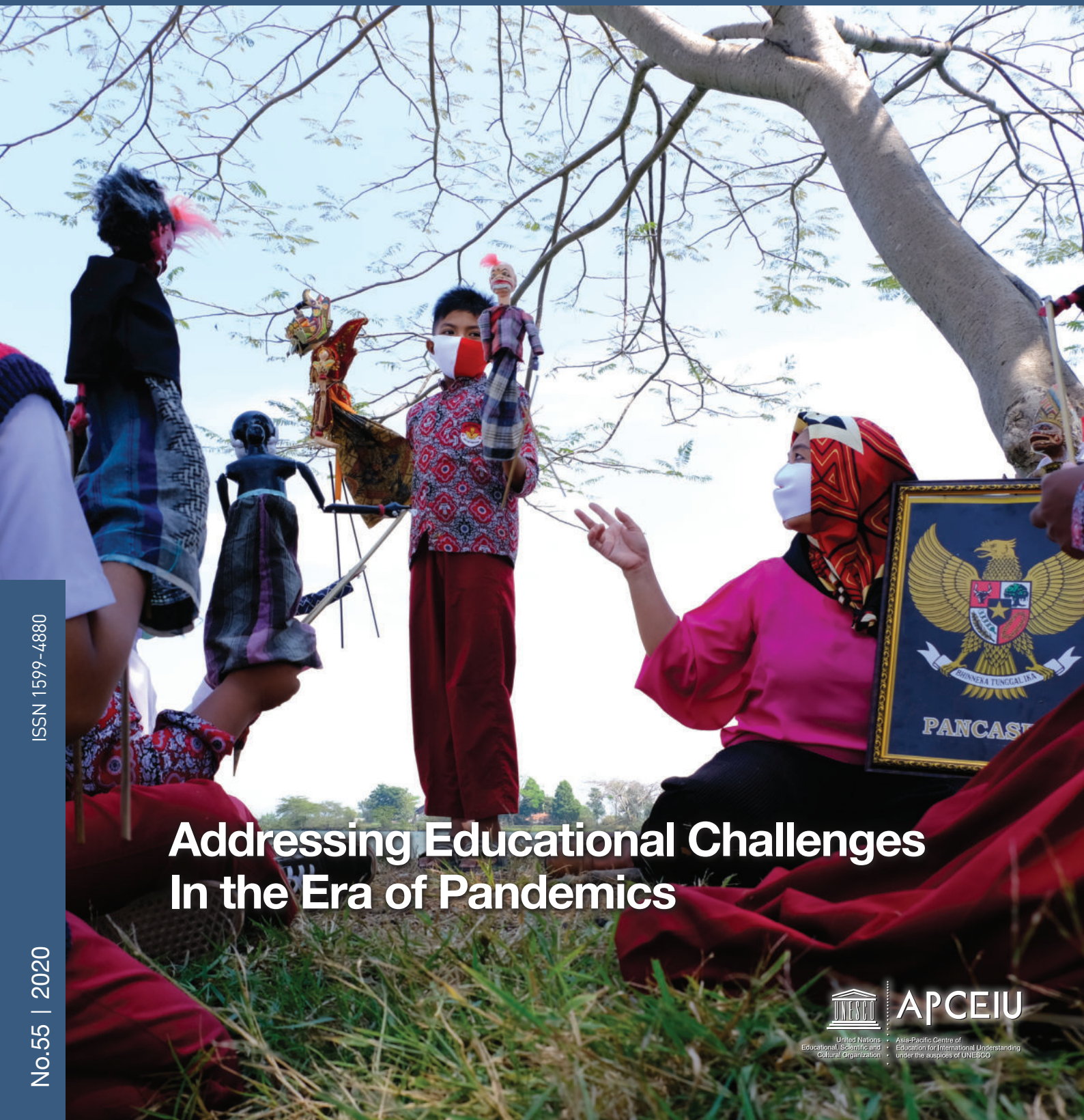


# Sangsaena

Living Together Helping Each Other



## Addressing Educational Challenges In the Era of Pandemics

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## EDITOR'S NOTE



With the prolonged COVID-19 pandemic, the global crisis has further aggravated various multifaceted challenges to humanity. We are forced to prepare for another paradigm shift or, in other words, a "New Normal." With this in mind, the 55th edition of *SangSaeng* focuses on "Addressing Educa-

tional Challenges in the Era of Pandemics."

We hope that this issue will provide our readers with the opportunities to reflect on the educational challenges brought on by the pandemic and the effective ways to address them, along with the acute need to strengthen global citizenship and solidarity through education.

Professor Jae C. Choe shares his reflections on the pandemic through our Special Column. Emphasizing solidarity as the most valuable lesson from the pandemic, he tackles the urgency of addressing the climate crisis while embracing an "ecological turn" to build the future we want.

In the Focus section, five educators from different regions share their reflections on education and global citizenship education (GCED) and express their deep concerns about exacerbating inequality along with emphasizing solidarity and cooperation. Professor Edward Vickers argues that seeing education as the way to enhance competitiveness has contributed to aggravating inequality and our current crisis while highlighting the need for urgent societal transformation. Professor Paul Carr also encourages readers to reflect on the purpose and meaning of education and how we should shape our education system in the post-pandemic world. He explains that it is crucial to address the increasing inequality in our move forward, and GCED should be implemented to support the move. Ms. Jane Wanjiru Nyaga shows us that educators are doing their best to ensure educational opportunities for students in Kenya despite the challenges of the pandemic, while introducing the country's endeavour to integrate GCED into its national curriculum. From a human rights education perspective, Professor Abraham Magendzo points out the need to examine human rights issues more deeply with learners in both formal and informal settings. Ms. Romina Kasman reflects that "making us advocate for the transformation of our societies is one of the core responses to the crisis we are experiencing," and suggests that reevaluating the common good and social solidarity is crucial in our endeavours to recover from the crisis.

The cases introduced in the Best Practices section showcase the grassroots-level educational endeavours that aim to make positive changes in the pandemic era: Loxo Yakaar (Hands of Hope) initiative by Imagination Afrika and the community education project by Association Lojtra in Slovenia.

Readers are also invited to enjoy the Story Time section and join Ms. Libby Giles' reflections, through her "Peace in My Memory" essay, where she recounts her experiences that have influenced her desire for transformative education together with her message of "Beauty and peace are in nature and in us. Let us build on the wisdom we have gained during this time."

Helping readers better understand the experiences of the communities living with water heritage in Southeast Asia, Ms. Karen Chin reminds us that since humans are part of the problem, "we can also be part of the solution."

It is my sincere hope that within these pages, our readers will find inspirations to stay positive and share insights with each other on how we can be part of the solution. Thank you.

Yangsook Lee  
Editor

# Sangsaeng

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

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**Cover:** Wearing masks, several elementary school students are having an outdoor class with traditional puppets in Bandung, Indonesia, in September 2020.

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# TOWARDS SUSTAINABILITY: IMPLICATIONS OF PANDEMIC AND HOW TO CREATE THE FUTURE WE ALL WANT

By Jae C. Choe (Distinguished Chair Professor, Ewha Womans University, and President, Consilience Academy, Korea)



△ Social distancing sign on the street in Rickmansworth, Hertfordshire, England, UK, in October 2020

**W**hat an incredible experience we are having. Viruses are not something we can see, but they are killers. COVID-19 has already killed almost 1.5 million people worldwide, and it has caused an economic disaster that we have never experienced before.

What has happened to us and what should we do? I am going to ask you to embrace the ecological turn. People keep saying that this is an attack perpetrated by nature. Until now, human beings have destroyed nature. Now, it seems that nature could not take it anymore so it decided to attack back; while this seems like a wild concept, the reality is that this idea is not the case because nature, as we know it, has no brain so it cannot plan any sort of attack. This is something we have done to ourselves. We created this disaster. Nobody else has done it for us.

In this century, we, the South Korean people, have experienced three major viral epidemics. First, we endured the SARS outbreak in 2002. Then we experienced the MERS outbreak, now it's COVID-19. We were told that all three viruses originated from bats. Are bats incredibly dirty or really nasty? No, this is not the case. It is because there are many kinds of bats in the world. About 20 per cent of all mammalian species are bats and most of them live in the tropics.

