes us realize that nothing is permanent. We will all die one day just like we destroy the mandala after the ritual is over. Hence, we need to take care of ourselves and celebrate our life. It's also about the celebration of the foods we eat, while making us realize the value of the foods we put into our bodies. It's a celebration among close family members.

As an educator, what was your experience of using your own Intangible Cultural Heritage to design a lesson?

When I was designing the lesson, I was revisiting my experiences and observations of performing Mha Puja. It was a challenging process because using ICH to teach math or social science has multiple layers. First, you need to understand the significance and knowledge of the ICH; second, you need to be able to connect that ICH to the lessons that you are going to teach – the most challenging part. Working with other educators, we needed to become the bridge that makes that connection.

Bringing my own ICH greatly helped me to structure the lessons because it was a lived experience, which I have been practicing for 38 years. But every year, it is different. The time is different, my experiences and how I see my life and surroundings have changed. While designing the lesson, I found myself connecting my experiences. I was questioning the rituals. I was connecting mandala making to math lessons because there were lots of geometrical shapes used with lots of angles. Also, the grains that are used to make the mandala lead into conversations about the agricultural seasons, and the foods we eat during Mha Puja are connected with maintaining a balanced diet. 🏛

YOUTH TACKLING HATE SPEECH AND RACIAL DISCRIMINATION
Examples from India, Nigeria and Serbia

By **Diego Manrique** (GCED Youth Network Core Team)

△ A participant of the March Against Racism in London, UK, on 17 March 2017, holding a sign advocating no hate and racism

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Although we live in more peaceful societies today than we did 100 years ago, we face other, more silent and discrete forms of violence that need to be tackled, such as hate speech and racial discrimination. These are wide sociocultural issues that persist in all regions of the world and in recent times, these forms of discrimination have increased through digital tools such as social media and other online platforms.

According to the United Nations, hate speech is on the rise worldwide, with the potential to incite violence, undermine social cohesion and tolerance, and cause psychological, emotional and physical harm based on xenophobia, racism, antisemitism, anti-Muslim hatred and other forms of intolerance and discrimination.

Youth from across the globe are some of the primary victims of these issues, but they are also working hard in their own contexts to counter their effects and reduce hate speech and discrimination. There is no single right way to do this, but multiple mechanisms that can be used according to the context and the needs of localities. To help combat this intolerance, some of the GCED (Global Citizenship Education) Youth Network Alumni are sharing their local initiatives in dealing with hate speech and racial discrimination with the hope of creating more peaceful and tolerant societies.

△ Students from the L.E.A Ali Dongo Primary School in Nigeria during the "Educate my Community Project."

© Yandy Tech

Learning MIL to Tackle Hate Speech in India

In India, 25 youth leaders have recently completed a Media and Information Literacy (MIL) Workshop that focused on tackling hate speech through MIL skills training and competencies. This workshop gathered 20 participants between the ages of 18-28, four mentors and one project head, Shrutee Bepari, an alumna of the 2021 Global Youth Leadership Workshop on GCED, which was organized by APCEIU and the GCED Youth Network.

During the 21-day programme, they engaged in a series of online sessions aimed at gaining practical experience on how to identify misinformation, disinformation and hate speech, in order to reduce its spread in online spaces. Using available social media content, participants looked at how misleading online information can easily transform one's opinion on a subject, which can be very helpful when spreading hate speech and propaganda.

Dealing with misinformation and hate speech in online spaces is of the utmost importance. In a world where social media is easy to manipulate and the spread of propaganda can be so effective, significant challenges arise, particularly for youth, since they spend the most time on social media platforms, on average 7-9 hours a day according to most studies. According to the head of this workshop series, radicalization and the spread of violent extremist content, misinformation and disinformation can easily spark tensions and violence amongst youth. Through this workshop series, participants learned how to effectively identify misinformation, disinformation and hate speech so as to deal with it early on.

Fostering Safety, Peace in Nigeria

Hate speech and the different forms of discrimination are not country specific; they are present across most countries and sectors. YandiTech, a Nigerian tech social enterprise led by Mohammed Bayero Yayandi, an alumnus of the Youth Leadership Workshop on GCED, recently held the "Educate my Community Project." This project was kickstarted on the International Day of the Girl Child and it focused on the importance of girl child education; girls in science, technology, engineering and mathematics (STEM); staying safe online; shunning hate speech; fake news; misinformation and disinformation; and programmes on countering and preventing violent extremism.

This project engaged over 100 students from the L.E.A Ali Dogo Primary School in Unguwan Shanu Kaduna, Nigeria. Through this project, students gained valuable knowledge and practical skills to better conduct themselves in online spaces and to have more meaningful educational journeys as they continue their formal educational path in Nigeria. Also, the overarching goal of this project is to foster peace in Nigeria through the proper use of technology and the endless applications it offers today.