During this COVID-19 event, the most frequently asked question I have been asked is, "What is the relationship between climate change and this pandemic?" After closer examination, I can say that they are inclusively related. Climate change, the loss of biodiversity, and the environmental destruction of our planet have all contributed in some shape or form to creating this pandemic.

But people are asking about the direct relationship between the two. So, let me share my findings in terms of a cause and effect relationship. As I said, most bats live in the tropics. But due to climate change, or global warming to be specific, the temperature in the temperate regions is steadily increasing. As a result, bats living in the tropics are slowly moving into the temperate regions. More human beings live in temperate regions than other geographical regions. This means that the



△ Professor Jae C. Choe delivering a keynote speech for the 5th International Conference on GCED organized by APCEIU on 3-5 November 2020. Screenshot from the video clip.

physical distance between humans and bats is getting shorter. We, the human species, are very rapidly increasing in numbers. We need more space to live and thus, we are chopping down more trees and invading territories populated by wild animals. In the process, humans and wild animals are interacting ever so frequently. This means that epidemics and pandemics will probably occur more frequently than ever before.

The human species and the animals we raise like cattle, pigs and chickens are seen as a blue ocean for zoonotic viruses. In the greater scheme of things, we are nothing. If we put together the amount of all human beings and the animals that have lived among us since before the agricultural revolution, and then compare it to the numbers representing the entire animal world, we would amount to less than 1 per cent. But within the past 10,000 years or so, our numbers have incredibly grown. So right now, in 2020, if we perform that calculation again, the human population of the entire world adds up to 7.8 billion people, with all the cattle, pigs, and all other animals we raise, and compare that to the amount of animals living right now, we account for at least 96 per cent to 99 per cent of all living things. It is a complete turnaround.

Hence, a virus living on a wild animal would feel very uncomfortable and may decide to jump to other animals. Chances

“

**We cannot live by ourselves. We cannot go on without helping each other; without doing things together. Solidarity is the most valuable lesson we have learnt.**

”



△ Conceptual image symbolizing drastic climate changes on our planet

are that a virus could land on either Homo sapiens or the animals that Homo sapiens raise. This particular pandemic will eventually disappear, but then that is not the end of it. We will fall into a similar kind of quandary again.

Too many people are saying these days “Unless we develop vaccines, we won’t be able to get out of this mess.” I agree 100 per cent but I am not sure whether this is the goal we should focus on because it is very difficult to develop a vaccine. We have had at least 5 or 6 major viral outbreaks such as SARS, MERS, Ebola, Zika, the famous AIDS, new flu, and then this time, COVID-19. All of these have no vaccines as of today. It takes perhaps 2 or 3 years on average to develop a vaccine.

Then, once you create a vaccine, you do not administer it into people right away. You must make sure that it is safe. Once you are sure that it is safe to administer the vaccine, you still have to worry about whether it is going to be effective.

Now, concerning the flu vaccines being administered these days, its effectiveness in a good year is about 50 per cent. Moreover, it took 70 years to develop today’s flu vaccines. That flu vaccine was developed in the 1940s. It takes that long. The problem is, if we wait for a vaccine to be developed, perhaps we will be living in this current agony for a very long time.

Hence, I am suggesting two other vaccines. Much more realistic vaccines as far as I can tell. One is a behaviour vaccine

and the other is an eco-vaccine.

Behaviour vaccines are something we South Koreans have carried out very effectively this time around. We wash our hands, wear masks, and keep the recommended distance. This is what we can do behaviourally. It is something we can do right away at no cost. As long as we keep 2 meters distance between us, viruses will have a difficult time to infect the next person. That is why in South Korea, we decided to mandate and follow the recommended distance between everyone. We call this social distancing. Such behaviour is a very effective vaccine. It is a little inconvenient but it is a powerful tool in our fight against this disease.

But I believe there is a better tool to



△ Poster titled “We Are Friends of Planet Earth” by Sumin Lee, 1st prize winner of the 2015 GCED Competition hosted by APCEIU. The Korean words read, from left, ‘love,’ ‘peace,’ ‘equality,’ English word ‘peace,’ and ‘Love earth.’

fight this pandemic and it is an eco-vaccine. As long as we respect nature and keep our distance from the natural world, this kind of disaster will never happen again. Therefore, I strongly recommend that we protect nature. That is not a new ideology. This has been floating around for many years. English broadcaster and natural historian Sir David Attenborough, best known for writing and presenting natural history documentaries, keeps informing us on his television shows that we should protect nature. My hero, Jane Goodall, spends over 300 days a year travelling the world to spread the message that we need to protect nature but nobody listened.

Because of this, we are now in this mess. Nature protection is essentially equivalent to an eco-vaccine. Everyone needs to follow the instructions of this vaccine. It is important to note that vaccines do not work if only a few people get vaccinated. For a vaccine to be effective and have a positive effect on society, at least 80 per cent of all people need to get vaccinated. To protect nature, I am asking nearly everybody to get ecologically vaccinated. Now, we need to look at nature from an entirely different angle. Let us respect nature and live our lives.

In November 2019, Pope Francis announced that he wanted to add one more sin to the list of original sins, a Christian doctrine. He said that the ecological sin perpetrated by humans must be considered as an original sin. He explained that God created everything, so everything is God’s creation. But someone who was created by God believes that he is strong and beats up other creations. Do you think God is pleased to see that? The ecological destructor is a sinner.

I was really touched, but only after two months since he announced this, the COVID-19 outbreak began. I think the Pope somehow knew what was going to happen. We should have listened to Pope Francis.

However terrible you feel now, the fact is that this virus will never be able to drive our extinction. During the Middle Ages, the Black Death, the deadliest pandemic the world has ever faced, affected Eurasia and North Africa. There are various figures, but it is believed that the Black Death killed about 1/3 of Europe’s population; well, 1/3 is an incredible number, but it did not kill the remaining 2/3 of the European population. Why? Simple, because after some time, it could not infect the remaining population. However

terrible pandemics are, they cannot kill everyone. But climate change is different. Climate change could kill everyone on this planet. If this pandemic worries you, I suggest that we worry about climate change as well. Climate change is scarier, much scarier than a viral infection.

Another invaluable lesson is that no matter how rich you are or how high your social status is, you cannot be completely free from the pandemic. Unless everyone, including those in the lower levels of the social paradigm, is safe from viral infection, then even the rich are not immune from its negative effects. We learn that we, as a society, must endure together. An African proverb comes to mind, “If you want to go fast, you can go alone. But if you want to go far, you have to go together.” Because of this pandemic, we have really learned the true meaning of this wise proverb.

People who experienced this pandemic have come up with one key word: solidarity. We cannot live by ourselves. We cannot go on without helping each other; without doing things together. Solidarity is the most valuable lesson we have learnt. I believe that the idea and philosophy behind the word solidarity is a very important aspect of UNESCO’s activities. I hope that this time we learned our lesson and we can change the world.

We, as human beings, have experienced linguistic turn and cultural turn. Now we can talk about informational turn or robotic turn, but those are meaningless in my opinion. Because of climate change, biodiversity loss, or this kind of viral pandemic, the very existence of Homo sapiens is being challenged. Other turns are meaningless.

We must embrace the ecological turn. Let us abandon our very ridiculous scientific name Homo sapiens (wise humans). We are not wise. We are very brilliant but we are not wise enough. Let us get reborn as Homo symbiosus, meaning human beings that are willing to live with other animals and plants on this planet. I hope we all change so that we can survive and continue to thrive on this beautiful planet we call Earth. 🌍

# RETHINKING EDUCATION IN THE SHADOW OF THE PANDEMIC

## Ensuring that Learning Can Be Experienced as Intrinsic to Human Fulfilment and Basis for Communal Life

By Edward Vickers (Professor of Comparative Education, Kyushu University, Japan)



△ The COVID-19 pandemic accelerates a shift to online learning at home with increasing need to address access inequality and learning effectiveness.

COVID-19 struck a world already mired in crisis. Accelerating climate change, biodiversity loss, spiralling inequality and rising populism threatened both the social order and the very habitability of our planet. Indeed, the pandemic itself has been portrayed as a symptom of our increasingly unsustainable relationship with nature. In other words, the challenges with which COVID-19 confronts us are not new, but the virus has exacerbated and dramatized them. This should make it harder for us to look away and deny the need for radical change.

### Meritocracy, Competitiveness and Inequality

Nowhere is this truer than in the field of education. For decades now, a powerful orthodoxy has dominated global debate, gearing education systems towards the competitive generation of “human capital.” We have been conditioned to think of schools as engines for delivering both enhanced productivity and social justice. Not only do they supply the skills the economy demands, but by sorting the skilled from the unskilled or semi-skilled, they provide the basis for a just distribution of rewards.

Underlying this profoundly economic and instrumentalist conception of education is a sort of meritocratic fundamentalism. The vision of benign meritocracy holds that mass provision of basic schooling provides everyone with a more or less equal chance in life. The individual’s fate then depends upon her own efforts, obviating the need for extensive public welfare. For individuals and families, just as for nation states, competitive investment in skills becomes the essence of education. In a Darwinian universe, victory inevitably, and rightly, belongs to the winners in a race to exploit human capital.

Even when schools are functioning normally, this claim is profoundly flawed. Income, family circumstances, health, cultural capital and raw luck invariably outweigh pure diligence in determining an individual’s prospects. But when, as during a pandemic, schools are forced to close and children sent home, even the fragile veneer of meritocracy disintegrates.

In the desperate circumstances of 2020, some have sought salvation in technology. Even before the pandemic, advocates of the human capital paradigm, such as the Organization for Economic Cooperation and Development (OECD), were touting the promise of educational technology. Now COVID-19 has gifted a platform to agents keen to market alternatives to conventional schooling. UNESCO’s own “Global Education Coalition,” formed to coordinate the educational response to the coronavirus, promotes remote learning as a means of “mitigating... immediate disruption” as well as promoting “more open and flexible education systems for the future.” That Coalition’s sponsors include Microsoft, Google, Facebook and Huawei, which all stand to profit handsomely from moves to embed their technology in our education systems. Meanwhile, the pandemic has boosted the lightly taxed corporate revenues of Big Tech, even as states have seen precipitous falls in the taxation revenue on which our systems of public schooling depend.

That technology can be beneficial and is undeniable, but it carries implications for educational inequality, and quality. In China, a Stanford University study found that, even in rural areas, use of online learning during lockdown was as high as 71 per cent. But the researchers noted that raw figures tell us nothing about what was actually taught or learnt,

or the implications of this online shift for educational equity. Even where most can access the internet in some form, differences in their home circumstances (such as the reliability of Wi-Fi or availability of a quiet space to study) mean the exacerbation of inequalities between wealthier and less-privileged students.

Another significant factor influencing the gap between educational haves and have-nots during the pandemic has been access to online private tutoring. The use of private tutoring has rapidly spread in societies, from Asia to North America, where meritocracy fuels the greatest competitive intensity. A shift to online provision was already underway prior to the pandemic (for example, linking English tutors in America with students in Asia); the pandemic has turbocharged this trend.

In China, the lockdown of early 2020 hastened the closure of many small, local tutoring companies, in line with earlier government moves to tighten regulation. Since the larger, better-capitalized players tend to be most capable of offering sophisticated online content, the pandemic seems to have contributed to a concentration of the sector, while elevating the profits of major providers. This in turn boosts the salaries that elite tutors can command.

In September, a China Daily report found some online tutoring companies offering starting salaries as high as



△ The Chinese Examinations Museum in Nanjing - Celebrating the Meritocracy as Ancient Wisdom



△ Annual Chinese College Entrance Examination at Linyi High School in Shandong, China, on 7 June 2018. This is the largest exam in the world with 10.8 million registered students in 2019.



△ During the pandemic school closure, a teacher is conducting a class with his students at one of their homes in Tanete Riaja, Barru Regency, South Sulawesi, Indonesia, on 27 July 2020

US\$70,000 to graduates from top universities. Unsurprisingly, the graduates surveyed were found to be more likely to take jobs with private online tutoring companies than with regular state schools.

The implications for educational equity of such shifts of teaching talent from offline to online providers, and from the public to the private sector, have been cited as a major concern by the United Nations and other agencies. One likely effect is to alter the pattern of inequality: with physical proximity to the provider less important, access to high quality private tutoring may be determined less by location than by wealth. A prosperous family in a small town will be more readily able to purchase the kind of tutorial provision available to their big city counterparts. As governments accelerate plans to extend internet connectivity, partly in response to COVID-19, the influence of wealth for access to online learning may become more straightforward—and the significance of socioeconomic class for educational inequality thus even more stark.

Beyond “shadow education” or

the educational technology debate, the pandemic has brutally exposed the broader dangers of reliance on the market for provision of schooling. In South Asia and elsewhere, private schools for the poor have long been promoted by opponents of the “big state” as an efficient and equitable alternative to substandard public schooling. But enforced school closures during 2020 have forced thousands of small private schools out of business, or sent them cap-in-hand to state governments. This should remind us that the provision of basic education is a public responsibility that cannot, and should not, be left to the vagaries of the market.

A market-based vision of education is objectionable not just on practical, but also on ethical grounds. The competitive intensity associated with meritocracy imparts profoundly and distorts the meaning of education itself. The focus of learning on credentials and on “marketable” knowledge and skills—rather than on understanding, sociability and human fulfilment—is profoundly alienating and unsustainable as a basis for preparing our children for life in the 21st century.

### Education in the Post-Pandemic World - Security, Justice and Dignity for All

The inhumanity of harnessing education to a vision of society as a competitive struggle to exploit each other and the natural world is not a new complaint. More than 150 years ago, the radical British critic, John Ruskin, challenged an audience of industrialists in Bradford:

“What then! do you think the old practice, that ‘they should take who have the power, and they should keep who can,’ is less iniquitous, when the power has become power of brains instead of fist? and that, though we may not take advantage of a child’s or a woman’s weakness, we may of a man’s foolishness?”

Ruskin was a major influence on the Indian independence leader and social reformer, Mohandas K. Gandhi, who rejected the “science” of political economy and embraced a “moral economics” devoted to nourishing “the greatest number of noble and happy human beings.” Rejecting the notion that the professional or monied classes had a greater claim on dignity than farmers or

labourers, he held that “to work with one’s hands, and on the land, was more honourable than working with one’s brains or with the aid of machines.”

We need not embrace wholesale the romanticism of Ruskin or Gandhi to recognize the force of their insight that the unrestrained competitive pursuit of economic growth is both unsustainable and ethically hollow. Indeed, this has caused a global pandemic more pervasive and destructive than COVID-19: the disease of meritocracy fuelled inequality.

As the American scholar Daniel Markovits writes in “The Meritocracy Trap” (2019), meritocracy denies dignity to a growing swathe of humanity by “concentrat[ing] advantage and then fram[ing] disadvantage in terms of individual defects of skill and effort, of a failure to measure up.” Moreover, it universalizes insecurity, subordinating everyone to a regime of inveterate competition-through-education in the name of economic necessity.

The costs of this epidemic of competitiveness are to be measured not just in distributive inequality, but also in

profound alienation and social fragmentation. COVID-19 dramatized this by presenting us with the vision of millions of learners, isolated from each other and from their teachers, separately accessing information via technological gadgets. The idea that learning can be reduced to the individualized transmission of skills, all with the aim of maximizing human capital, represents the apotheosis of the machine and the collapse of a humane conception of education.

While it would be wrong and foolish to entirely seek to eliminate competition from our education systems, we must recognize the dehumanizing consequences of meritocratic fundamentalism. Treating fellow citizens merely as bundles of skills to be evaluated for their productive capacity is perverse and degrading. It punishes misfortune, stokes elitism, and incentivizes unsustainable economic behaviour.

Perhaps the key lesson that we should take from the pandemic, then, is that, far from offering solutions to inequality or other urgent challenges our societies face, education is very much part of the problem. We must break the habit of

treating education as a magic bullet for correcting almost every form of societal dysfunction, and learn to see it as inextricably intertwined with the broader socio-economic and political context. We cannot hope to leach the poison of competitive intensity from our education systems without embarking on a larger project of societal transformation. This must include a far-reaching reform of taxation and welfare systems, as well as changes to education itself, to ensure that a secure and prosperous future is available not just to a narrow elite, but to everybody.