Although the focus of this project is not on hate speech and the reduction of racial discrimination, in this example, these topics are considered as transversal elements that are needed to improve the overall quality of formal education, as well

as fostering peaceful livelihoods, particularly for young girls in Nigeria.

Youth Against Hate Crimes in Serbia

Serbian youth are also taking action against hate speech and discrimination, with a focus on the reduction of hate crimes. Kosta Stojković, an alumnus of the Global Youth Leadership Workshop on GCED, is one of the leaders of the National Youth Council of Serbia, and is currently conducting a project called "The Youth Against Hate Crimes" in Serbia with the support of the local mission of the Organisation for Security and Cooperation in Europe (OSCE). This project is taking place in the form of a digital contest and aims at showcasing how the youth in Serbia understand tolerance, as well as how they define peace, respect for diversity and/or non-discrimination and how they express themselves in their surroundings. They will also examine how they see the fight against stereotypes and prejudices.

This project engaged 30 young participants between the ages of 15-30 years old. By sharing their diverse perspectives and views of these subjects, the project aims to prevent and reduce hate crimes and highlights the importance of key values such as tolerance, respect and non-discrimination as mechanisms to build more peaceful communities.

According to Kosta Stojković, a hate crime is the gravest consequence that hate speech can produce. Therefore, the prevention of hate crimes should be a priority, and other efforts such as this one should be replicated, particularly with youth that are still developing their beliefs.

From India to Serbia and across the globe, young leaders are paving the way towards more peaceful, tolerant and sustainable societies. While they are doing great work, they cannot do it all.

Comprehensive efforts and collaboration need to happen at all levels and across various sectors in order to ensure that nobody is treated differently or in a violent way due to their unique traits, personality, background and/or identity.

Although the examples shown here focused on the expressions of these issues in digital spaces, their effects are also perceived in everyday life situations offline. Therefore, more attention to these needs are to be given not only from the youth, but from everyone. The construction of peaceful societies is everyone's job and just as the youth in here, we can all do it one word at a time.

Tackling Hate Speech and Discrimination Through Education and Beyond

Dealing with hate speech and discrimination is not easy. Even when these are a menace to democratic values, social stability and peace; regulations and sanction aimed at reducing these forms of hate can be problematic because it is hard to define the limits to what constitutes a regulation against hate speech and a restriction of one's right to freedom of expression.

Among other reasons, this is why as of today, education settings are some of the most suitable spaces to counter hate speech and prevent the different forms of discrimination.

However, this is not enough. While educational paradigms such as GCED greatly contribute to transforming educational dynamics aimed at fostering more peaceful and tolerant societies, it also emphasizes that learning is a lifelong journey and something that goes beyond the acquisition of knowledge and skills. Therefore, actions to understand and tackle these issues need to be practiced periodically and across every sector.

Acknowledgments: thanks to Shrutee Bepari (India), Kosta Stojković (Serbia) and Mohammed Bayero Yayandi (Nigeria) for sharing their important work in reducing hate speech and racial discrimination globally with the leadership of today's youth. 🏛

Screenshot by Shrutee Bepari
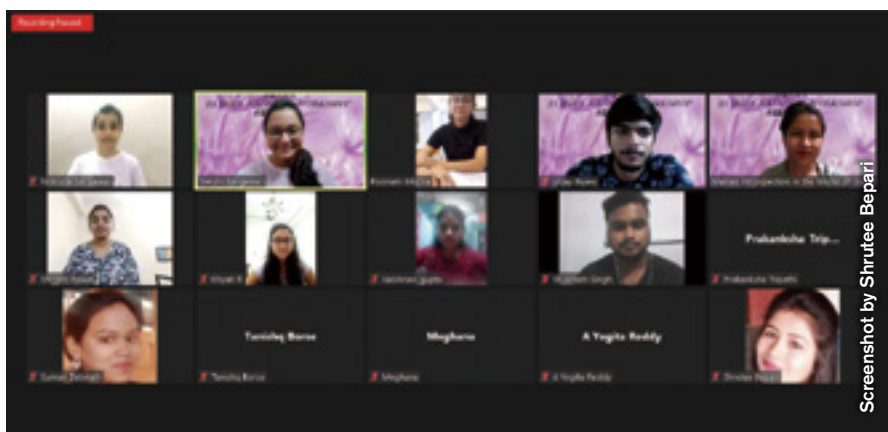
△ Youth from India participate in the series of workshops

© National Youth Council of Serbia

△ Promotional Image from the "Youth Against Hate Crimes" contest

REFLECTIONS ON
HATE SPEECH AND GCED

By Sengpapah Holanouphab (Technical officer, Lao National Commission for UNESCO, Laos)

△ Sengpapha is attending a GCED workshop at APCEIU in 2017

Hate speech occurs in every corner of the world. Regardless of its scale, it negatively affects our lives, spiraling from everyday lives to genocide, terrorism, and civil war.

Fueled by disinformation, hate speech on social media can go beyond harmful content to physical violence and socio-religious disharmony. Its adverse effects on freedom of expression challenge many countries, often in paradoxical ways.