Breaking the cycle of dehumanizing and unsustainable competitiveness involves rejecting a Darwinian vision of international as well as interpersonal relations. It is thus a challenge that confronts us not as Chinese, Indians, Europeans, Africans or Americans, but as humans sharing a crisis-threatened world. For education, this means remodelling our societies so that learning can be experienced not as a source of division and alienation, but as intrinsic to human fulfilment, and a focus of and basis for our communal life. [📖](#)

# REIMAGINING EDUCATION SYSTEM TO REDUCE SOCIAL INEQUALITIES

## Is the Coronavirus Pandemic an Inflexion-point for Global Citizenship Education?

By Paul R. Carr (Full Professor in the Department of Education at the Université du Québec en Outaouais, Canada, and Chair-holder of the UNESCO Chair in Democracy, Global Citizenship and Transformative Education [DCMÉT])



△ As dedication to the Global Week on the Global Climate Strike and International Climate Action Summit, children are marching wearing the panels with the logos of Sustainable Development Goals (Goal no. 2 - Zero Hunger and no. 5 - Gender Equality) on 26 September 2019 in Baku, Azerbaijan

The entire world—everyone on the planet, all of us—is somehow connected, and the coronavirus has cemented this connection. COVID-19 knows no boundaries, and spreads freely through the air, slowing some people down, and, very sadly, ending the lives of many others.

The pandemic places an enormous amount of stress on healthcare systems and healthcare workers, who are placed in turbulent, yet critical situations to navigate us through the proverbial storm. Economics is also at the forefront of this calamity, with many people being pushed out of their jobs and their homes, notably in the tourism, transportation, hospitality, retail and cultural sectors. Political decisions are divisive and highly contested within a context aimed at necessarily providing support for the population at-large while also attempting to salvage and maintain trade, commerce and the economy for the post-COVID period.

We know that, although this pandemic has the potential to attack and hurt everyone, some are much more vulnerable than others. Everything is intertwined, and the only way out is through myriad forms of social and global solidarity. Wars and conflict have little sense at this time, as do embargos, blockades and sanctions, which serve to punish those who are already being mercilessly punished.

Thus, in addition to a universally available vaccine, we also need a seriously reimagined education system to carry us through and beyond the mountain of social inequalities that preceded the pandemic.

### Reimagining 'Normal'

All societies have education—at the formal, informal and nonformal levels to varying degrees—and for the past few decades we have been locked into a nefarious, almost senseless competition of who has the best learning outcomes, largely based on math and science evaluations. I am not suggesting here that there are not untold numbers of educators, who are committed, engaged and fixated on “educating,” in the most noble sense of the term, young people.

I am more concerned about the trend

pushing resources, priorities, policies and focus toward attaining “competencies,” “knowledge” and “high standards” in certain areas, and for certain groups, at the behest of the needs, interests and concerns of all of society. Education is more than a private good; it is, I believe quite strongly, a public good, that should be tethered to assisting society to reduce social inequalities, to build solidarity, to work toward peace, to cultivate a truly enduring relationship with all species and the environment, and to reimagine the sense and essence of what “being educated” really means.

Of course, much of this forms the backdrop, context and template for Global Citizenship Education (GCED). As the pandemic has cruelly exemplified, the world needs to function together, not divided into microcosms with a minority of billionaires juxtaposed against billions of people looking to simply sustain a humble existence. Nor will the gulf between those with lethal arms and those being pilloried by military decree, or the significant gap between those with the formal, hegemonic and cultural power on one side and racialized, Indigenous and marginalized groups on the other extreme help us to (re)solve the most serious problems facing humanity.

### Questioning Schools' Future

Schools are in turmoil at this time. Significant decisions on whether they should be open, for how many students, for what kinds of activities, etc. are being made across the planet. Can distance education save the day? For what students? How important is the social function of schooling? Is the decision around keeping schools open based on economic and political considerations, health and science justifications, sociocultural motivations or some combination therein?

A particular concern is what type of education we are aiming to provide. Returning to (so-called) “normal” would undoubtedly be abnormal, so what is the purpose of education during the pandemic, and what should it be following the pandemic?

To what degree should education—and here we could include the pedagogy, the curriculum, the institutional culture, leadership, educational policymaking, and linkages to/civil society and informal and nonformal learning—be preoccupied with real-world issues, problems and dilemmas? Should teaching and learning explicitly and implicitly aim for more robust, critical, engaged citizenship and democracy or should we focus on specific subjects, knowledge-sets and evaluation standards? Of course, this is not a binary problematic, and students will be continually forming and



△ Edmonton, Alberta, Canada – 18 October 2020: Homeless people camping at Rossdale Road, opposite Remax field, baseball stadium.



△ Professor Paul Carr is conducting a session on 'the Role of Teachers for a Critical GCED' during the 3rd Global Capacity-Building Workshop on 3 September 2018 in Seoul, Korea

constructing their attitudes, behaviours, compartments and actions.

But does formal education, as it is presently configured, have the capacity to sufficiently open the floodgates to unbridled dialogue, engagement, interaction, introspection and praxis-based learning that will lead to significant social solidarity?

### New Transformative Education and Democracy

What would this new transformative education look like in a practical sense? A part of the answer is in building bona fide democratic spaces within educational institutions, systems and schools in order to develop inclusive processes to deliberate, not as a static hierarchy but, rather, in creative and engaging ways. Everything should be on the table, from the ways that teachers are recruited, trained and supported, to what students should be learning and how, to what should take place in and around schools outside of the actual learning program.

My own experience with education for democracy has led me to believe that, quite simply, to build democracy in and through education, it is necessary to do democracy in and through education. This may sound a little awkward or maybe even a little simplistic, but it is

foundational because we cannot simply construct democracy by thinking that we are democratic.

Education needs to be continually massaged with critically-engaged democracy for it to open up democratic spaces, processes, activities, policies, programs, practices, experiences and outcomes. Asking educational leaders what their vision, values, strategies and actions are to construct meaningful democracy would be a helpful starting-point. The lack of a formal vision can signify that social justice frameworks and outcomes will not be prioritised. Educators should also be brought into the equation, and be involved in inclusive, deliberative debates and curriculum/programme development.

Linking education for democracy to global citizenship education, with a preoccupation with far-reaching global problems—environment, migration, war and conflict, poverty, racism, sexism, etc.—and also a comparative and compatible emphasis on addressing social inequalities locally, should be a sturdy platform from which to interrogate and rethink education during a global pandemic.

Are there opportunities in every class, every subject, and every learning activity to diversify how and what we learn? Can we teach deliberative democracy, how to argue, debate, engage and question,

without violence, to resolve problems? Can we insist on greater inclusion and representation throughout the educational experience? Can we integrate controversial and problematic issues rather than avoiding, omitting and downplaying them? Can we modify the evaluation regimes that we have developed that disproportionately advantage those who are already advantaged, and strive for something that emphasizes more directly democracy, citizenship and social justice?

### GCED and Social Justice

It is not easy to simply adjust, like a radio dial, the level of engagement and focus on global citizenship that we would like to see. There are many entrenched interests, resources are limited, many view education as a private rather than a public good, employment has often replaced living well together as a preeminent goal, and we have, for too long, accepted the nebulous notion that education is not a political project. But this is not a rationale to discard working toward a more engaging and enhanced educational experience, one that will bring people together, and also aim to resolve far-reaching social problems.

A principle concern here is that social inequalities are increasing, despite the vast technological, health, education and other innovations that have taken place over the past several decades. While significant change has taken place at many levels, we still live in a world with almost unimaginable poverty, hardship, discrimination and marginalization.

For instance, some people are willing to risk their lives crossing boundaries and waterways, almost unbelievably some are still mired in slavery and seemingly unescapable subjugation, some find no way further but through gangs, criminal organizations and terrorist groups, and others face intolerable discrimination because of their phenotype, their social class, their gender, etc. In a nutshell, what we had before the pandemic cannot and should not be celebrated with universal applause.

There are pockets of extreme wealth slotted beside or in the vicinity of extreme desperation in most places in the world. This is no longer a simple North-South equation. No one could assert that



△ Participants of the 3rd Global Capacity-Building Workshop on GCED in group discussion during the session on 'Democratic Learning through GCED' on 3 September 2018 in Seoul, Korea

everyone in the Global North is well off, and, accordingly, that everyone in the Global South is impoverished. There is a lot of grey area, a lot of nuance, that characterizes the enormous cleavages between social classes. As much as violence toward and against women is a problem across the globe, so are many other types of discrimination connected with racism, homophobia and many other markers of identity.

However, we cannot discount how pervasive social inequalities and opportunities are, in particular, in the Global South, nor can we diminish the ongoing impact and legacy of colonialism. This is also the case in the Global North, generally speaking, for Indigenous peoples who faced genocide as well as those who were enslaved by European populations.

### Heading toward an Inflexion-point?

So there is ample room and concern to

develop, cultivate, support and sustain education systems that can/could/should be concerned with the human experience at the broadest level.

Once again, this is not to infer that people involved in education are uncaring, unprofessional, unmotivated and ineffectual in engaging young people. On the contrary, there are almost infinite acts of kindness, solidarity and compassion that take place daily in an around schools and educational environments by educators and others involve.

If we can identify some or many of the problems that are underpinning the enormous and overwhelming social inequalities locally and globally, should we be placing education (the educational project) at the centre of the desired transformation required to build a more inclusive, critically engaged and better world? The pandemic has made clear that time is of the essence.

Is this our collective inflexion-point to transform the world we inhabit? 🏠

“  
**Education is more than a private good; it is, I believe quite strongly, a public good, that should be tethered to assisting society to reduce social inequalities, to build solidarity, to work toward peace, to cultivate a truly enduring relationship with all species and the environment, and to reimagine the sense and essence of what “being educated” really means.**  
 ”



# RESHAPING KENYA FOR BEYOND COVID

## Kenya's Endeavours to Integrate Global Citizenship Education (GCED) In the National Curriculum

By Jane Wanjiru Nyaga

(Assistant Director, Curriculum Directorate, Secondary Education Department, Kenya Institute of Curriculum Development)



△ Participants of the Workshop on Development of the Citizenship Matrix to Integrate Global Citizenship Education held on 25-28 June 2020 at Kabarak University in Kakuru, Kenya

Faced with a dynamic globalised and interconnected world with increasing manifestations of intolerance, food insecurity, escalating incidents of violent extremism, acts of terrorism and corruption, pandemics including COVID-19, it is becoming indeed critical that education systems nurture learners to acquire and develop knowledge, skills, attitudes and values to address these global challenges. Educating for citizenship is an important priority nowadays in any part of the world.

The COVID-19 pandemic in Kenya has resulted in the disruption of social lives. The rapid social and cultural changes imposed on citizens have adversely affected them at different levels—individual, group, community and society levels.

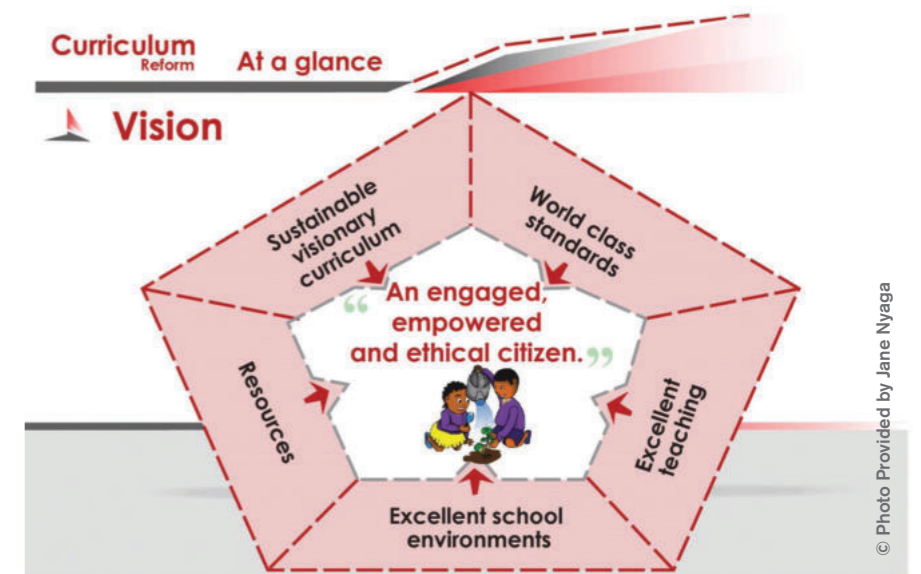
How? One, people have been blocked from expressing their (traditional) emotional love or closeness through any form of greetings, such as handshakes and hugging. Two, people have been stopped from holding any form of physical meetings—denying them a forum to interact. Third, people have been stopped from going to offices and have been forced to stay at home where they now feel fatigued and bored. Not all can meaningfully work at home. Some do not even have the space and facilities required for working at home.

The COVID-19 pandemic has also disrupted people's livelihoods. The partial lockdown experienced in the country due to COVID-19 caused stagnation of the economy which inevitably, has reduced national production and consumption.

Additionally, the COVID-19 pandemic in Kenya disrupted learning. All education institutions from primary, through secondary to university were closed. The shutdown of the education sector had a major impact on learning, teaching and the calendar of the education system.

Online learning and other forms of home schooling have been touted as a means of minimizing the adverse impact of COVID-19. But rather than minimizing the impact, it has highlighted the existing inequalities in the education system. The COVID-19 pandemic has exposed the glaring regional, social class and gender inequalities in the provision of educational facilities, services and opportunities.

Further, COVID-19 has imposed fear



△ The vision of curriculum reform in Kenya

and anxiety among the country's citizens. Some are too scared to leave their homes for fear of being inflicted with the coronavirus. Others even fear to visit health centres for fear of being infected or tested and found positive. They prefer to stay at home.

The pandemic has not only highlighted existing inequalities but has also further entrenched inequalities in the Kenyan society in terms of:

- Access to healthcare
- Opportunity to quarantine and social distance
- Opportunity to work from home
- Disrupted income
- Quality learning across the world, it seems all students have dropped out of school
- Total segregation with physical distancing being the new norm

On the positive side, the pandemic has brought out our common vulnerabilities as human beings. It affected all: rich, poor, young, old individuals and countries.

The pandemic has strengthened the sense of belonging to a common humanity, sharing values and responsibilities, empathy and the need for solidarity and respect for differences and diversity. It has raised the need for all of us, as countries and individuals, to act effectively and responsibly at the local, national and global levels; for the common good, we face common challenges.

### GCED Integration in National Curriculum

Citizenship is not a new term in the arena of curriculum in Kenya. Indeed, all the eight National Goals of Education in Kenya endeavour aim to nurture and develop citizenship competency. Citizenship is one of the Seven Core Competences in the Basic Education Curriculum Framework (BECF), which is the backbone of the reformed curriculum. As a core competency, citizenship should be mainstreamed in all learning areas and at all levels of basic education

In 2018, the Asia-Pacific Centre of Education for International Understanding (APCEIU) supported the implementation of citizenship education by including the country in the 2nd round of new participating countries in the GCED Curriculum Integration Project to run from 2019-2021. The collaboration has created a synergy that has strengthened and provided a great opportunity in the ongoing curriculum reform process to implement GCED in the local context.

For the first year of the project (2019), a contextualized and need-based curricular intervention was essential. Prior to anything else, the project started off by setting up a GCED Curriculum Development and Integration Technical Committee in the country to facilitate the project on the ground. The committee is made up of 35 members drawn from key stakeholders,



△ Jane Nyaga participating in group discussion at the workshop on developing citizenship matrix for GCED curriculum on 25-28 June 2020



△ Participants at the workshop on developing citizenship matrix for GCED curriculum on 25-28 June 2020

which the Kenya Institute of Curriculum Development (KICD) considered critical stakeholders in the GCED endeavour.

The purpose of the Committee was to create a structured coordinating group upon which the Citizenship Education programme can effectively be undertaken in Kenya. The committee shall, inter alia, coordinate all the programme activities as well as ensure effective and timely implementation of each activity. The committee will support and facilitate sustainable implementation mechanisms for curricula integration of GCED and the capacity-building of key human resources on curriculum development and implementation.

This was followed by three capacity building workshops on GCED and transformative pedagogies targeting key stakeholders in the GCED Curriculum Development and Integration process. They are as follows:

- 1) Capacity building workshop to sensitise the Citizenship Technical Committee on GCED.
- 2) Capacity building workshop for Curriculum Developers and Ministry of Education of Kenya Quality Assurance Officers on GCED.
- 3) Constitution and capacity building workshop for the Global Citizenship

Education panel on GCED.