Hate speech is frequently expressed against foreigners, migrant workers, refugees, and other minorities. During the COVID-19 pandemic, anti-Asian and anti-Chinese sentiments have also increased around the globe. Some people believe that Asian and Chinese people are to be blamed for the spread of COVID-19. With increasing misinformation and misunderstanding about the root cause of the virus, many Asian and Chinese living in various countries have been the targets of hate speech off- and online.

With technological advancement, hate speech in Lao society is mostly seen on social media platforms as well. As the internet facilitates more open communications, hate speech often appears in conversations about race, appearance, sexual orientation and similar topics on Facebook, TikTok and Twitter. Because the COVID-19 pandemic widely spread in the Lao community through migrant workers returning from neighboring countries and foreigners, hate speech comments targeting them have appeared on Facebook. As a result, these people have experienced exclusion in society.

In schools, bullying is closely related to hate speech and racial discrimination. It has negative effects on students' mental health, school life and learning performance. Bullied students are more likely to feel excluded at school and to want to skip class, weakening their academic performance. This leads many students to leave school at early ages and generally affects quality of education.

UN Secretary-General Antonio Guterres recognised education as a powerful tool to tackle hate speech. Global Citizenship Education (GCED) has strong potential to address hate speech. GCED aims to equip learners of all ages with values, knowledge and skills that are based on, and instill respect for, human rights, social justice, diversity, gender equality and environmental sustainability, thus contributing to the promotion of a better world and future for all. With its mandate to build peace in the minds of people, UNESCO has promoted mainstreaming of GCED into education systems and curriculums.

As an alumnus of the Global Capacity-building Workshop on GCED organised by APCEIU in 2017, I have contributed to the promotion of GCED in Laos through different channels, including training workshops for education officials and school teachers, the Happy School project, and the GCED curriculum development project.

The "Happy School" project, launched by UNESCO Bangkok under the ESD and GCED framework, is noteworthy. The initiative aims to promote happiness in schools by enhancing learners' well-being and holistic development. Five Lao ASPnet schools have participated in the project, learning about the concepts of happiness and well-being of school communities and the happy school framework based on three categories: People, Process and Place. The People category is very important. It is crucial that teacher capacity is strengthened to build positive relationships with students, promoting fun and engaging learning approaches, and creating a school environment free from bullying.

After participating in a Happy School workshop and applying lessons in the classroom, participating teachers recognised that they often use imperatives to students and changed their way of speaking into suggestions instead. They found their relationship with students improved and more students felt comfortable participating in class, creating a more engaging learning atmosphere.

From these experiences, I have become more convinced of the potential of GCED. I hope for more opportunities to collaborate with other GCED partners in promoting GCED in schools and to contribute to the achievement of SDG Target 4.7 as well as to the fight against hate speech. 🏛

ຜົນສະທ້ອນຂອງຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງ ແລະ ການສຶກສາພົນລະເມືອງໂລກ

△ **A GCED workshop for teachers organised by Lao National Commission for UNESCO**

ຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງເກີດຂຶ້ນໃນທົ່ວທຸກມຸມຂອງໂລກ. ບໍ່ວ່າມັນຈະມີຂະໜາດນ້ອຍໃຫຍ່ຄືແນວໃດກໍ່ຕາມ ກໍລ້ວນແລ້ວແຕ່ສົ່ງຜົນກະທົບໃນທາງລົບຕໍ່ຊີວິດຂອງພວກເຮົາ ນັບຕັ້ງແຕ່ກໍລະນີທີ່ເກີດຂຶ້ນໃນຊີວິດປະຈຳວັນຈົນເຖິງເຫດການຂ້າລ້າງເຜົ່າພັນ, ການກໍ່ການຮ້າຍ, ສົງຄາມການເມືອງ ແລະ ອື່ນໆ.

ຈາກການເຜີຍແຜ່ຂໍ້ມູນຂ່າວສານທີ່ບິດເບືອນຄວາມຈິງ, ຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງໃນສິ່ງແວດລ້ອມອອນລາຍ ສາມາດສົ່ງຜົນກະທົບທີ່ຮັບຕະລາຍບໍ່ສະເພາະແຕ່ໃນແຕ່ເມືອງຂານທີ່ກໍ່ນັ້ນ ແຕ່ມັນຍັງກໍ່ໃຫ້ເກີດຄວາມຮຸນແຮງຕໍ່າໆທາງກາຍ ແລະ ສ້າງຄວາມແຕກແຍກໃນສັງຄົມ ແລະ ສາສະ ໜາ. ຜົນກະທົບທີ່ເຫັນໄດ້ຊັດເຈນທີ່ສຸດນັ້ນ ເຫັນໄດ້ຈາກການທີ່ຜູ້ເຜີຍປາກຖາຈາກນນໍລິດເສຣິພາບໃນການສະແດງອອກ ໄດ້ກາຍເປັນສິ່ງຂັດຫາຍໃນຫຼາຍປະເທດ ເຊິ່ງມັກຈະເປັນການຂັດແຍ້ງໃນຖໍ.

ຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງກັບມັກຈະເກີດຂຶ້ນກັບຄົນຕ່າງປະເທດ, ແຮງງານຕ່າງດ້າວ, ຊາວອົບພະຍົບ ແລະ ຊົນເຜົ່າສ່ວນນ້ອຍ. ໃນໄລຍະການແພ່ລະບາດຂອງພະຍາດໂຄວິດ-19, ກະແສຕ້ານຄົນອາຊີ ແລະ ຄົນຈີນ ໄດ້ເພີ່ມຂຶ້ນໃນທົ່ວໂລກ. ບາງຄົນເຊື່ອວ່າຄົນອາຊີ ແລະ ຄົນຈີນ ຄວນຈະຖືກຄຳຜິດຍ້ອນເປັນຕົ້ນເຫດຂອງການແພ່ລະບາດພະຍາດໂຄວິດ-19. ຈາກການເພີ່ມຂຶ້ນຂອງການເຜີຍແຜ່ຂໍ້ມູນຂ່າວສານທີ່ບິດເບືອນຄວາມຈິງ ແລະ ສ້າງຄວາມເຂົ້າໃຈບໍ່ຖືກຕ້ອງກ່ຽວກັບສາເຫດຕົ້ນຕໍຂອງໄວຣັສ, ຄົນອາຊີ ແລະ ຄົນຈີນທີ່ອາໄສຢູ່ໃນຫຼາຍປະເທດໄດ້ກາຍເປັນເປົ້າໝາຍຂອງຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງໃນໂລກແທ້ຈິງຄວາມຈິງ ແລະ ອອນລາຍ.

ດ້ວຍຄວາມກ້າວໜ້າທາງດ້ານເຕັກໂນໂລຊີ, ຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງກັບສົບທຍາຍປາກົດໃຫ້ເຫັນຢູ່ໃນສື່ສັງຄົມເຊັ່ນ ເຟສບຸກ, ຕິກຕ໊ອກ ແລະ ທະວິດເຕີ. ນັບຕັ້ງແຕ່ການແພ່ລະບາດຂອງພະຍາດໂຄວິດ-19 ຢ່າງກ້າວຂວາງຂອງໃນຊຸມຂໍ້ນສັງຄົມ ອອນລາຍໃນສັງຄົມລາວກໍ່ເພີ່ມຕົວຮວດໄວ. ເມື່ອຈາກວ່າຄືນເກີ່ມເຄື່ອຄຳ ນວຍຄວາມສະດວກໃນການສື່ສານທີ່ເປີດກວ້າງ ແລະ ວ່າງຂຶ້ນ, ຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງມັກຈະປາກົດຢູ່ໃນການສົນທະນາກ່ຽວກັບເຊື້ອຊາດ, ຮູບລັກສະນະ, ທັດ ສະນະທາງເພດ ແລະ ທ້ອງຖິ່ນທ້າຍຄືກັນຢູ່ໃນເຟສບຸກ ໂດຍສະເພາະຈາກແຮງງານລາວທີ່ເດີນທາງກັບຄືນຈາກປະເທດເພື່ອນບ້ານ ແລະ ຄົນຕ່າງປະເທດນັ້ນ, ໄດ້ມີການສະແດງຄວາມກຽດຊັງຜ່ານຄວາມຄິດເຫັນຕໍ່ກຸ່ມຄົນເຫຼົ່ານີ້ໃນເຟສບຸກ. ຍ້ອນເຫດຜົນດັ່ງກ່າວ, ຄົນເຫຼົ່ານີ້ ຈຶ່ງປະສົບກັບການຖືກກັນອອກຈາກສັງຄົມ.

ໃນໂຮງຮຽນ, ການຊຶມເຂົ້າກັນອັນແໜ້ນຫນຽວລະຫວ່າງໃຫ້ຄຽງກັບຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງ ແລະການຈຳແນກເຊື້ອຊາດ. ມັນມີຜົນກະທົບທາງລົບຕໍ່ສຸຂະພາບຈິດຂອງ

ນັກຮຽນ, ຄຸນນະພາບຊີວິດໃນໂຮງຮຽນ ແລະ ຜົນຂອງການຮຽນ. ນັກຮຽນທີ່ຖືກຊຶມເຂົ້າມີທ່າອ່ອງຫຼວງທີ່ຈະຮູ້ສຶກວ່າຕົນເອງຖືກຈຳແນກອອກຈາກກົນຮົ່ມໆໃນໂຮງຮຽນ, ບໍ່ຕ້ອງການເຂົ້າຫ້ອງຮຽນ ແລະ ຜົນການຮຽນກໍ່ຕ່ຳກວ່າເພື່ອນຮ່ວມຫ້ອງຮຽນ. ສິ່ງນີ້ ເຮັດໃຫ້ນັກຮຽນຫຼາຍຄົນອອກໂຮງຮຽນໃນໄວທີ່ຍັງນ້ອຍຢູ່ ແລະ ຈະສົ່ງຜົນກະທົບຕໍ່ຄຸນນະພາບຂອງການສຶກສາໂດຍລວມ.

ທ່ານ ອາມາໂຕ້ໂອ ກູເເເຣດສ, ເລຂາທິການຂອງອົງການສະຫະປະຊາຊາດ ຮັບຮູ້ວ່າການສຶກສາເປັນເຄື່ອງມືອັນຊົງພະລັງໃນການຮັບມືກັບຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງ. ການສຶກສາພົນລະ ເມືອງໂລກ (GCED) ມີທ່າແຮງທີ່ເຂັ້ມແຂງທີ່ຈະແກ້ໄຂຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງ. GCED ມີຈຸດປະສົງເພື່ອໃຫ້ຜູ້ຮຽນທຸກໄວມີຄ່ານິຍົມ, ຄວາມຮູ້ ແລະ ທັກສະທີ່ອີງໃສ່ ແລະ ສົ່ງເສີມການເຄົາລົບສິດທິມະນຸດ, ຄວາມຍຸຕິທຳທາງສັງຄົມ, ຄວາມຫຼາກຫຼາຍ, ຄວາມສະເໝີພາບຍິງ-ຊາຍ ແລະ ຄວາມຍືນຍົງດ້ານສິ່ງແວດລ້ອມ ເພື່ອປະກອບສ່ວນໃນການສົ່ງເສີມອະນາຄົດ ແລະ ໂລກທີ່ຕື້ຂຶ້ນສໍາລັບທຸກຄົນ. ດ້ວຍການມອບໝາຍເພື່ອສ້າງສັນຕິພາບໃນຈິດໃຈມະນຸດ, ອົງການອຸຍແນສໂກ ໄດ້ຊຸກຍູ້ການນຳເອົາ GCED ເຂົ້າໃນລະບົບການສຶກສາ ແລະ ຫຼັກສູດ.

ໃນຖານະເປັນອະດີດຜູ້ເຂົ້າຮ່ວມຝຶກອົບຮົມການສ້າງຂີດຄວາມສາມາດກ່ຽວກັບ GCED ລະດັບໂລກ ຈັດໂດຍ APCEIU ປີ 2017, ຂ້າພະເຈົ້າໄດ້ປະກອບສ່ວນເຂົ້າໃນການສົ່ງເສີມ GCED ໃນ ສປປ ລາວ ດ້ວຍຊ່ອງທາງຕ່າງໆ, ລວມທັງການຈັດກອງປະຊຸມຝຶກອົບຮົມສໍາລັບພະນັກງານສຶກສາ ແລະ ຄູອາຈານ ໃນລະດັບໂຮງຮຽນ, ໂຄງການໂຮງຮຽນຜາສຸກ (Happy School), ແລະ ໂຄງການພັດທະນາຫຼັກສູດ GCED.

ໂຄງການ "ໂຮງຮຽນຜາສຸກ", ຖືກສ້າງຂຶ້ນໂດຍອົງການອຸຍແນສໂກທາງກອກ ພາຍໃຕ້ຂອບ ESD ແລະ GCED ຊຶ່ງເປັນອົງກະຖ່າງໂຄງການທີ່ມີຄວາມໜ້າສົນໃຈ. ຂໍລິເລີ່ມນີ້ ມີຈຸດປະສົງເພື່ອສົ່ງເສີມຄວາມສຸກໃຫ້ເກີດຂຶ້ນໃນໂຮງຮຽນດ້ວຍການປັບປຸງນະໂຍບາຍຄວາມເປັນຢູ່ທີ່ດີຂອງຜູ້ຮຽນ ແລະ ສົ່ງເສີມການພັດທະນາແບບກວມລວມ. ມີໂຮງຮຽນ ASPnet ຈຳນວນ 5 ແຫ່ງ ຈາກ ສປປລາວ ທີ່ໄດ້ເຂົ້າຮ່ວມໂຄງການ ດັ່ງກ່າວ. ຊຶ່ງໄດ້ຮຽນຮູ້ເຄັດແນວຄວາມຄິດກ່ຽວກັບຄວາມສຸກ ແລະ ຄວາມເປັນຢູ່ທີ່ດີຂອງໂຮງຮຽນ ແລະ ຂອບນະໂຍບາຍໂຮງຮຽນຜາສຸກ ໂດຍອີງໃສ່ 3 ອົງປະກອບຫຼັກຄື: ຄົນ, ຂະບວນການ ແລະ ສະຖານທີ່. ອົງປະກອບທ່າວກ່ຽວກັບຄົນ ຖືເປັນບັນຫາທີ່ມີຄວາມສໍາຄັນທ່າວ. ຄວາມສາມາດຂອງບັນດາຄູອາຈານໃນໂຮງຮຽນ ຖືເປັນອົງປະກອບທີ່ສໍາຄັນຢ່າງຍ່ິງ ທີ່ຈະຕ້ອງໄດ້ຍກລະດັບ ເພື່ອໃຫ້ສາມາດສ້າງສາຍພົວພັນທີ່ດີກັບນັກຮຽນ, ສົ່ງເສີມວິທີການຮຽນຮູ້ທີ່ມ່ວນຊື່ນ ແລະ ມີສ່ວນຮ່ວມ ແລະ ສ້າງສະພາບແວດລ້ອມໃນໂຮງຮຽນທີ່ປາສະຈາກການຊຶມເຂົ້າກັນ.