In addition, an in-depth situational analysis was carried out from 22-28 July 2019 in 20 of the 47 counties. In addition, two counties were used for piloting the instruments of study, hence, the findings helped in the validation of the instruments.

The 22 counties were selected on the basis of socioeconomic activities, socio-cultural practices, frequency of animosity among communities and counties along the border with Kenya and other countries. This involved a systematic data collection and analysis to establish the current GCED knowledge levels with a view to identify the specific gaps that exist among the stakeholders. This was done to better understand the current situation and the gaps in the provision of GCED in Kenya. The identified gaps will be addressed through the school curriculum. Based on the results of the research, appropriate integration strategies were developed.

In the second year of the GCED project (2020), the overall goal was to mainstream GCED into the Kenya National Curriculum and integrate GCED in curriculum designs of all subjects at the junior secondary (grades 7, 8 and 9) and senior secondary (grades 10, 11 and 12) levels. This entailed the development of GCED mainstreaming matrices and Citizenship Education Guidelines to support GCED integration in the curricula. The activities for the second year of the project were as follows:

#### STEP 1: Review/Development of Citizenship Mainstreaming Matrix to Fully Incorporate GCED

A matrix is a framework that provides guidance for the logical sequencing and scope of concepts to be mainstreamed in the curriculum. The focus in Kenya has been more on the formal dimension of the curriculum. For education to be meaningful and learner centred, Kenya would like to focus on developing the whole person. The mainstreaming matrices focus on the formal, nonformal and informal dimensions of learning.

#### STEP 2: Development of Citizenship Education Guidelines

The Guidelines provide a roadmap for the curriculum developers and implementers on how to implement Citizenship Education. The Guidelines introduce the

paradigm shift and bring on board the cross curricula and whole school approach in the implementation of Citizenship Education.

#### STEP 3: Mainstreaming of GCED in Curriculum

Two approaches were used:

- 1) Integration of GCED: Introducing strands and sub-strands on GCED in carrier subjects such as History and Citizenship and Social Studies as guided by the UNESCO Global Citizenship Education: Topics and Learning Objectives.
- 2) Infusion of GCED: Identifying plugin points in all the other subjects where GCED will be infused as a pertinent and contemporary issue (PCI) without altering the structure and scope of the subjects. The mainstreaming was conducted in two phases given the many subjects involved at junior secondary and senior secondary education levels. This was followed by the preparation of the GCED National Report and Financial Report, and the layout, design and printing of:
  - Junior Schools (grades 7, 8 and 9) GCED Mainstreaming Matrix
  - Senior Schools (grades 10, 11 and 12) GCED Mainstreaming Matrix
  - Citizenship Education Guidelines

The GCED Curriculum Integration Project in Kenya has been instrumental in the conceptualisation of citizenship competency in Competency Based Curriculum (CBC) in Kenya as it is tapped to inspire creative mainstreaming of GCED in curriculum, material development and capacity building.

The project has contributed in raising awareness of citizenship at the national and global levels and how they intersect with other related fields such as peace and human rights education, education for a culture of peace, the fight against discrimination, social justice, inclusion, building a common understanding and a vision of citizenship.

Ultimately, the project will enable the country to have an improved capacity to further translate the 2030 Education Agenda at the national level and lead to a strengthened implementation of GCED in the country as well as contributing to the achievements of SDG 4.7. [🏠](#)

# RETHINKING HUMAN RIGHTS EDUCATION IN THE PANDEMIC

## Strengthening Human Rights-Centered Responses to COVID-19 and Ensuring the Right to Education

By Abraham Magendzo K. (Coordinator UNESCO Human Rights Education Chair, Universidad Academia de Humanismo Cristiano, Chile)



△ Santiago, Chile 04/02/2020: A child drawing the coronavirus while staying at home due to the COVID-19 quarantine

Human rights educators in the time of the pandemic need to be aware that although the right to life and health are fundamental, it is necessary to clarify the extent to which other rights are affected and demand that the state be cautious in acting to restrict rights.

In Resolution 1/2020 titled “Pandemic and Human Rights in the Americas,” the Inter-American Commission on Human Rights (IACHR) reemphasizes that governments introducing emergency measures should “Ensure that any and all restrictions or limitations placed on human rights to protect health in the context of the COVID-19 pandemic comply with the requirements of international human rights law. In particular, such restrictions must comply with the principle of legality, be necessary for a democratic society and therefore be strictly proportionate to achieving the legitimate purpose of protecting health.”

Additionally, in Article 21 of the same Resolution, it states that in the event of establishing a state of emergency, the IACHR reminds governments that:

- i) it must be stated that an exceptional emergency situation does exist, the seriousness, imminence and intensity of which represent a real threat to the independence and security of the state;
- ii) the suspension of some rights and guarantees is only for a period of time strictly limited to the requirements of the situation;
- iii) the measures taken are proportionate, that suspension of rights or guarantees is the only means of addressing the situation, and that it cannot be dealt with by the use of the regular powers of government, and that the measures taken do not cause greater harm to the right that is suspended in comparison with the benefit obtained;
- iv) the measures taken are not incompatible with other obligations under international law and do not entail any type of discrimination on the basis of, in particular, race, colour, sex, language, religion or social origin.

### Human Rights-Centered Response to COVID-19

Amnesty International (2020) has drawn up the ‘10 Point Plan for a Human Rights-centered Response to COVID-19’ that human rights educators may discuss with learners to consider the impact of the pandemic and consequent government actions on our everyday lives. This is a summary of the key points:

1. Quarantines, particularly those that affect the right to liberty and security of persons, are only permissible if carried out in a non-discriminatory manner. They must be of limited duration and reviewed periodically, and if there are several types of possible limitations, the least restrictive should be adopted.
2. The same is true of travel restrictions and prohibitions, which can also affect the right to freedom of movement. When they are imposed, they must be legitimate, necessary, and proportional, i.e., the least restrictive of all possible alternatives, and non-discriminatory.
3. States must ensure that all affected individuals and communities have access to clear, accessible, timely, and meaningful information on the nature and degree of the threat to health, information on possible measures taken to mitigate risks, as well as early warning information about possible future consequences and ongoing response initiatives.

4. States must ensure that everyone has access to social security, including sick leave, healthcare, and parental leave, if they are sick or in quarantine, or if they need to take care of dependents, including children affected by school closures.
5. Health workers are at the forefront of this epidemic. States should minimize occupational risks and ensure the provision of adequate and quality personal protective equipment, information, training, and psychological support.
6. International standards on the right to health indicate that healthcare goods, facilities, and services, including access to care and future vaccines and cures developed for COVID-19, must be available in sufficient quantity for all, especially for the most vulnerable and marginalized sectors of the population, who should have access to them without discrimination.
7. The right to health includes both physical and mental health.
8. According to the World Health Organization, the elderly and those with pre-existing medical conditions (such as asthma, diabetes, or heart disease) seem to be more exposed to becoming seriously ill with the virus. Thus, states must do everything possible to protect them. However, we cannot forget that there are other vulnerable groups, including people living in poverty, who have less access to preventive measures.

9. Women and girls may also experience particular and disproportionate impacts. All response efforts should include a gender analysis to ensure that the rights of women, girls, and gender nonconforming people are protected and receive appropriate support.
10. Solidarity and cooperation are more necessary than ever.

### Reflecting on Exercising Rights during Pandemic

As I have already pointed out, the pandemic challenges us to examine a series of issues related to human rights more deeply with our learners, in both formal and informal settings. Of course, we should address the right to life and health, the right to liberties and non-discrimination, the right to education, and the right to work. We should also analyse the rights of persons deprived of liberty who have been affected by the pandemic.

Human rights educators should invite a dialogue and reflection with learners about whether some rights can be limited to protect others, addressing such questions as:

- Should there be restrictions on the exercise of rights?
- Can quarantine be mandatorily imposed?
- Can people be detained against their will? What is more, those who are in quarantine may not be infected and would be deprived of their freedom without any other basis than the possibility (remote or not) that they pose a risk to others.
- Can intimidation and even fear be used as a preventative measure?

Restrictions on the right of movement and on transnational travel have affected the human rights of migrants and their capacity to apply for asylum. There is considerable anti-immigrant rhetoric surrounding the pandemic and some countries have closed their borders.