ພາຍຫຼັງທີ່ເຂົ້າຮ່ວມຝຶກອົບຮົມກ່ຽວກັບໂຮງຮຽນຜາສຸກ ແລະ ໄດ້ນໍາເອົາບົດຮຽນມາໝູນໃຊ້ເຂົ້າໃນຂໍ້ງຮຽນຕົວຈິງ, ອາຈານທີ່ເຂົ້າຮ່ວມພົບວ່າ ໃນໄລຍະຜ່ານມາ ເຂົາເຈົ້າມັກໃຊ້ປະໂຫຍດຄຳສັ່ງກັບນັກຮຽນ, ແລະ ຫຼັງຈາກຝຶກອົບຮົມໄດ້ປັບປຸງວິທີເວົ້າໃຊ້ເປັນປະໂຫຍດການແນະນໍາແທນ. ຄູອາຈານຄົນພົບວ່າ ຄວາມສໍາພັນຂອງເຂົາເຈົ້າກັບນັກຮຽນໄດ້ຮັບການປັບປຸງໃຫ້ດີຂຶ້ນ ແລະ ນັກ ຮຽນຮູ້ສຶກສະບາຍໃຈໃນການເຂົ້າຮຽນໃນຂໍ້ງຮຽນ, ຊຶ່ງເຮັດໃຫ້ບັນຍາກາດການຮຽນຮູ້ມີສ່ວນຮ່ວມຫຼາຍຂຶ້ນ. ຈາກປະສົບການເຫຼົ່ານີ້, ເຮັດໃຫ້ຂ້າພະເຈົ້າມີທ່າແຮງວ່າກ່ຽວກັບ GCED. ຂ້າພະເຈົ້າ ຫວັງຢ່າງຍ່ິງວ່າ: ຈະມີໂອກາດທີ່ໄດ້ເຮັດວຽກກັບຄູ່ຮ່ວມງານ GCED ອັນຫຼາຍຫຼາຍຂຶ້ນ ເພື່ອສົ່ງເສີມ GCED ໃນໂຮງຮຽນແລະ ປະກອບສ່ວນເຂົ້າໃນການບັນລຸເປົ້າໝາຍ SDG 4.7 ເຊັ່ນດຽວກັນກັບການຕໍ່ຕ້ານກັບຄຳເວົ້າທີ່ສະແດງຄວາມກຽດຊັງ.

1. Asia-Pacific Agents of Transformation in Challenging Time
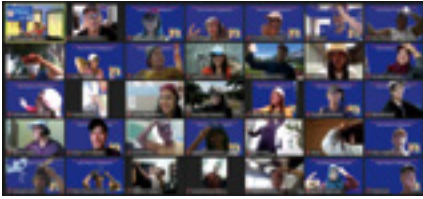
The 20th Asia-Pacific Training Workshop on EIU/GCED (APTW) was held virtually from 5-16 July and dealt with thematic issues as well as ongoing social and educational issues in the context of COVID-19. With the participation of 50 educators from 28 UNESCO member states in the Asia-Pacific region, the Workshop offered various training sessions, including a self-paced online course, interactive live lectures, webinars, and small group discussions about this year's specific theme, "Teach to Transform in a Challenging Time." The sessions also emphasized participants' roles and responsibilities as educators and as global citizens in this very challenging time. APCEIU will continue to support participants' endeavours in paving new and innovative ways for promoting global citizenship in their own communities and regions by offering continued learning and networking opportunities such as a one-month mentorship and a grant programme, which will be provided to those who wish to implement GCED projects.

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## 2. Korean, Japanese Teachers Begin Journey of Peace
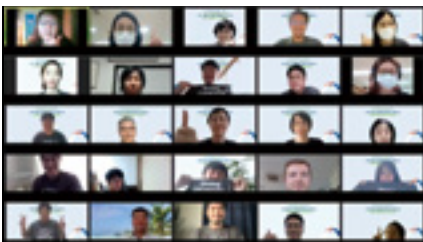
Teachers from Japan and the Republic of Korea gathered at APCEIU's training workshop to learn about global citizenship and peacebuilding. The Korea-Japan Teachers' Network on GCED 2021, a partnership between the Japan Association of International Education (JAIE) and APCEIU's training alumni, was held in August for 32 teachers from both countries to examine the meaning of global citizenship, the direction of GCED, and the roles that teachers play as peacebuilders in the context of the Republic of Korea and Japan. Participating teachers prepared and shared plans for joint projects with other teachers, identifying potential partner teachers for collaborative lessons and research projects. With APCEIU's support, participants gathered again in October and November to share their experiences and lessons gained from the projects in the hopes of contributing

to the peaceful coexistence of countries in East Asia and beyond.

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3. Capacity-Building Workshop for GCED Curriculum Development, Integration in Lao and Georgia
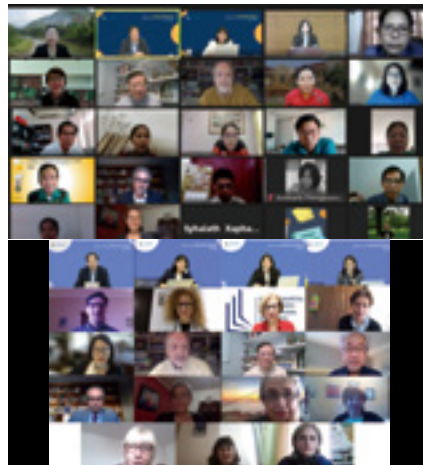
APCEIU hosted a capacity-building workshop online for the development and integration of a global citizenship curriculum in Lao PDR on 13-15 October, and for Georgia on 27-29 October. The GCED Curriculum Development and Integration Project aims to mainstream Global Citizenship Education (GCED) into educational systems by developing a GCED-integrated national curriculum or teaching and learning materials.

During the workshop, members of the GCED Curriculum Development Committees of Laos and Georgia gained a deeper understanding of "Global Citizenship Education: Topics and Learning objectives" and emerging issues in GCED. In addition, participants promoted mutual understanding and discussed how to integrate GCED into each country's context. Lastly, participants shared a specific plan about how to progress the three-year project.

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4. GCED Consultation for Southeast Asian Countries

APCEIU and the Southeast Asian Ministers of Education Organization (SEAMEO) Secretariat co-hosted a virtual meeting to highlight the need to enhance training programmes for educators and Global Citizenship Education (GCED) materials in Southeast Asia. The Virtual Consultation Meeting on Global Citizenship Education for Southeast Asian Countries took place on 31 August with over 50 participants from nine Southeast Asian countries. Representatives from participating SEAMEO member states exchanged information regarding the latest update of GCED implementation in each

country and identified the challenges opportunities faced on the ground. Following the presentations, participants engaged in a discussion regarding cooperation on GCED practices among Southeast Asian countries, SEAMEO and APCEIU.

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5. Expert Meeting for Integrating GCED and Climate Change Education
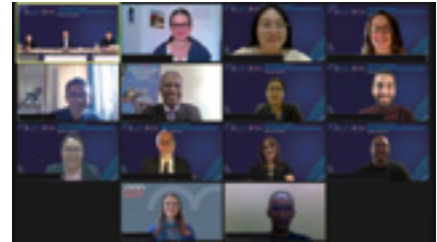
APCEIU and the Office for Climate Education (OCE) organized the Expert Meeting for Integrating Global Citizenship Education (GCED) and Climate Change Education on 13 October. The meeting gathered GCED and Climate Change Education (CCE) experts from various regions to share their views on how to integrate both fields, and on possible actions that APCEIU, OCE and other stakeholders can take to enhance the implementation of GCED and CCE in various spheres. Three main discussion topics were covered: the current status and good practices of CCE/GCED implementation in the panellist's expertise area, common ground between CCE and GCED and suggestions on the priority areas for APCEIU and OCE with the intention of enhancing the integration of GCED into CCE.

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6. 2021 SSAEM Conference

The 2021 SSAEM Conference was held online on 28 October to share best practices and paragons of Asia-Pacific Teacher Exchange for Global Education (APTE). The SSAEM (Sharing Stories of Asia-Pacific Education Movements) Conference is an annual event held by the Ministry of Education of the Republic of Korea and APCEIU in which APTE outcomes are shared. In particular, the 2021

SSAEM Conference received much attention for sharing hands-on experiences of teaching across borders and cultures in the midst of the pandemic. Participants shared their APTE experiences, such as real-time video classes and developing online teaching contents. Panels also partook in an in-depth discussion regarding the difficulties in education caused by the pandemic, including learning losses.

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7. Publication of EIU/GCED Best Practices 2021

Out of 70 submissions from 27 countries, APCEIU selected five practitioners of Education for International Understanding (EIU) and Global Citizenship Education (GCED) for their best practices. The best practices include the development of an engineering learning platform in Denmark, using the AFS Effect+ program for the classroom to reinforce GCED virtually in Brazil, upholding GCED through the Amahoro Club in Burundi, strengthening global citizenship skills through Project GLACE in the Philippines, and fostering intercultural awareness through GCED in Sri Lanka. These practices promote a Culture of Peace and inspire numerous practitioners who are committed to building a more peaceful and sustainable world. For more details, refer to www.unescoapceiu.org/board/k4112_en.