Furthermore, the existence of expressions of xenophobia, prejudice, discrimination, and violence against migrants, linking them to the origin and spread of the pandemic, is evidence of targeted human rights abuse. Clearly, discriminatory and offensive language has been



△ International Human Rights Day image variation in the era of the COVID-19 pandemic which is also the inequality pandemic

used when referring to the coronavirus as the “Chinese virus.” In some countries, borders have been closed specifically to prevent immigration.

### Ensuring the Right to Education

Human rights educators need also to ask to what extent the suspension of schooling, in order to prevent contagion, is a violation of the right to education under Article 26 of the Universal Declaration of Human Rights and Article 13 of the 1966 International Covenant on Economic Social and Cultural Rights (United Nations, 1948, 1966).

These articles emphasize that the right to education must be exercised without discrimination. It should be noted that studying at home through remote learning platforms to complement regular school attendance is an alternative adopted in many countries.

However, it carries a degree of discrimination, given that a considerable percentage of students do not have the necessary and adequate technological means to engage in distance learning. The Internet is almost saturated in developed countries; the network is only within the reach of 35 per cent of developing countries.

In addition, a large number of families in large cities live in micro-apartments of 18-40 square meters. These homes do not

allow students to study properly. There is little space and there are people of all ages, including children and elders, who must adapt to this reality.

Moreover, infoDev, a World Bank programme that promotes entrepreneurship and innovation, notes that research in many countries, especially developing ones, has shown that teachers do not have the appropriate professional expertise to provide virtual education in times such as this coronavirus pandemic period. It should not be forgotten that the majority of teachers are trained to teach face-to-face classes.

Human rights educators must, therefore, establish dialogues in relation to questions such as:

- Is the separation of students from schools - on reasonable grounds - not increasing inequalities and obstructing learning opportunities for the most vulnerable?
- If teachers are not prepared to teach at a distance, is there any point in insisting on this modality?
- Who decides when the students return to classes: the Ministry of Education or the Ministry of Health?
- What messages does the pandemic deliver regarding the changes that need to be made to national educational systems? 📖



△ Professor Abraham Magendzo (in red-lined box) speaking at the Virtual GCED Talks with UNESCO Chairs under the theme ‘Rethinking GCED and the Future of Education’ on 2 November 2020

# PRIORITIZING GCED IN RECOVERY OF PANDEMIC: CHALLENGES AND OPPORTUNITIES

## Ensuring Right to Education for All Throughout Life Means Empowering People as Agents of Change

By Romina Kasman

(Programme Specialist, Regional Bureau for Education in Latin America and the Caribbean (OREALC/UNESCO Santiago))



△ Students wearing masks are reading in a park in Buenos Aires, Argentina, on 15 November 2020

One of the most important impacts of the COVID-19 pandemic in Latin America and the Caribbean is the exacerbation of existing inequalities. Among these, those that affect the education sector are some of the most visible since the closure of schools and the challenges associated with ensuring that all people, especially those in vulnerable situations, can continue to access and fully exercise the right to a quality, inclusive and equitable education. In Latin America and the Caribbean, some 165 million of these people were affected by the closure of schools, universities, and other educational institutions.

In a region where, according to the United Nations Economic Commission for Latin America and the Caribbean, the number of people in poverty is expected to increase by 45.4 million – reaching almost 40 per cent of the population, 230 million people, the GDP will contract by an average of more than 9 per cent, unemployment will increase by 11 per cent, and there will be an almost 10-year decline in the levels of income per inhabitant, the achievements made by the countries to reduce educational inequality and to advance towards the fulfilment of the Education Agenda 2030, have been put in check.

### What are the main priorities for action that should be promoted in order for the education sector to overcome this crisis?

In order to support countries in their efforts to address the above-mentioned challenges, UNESCO convened in the third week of October the ministers of education and heads of state from all over the world for an extraordinary meeting of the Global Education Meeting (GEM), which resulted in a declaration that includes a set of political actions to be taken at the country level from now until the 2021 Ordinary Session of the GEM (date to be determined), which are evidenced in commitments organized around the following priorities: safeguarding internal and external funding; safely reopening educational institutions; supporting all teachers and education personnel; investing in skills development,

including learning, social and emotional well-being; and reducing the digital divide.

To achieve these commitments, it is fundamental to prioritise and deepen the advocacy for public, state, and free education as a human right, a political priority and a central axis of the formulation and implementation of policies to rethink development models towards more democratic, equitable, inclusive, and sustainable societies. Within this framework, advocating for and ensuring the right to education for all throughout life means empowering people as agents of change, leaders, capable of promoting the transformations that our societies need and whose goals we can see reflected in the 2030 Agenda for Sustainable Development.

### How can education contribute to rebuilding a better world together? What is the role of global citizenship education?

One of the many impacts of this pandemic, already in the field of contemporary thought, is the revitalization of the debate on development, involving the questioning of production, consumption, and even social organisation models with a view to both mitigating the inequalities exacerbated by the pandemic and preventing their deepening in such a way that, in the face of new crises, societies can be better prepared to deal with them.

In this debate, education plays an essential role in preparing people with a humanistic, collective, and multidimensional vision that connects teaching and learning experiences with individual and social aspirations for change.

Along these lines, we have been able to observe in recent months a call to rethink education and educational policies towards quality, inclusive and resilient educational systems, and to reimagine the teaching and learning processes that prepare people throughout their lives to:

- Critically understand and question the causes and interrelationships of economic, political, social and cultural processes, among others, that occur and impact each other at the local, regional, and global levels, affecting the realization of human rights and the fundamental freedoms of persons;

- Strengthen self-esteem, self-confidence, care for oneself and others, empathy, solidarity, friendship and affection for others, and respect and recognition of diversity;

- Learn to coexist—“live together”—and contribute to strengthening social integration and cohesion that are necessary to reinforce the resilience of our societies to address multiple critical conjunctures and to recover with a sense of common good and within the framework of the rule of law;

- Lead and participate in the construction of collective actions that transform, in a responsible and committed way, based on democratic principles and values, human rights, fundamental freedoms, gender equality, equity, and respect and recognition of diversity, the main challenges affecting our realities.

This is the essence and purpose of Global Citizenship Education (GCED) which is, no more and no less, an education for democratic citizenship. In the face of the exacerbation of inequalities, an education that makes us protagonists of the debate and the advocacy for the transformation of our societies, is one of the core responses to the crisis we are experiencing, and whose impacts will be felt for decades in the region.

In this sense, GCED can play a critical role and contribute to creating spaces and opportunities to discuss and rethink the changes that societies must make. Various studies have proven that the higher the level of learning on the issues addressed by GCED, the more likely it is that students will be committed to participating in social, political, and economic activities, and that they will increase their commitment to democratic values and principles, including recognising and valuing diversity, opinions and voices that differ from their own, and actively seeking to understand and build consensus in dissent. Today, the strength of collective action is also based on some of the most important impacts that the pandemic has had, and it is the revaluation of the common good and social solidarity, as essential elements to carry out the recovery from the crisis.

Taking into account the above-mentioned points, even more in times of this and other pandemics, the construction of



△ Participants of the GCED workshops held by UNESCO Santiago in Bahamas, Belize and British Virgin Island in 2019

democratic classrooms and schools, based on remote, distance, face-to-face or hybrid teaching strategies, is also fundamental for strengthening relations among members of educational communities who are or have been experiencing long periods of confinement and isolation due to situations of illness or mourning; creating healthy, safe, and inclusive environments that provide more and better opportunities for the development of social-emotional skills, as well as for the expression of voices and the formulation of actions that deepen the

sense of a collective “we,” with a view to educational relinking, recovery of learning, and prevention of school dropouts.

**What are the main challenges of global citizenship education?**

The learning and exercise of global citizenship is dependent on all people, throughout their lives, being able to exercise the right to a quality, inclusive, and equitable education. Its development is also conditioned by human rights

violations, violence, and discrimination. The exercise of critical and active citizenship is in turn enhanced when the formal, nonformal and informal spheres of education are increasingly integrated and the exercise of citizenship takes place throughout life, crossing schools, communities and homes, putting in dialogue and encouraging feedback between the knowledge, practices, cultures and stories that are evident in each of them. For this reason, GCED, in order to become a reality, needs educational orientations that go beyond the processes of learning and teaching, school management and governance, encouraging community participation in educational processes, and the inclusion of education in community’s decision-making processes. In addition to deepening the discussions on the concepts of citizenship and education vis-a-vis the challenges for the development of the region, the pandemic has forced to accelerate the need to rethink the role of new information and communication technologies and the development of digital citizenship.