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8. Third Annual Meeting of GCED Actors' Platform
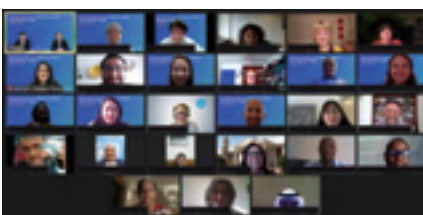
APCEIU and UNESCO co-hosted on 29 October, the Third Annual Meeting of the GCED Actors' Platform in order to update and share Global Citizenship Education (GCED) initiatives and future plans. The gathered GCED stakeholders from Arab States, Asia-Pacific, Europe, North America, Latin America and the Caribbean, and Sub-Saharan African regions also engaged in presentations and discussions about recent GCED activities around the world. Ms. Cecilia Barbieri, Chief of the Section of Global Citizenship and Peace Education at UNESCO, emphasized the role of GCED in promoting a culture of peace, particularly in the context of the pandemic. Dr. Lim Hyun Mook, Director of APCEIU, highlighted the importance of mainstreaming and strengthening GCED for both students and adults during and after the pandemic.

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9. Collaboration for GCED Cooperation Centres

APCEIU signed Memoranda of Understanding (MOU) and Cooperation Agreements with universities in Southeast Asia in order to strengthen cooperation on Global Citizenship Education (GCED) and support the establishment of a GCED Cooperation Centre at these organizations. These agreements are part of APCEIU's Global Citizenship Education Cooperation Centre initiative, which aims to strengthen the GCED capacities of Teacher Education Institutes (TEIs) in Southeast Asian countries and is based on each country's characteristics and local needs.

APCEIU signed MOUs with Chulalongkorn University of Thailand on 31 August, Universiti Sains Malaysia on 29 September, and Chiang Mai University on . These institutions held GCC launching events on 22 and 30 November, respectively. Cooperation agreements were also established with Universiti Putra Malaysia (UPM), which recently hosted the "Awareness Forum on GCED" on 27 - 28 November, and Chiang Mai University, which hosted the "PLEARN as Learn and Play Forum on GCED" on 4 - 5 December. With Thailand and Malaysia at the forefront, APCEIU will continue to establish GCED Cooperation Centres with TEIs in partner countries in Southeast Asia including the Philippines, Cambodia, Indonesia, Laos and Vietnam.

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10. "Learning with Citizens towards a Culture of Peace"

APCEIU published an English version of its v20-year History, "Learning with Global Citizens towards a Culture of Peace," containing a summary of its endeavours to promote Education for International Understanding (EIU) and GCED for the past 20 years. In celebration of its 20th anniversary on 25 August 2020, APCEIU had published a Korean version of this anniversary publication. These anniversary publications of the 20-year history are products of efforts to chronicle APCEIU's history and reflect on the achievements and limitations of its activities while exploring the direction it should head towards; and it describes the process of APCEIU's establishment, the dynamic period during which it formed institutional foundations, as well as APCEIU's current state, performing a globally central role in the enhancement and expansion of Global Citizenship Education.

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11. Promoting GCED Through Partnerships

APCEIU signed Memoranda of Understanding with the two UNESCO Category II Centres to develop relations and to promote Global Citizenship Education (GCED) in various fields as follows:

- Institute for Educational Planning and Administration at University of Cape Coast, Ghana (IEPA) on 13 July: APCEIU and IEPA agreed to: 1) collaborate on the implementation of projects in the fields of GCED and educational planning, administration and leadership, through research, training and awareness raising; 2) co-organize relevant international meetings, workshops and seminars; and 3) cooperate overall in implementing projects on GCED and educational planning, administration and leadership.

- Office for Climate Education (OCE) on 12 October: APCEIU and OCE agreed on the collaboration between the two Centres to implement projects in the fields of GCED and Climate Change Education (CCE), as well as on the co-organization of relevant international meetings, workshops and seminars, and overall cooperation in implementing projects on GCED and CCE.

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THE MHA PUJA MANDALA IS DRAWN IN THE SHAPE OF A LOTUS WITH EIGHT PETALS INSIDE A CIRCLE, USING ALL THE NECESSARY GRAINS, MUSTARD OIL AND RED PIGMENT, AND SAYAPATRI FLOWER. IT CAN BE DRAWN FREEHAND OR BY USING A STENCIL OR MOULD. MHA PUJA, "WORSHIP OF THE SELF" IN NEWARI, IS THE NEW YEAR RITUAL, CELEBRATED BY THE NEWA COMMUNITY IN NEPAL TO PURIFY AND EMPOWER THE SOUL. THE CEREMONY SIGNIFIES AN AUSPICIOUS BEGINNING OF THE NEW YEAR, AND INVOKES PROSPERITY AND LONGEVITY FOR THE PARTICIPANT.
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