The above challenges are in addition to those existing prior to the pandemic that must be addressed to achieve the expansion and strengthening of the implementation of GCED in the region. It is necessary to review their approaches in light of the growing complexity of the world in which we live, to increase their prioritisation in educational policies and study programmes for both initial and in-service teacher training and students, the production of educational materials, and also the time and spaces dedicated to their teaching and learning, including the creation of opportunities for their exercise.

Finally, another challenge is related to the need to move towards a greater systematisation and evaluation of practices, facilitating the production and dissemination of knowledge among civil society organisations, and between these and academic, government and educational institutions. Greater exchange and cooperation among these actors will contribute to strengthening the implementation of GCED by building bridges of dialogue and mutual learning among institutions, policies, actors, and territories.



△ The report published by UNESCO Santiago on the regional GCED Network



△ UNESCO Publication on a study of non-formal education practices in the region

**What is OREALC/UNESCO Santiago doing to address these challenges?**

At OREALC/UNESCO Santiago, we work together with other UNESCO offices in the region and key partners such as APCEIU, to participate and create spaces for discussion on the concept of global citizenship education. Building on these multi-stakeholder debate processes, the Global Citizenship Education Network was created in 2017. Composed of policymakers, leaders of civil society organisations, educators, and scholars, the Network has promoted the development of advocacy publications for GCED as well as initiatives that provide guidance to support its implementation on the ground. One of the projects launched in 2020 is a massive open online course (MOOC) aimed at youth in the region to provide knowledge and experiences about how to develop transformative, responsible, and committed participation based on human rights, equity, diversity, and

gender equality. The MOOC programme will be launched in early 2021. Also in 2020, work began on a document on how GCED promotes the common good.

Furthermore, during 2020, and in collaboration with the Global Citizenship Education section of UNESCO Paris, with funding from the United Nations Office on Drugs and Crime, we have worked with the Central American Educational and Cultural Coordination (CECC-SICA), to promote dialogue processes between policymakers and youth in Central American countries in order to identify recommendations to review and strengthen approaches to citizenship education in educational policies, study programmes and teacher training.

OREALC/UNESCO Santiago is also developing initiatives aimed at increasing awareness and training of policymakers, educators, and school administrators, providing them with up-to-date knowledge, experiences, and tools that empower them to create their own practices, which

are contextualized and relevant to the contexts in which they find themselves. An example of this is the joint development with the University of Chile of guides for policymakers and school administrators to facilitate the integration of GCED into institutional educational projects. We are also initiating a project in collaboration with the Spanish Agency for International Development Cooperation (AECID) to promote knowledge, recommendations and practices that facilitate the integration of GCED into initial and continuing teacher training.

As part of its work, OREALC/UNESCO Santiago also collaborates with civil society organisations and groups in the development of educational resources and training processes, as well as in creating opportunities for showcasing their practices. In this regard, a study of nonformal education practices carried out by civil society organisations in the region will shortly be published. Many of the organisations in the Regional GCED Network participated in this study.

# LOXO YAKAAR: HANDS OF HOPE

## Senegalese Campaign for Parent and Child Wellbeing During the COVID-19 Pandemic

By Karima Grant and Chakera McIntosh (Director/Project Leader, Imagination Afrika)



△ One of the images on the bus campaign. The message says “Support me when I do not hold out your hand: I protect myself and I protect others.”

The COVID-19 pandemic disrupted the lives of over 120 million school age children in West and Central Africa. In Senegal alone, the numbers of children who have experienced school closings, abrupt social distancing, and forced reduction in their access to outdoor play spaces was estimated to be at 3 million. Even as the Ministry of Health fought to contain the devastating spread of the disease, the impact on the wellbeing, emotional development of children and their parents remained of particular concern.

Since 2011, the Senegalese based social enterprise Imagination Afrika has been working closely with partners to build the capacity of adults and institutions surrounding children to support their development. The COVID-19 pandemic laid bare just how vulnerable parents were in supporting their children in the best of times much less in the midst of a pandemic.

Since the outbreak of the COVID-19 pandemic in Senegal in mid-March, Imagination Afrika used both its community and social media platforms to disseminate critical health, wellbeing and educational content through its partner organization of cultural, health and mental health actors in regular live discussions, videos and community forums. Key among these platforms was a weekly live parenting discussion on Facebook featuring local child psychologists, parents, health officials and sociologists. At the height of the pandemic, the programme, in a mixture of French and Wolof (one of Senegal’s major local languages) averaged about 1,500 views per episode.

It became clear quite quickly that parents were struggling with the best way to discuss the upheaval brought on by the pandemic and even more importantly, how to help children deal with their emotions, fears and worries. Imagination Afrika therefore envisaged the Loxo Yakaar bus and social media campaign (October 12 - November 12).

Loxo Yakaar, in Wolof means hands of hope. In a society where hands, specifically shaking hands is a powerful way of connecting individuals to one another in peace, the campaign sought to provide a useful set of tools that could respond

to parent’s needs for ideas and examples of how to support children and provide children with nonviolent tools that they can use to build their resilience and help them develop skills to get through this challenging period and beyond.

### Working Through Community Partners

Imagination Afrika’s strategy in developing actions and products for this campaign was to leverage our network of community-based organizations working to improve children’s lives in Senegal. This Dream Team of eleven organizations (including the Special Olympics, Empire des Enfants, Ashoka, Wathi Think Tank and Social Change Factory) all brought extraordinary energy, resources and commitment to sharing the key products of the campaign and supporting all our initiatives.

These partners gave their input from the early planning stages and provided support throughout the month of the campaign. This resulted in an inclusive process and engaged partners who could all see their input and expertise reflected in the final products of the campaign. These partners remained active throughout the promotion of the campaign, thanks to a dynamic WhatsApp group.



△ Hands of Hope. Amina’s hands

### Key activities included:

- Bus campaign with six buses carrying key messages on fostering resilience in children across Dakar.
- Animated educational video series “Rama and Aicha” on going back to school and managing conflicts in the home, produced in both Wolof and French accompanied by parenting guides reinforcing key academic skills including sequencing.
- Printing and distribution of 1,000 posters to over 40 schools in the four regions of Senegal.
- Online parenting guide on resilience with tips and advice for parents.
- Four videos by social media and cultural influencers to bring examples of positive adult interactions to a wider public.
- Daily tips on resilience shared on social media platforms.
- Photos of children with coloured hands as an example of resilience through art and creativity.

### Campaign Reach

These activities allowed us to reach approximately 1.1 million people in Dakar alone. Each of the six buses operated on an average journey of one hour and 30 minutes several times per day through



△ Loxo Yakaar poster for resilience, one of the posters shared in schools.



△ Guide for Parents on Coronavirus developed by Loxo Yakaar

highly populated neighbourhoods of Dakar with an average of 4,000 people interacting with each bus. The buses circulated around Dakar and the suburbs for 30 days, so their potential reach alone was 700,000 people, noted Firefly Media.

Likewise, the posters were distributed in primary schools and reached 6,750 children in the four regions of the country.

The first of the animated series was viewed by almost 20,000 people within the first week of distribution and shared by over 60 people on social media. Other videos from artists, cultural and social activists and influencers distributed on Imagination Afrika's social media platforms together received over 50,000 views on Facebook alone.

The most effective activities in reaching parents with key messaging have been the animated educational video and the bus campaign. Parents and children engaged positively with the content of the video and feedback from both parents and children reclaim a continuation of the series.

**Impact**

□ **Using arts and technology to reinforce the capacity of children**

The campaign messages on the buses, in the educational "Rama and Aicha" videos and on posters showed the many ways in which children and parents can use art, technology and other cultural activities to reinforce children's skills and confidence. In a society where arts and

culture are an important element of social wellbeing, this underscored the important ways in which the pandemic had not stopped the most vibrant elements of Senegalese society.

□ **Reinforce the capacity of parents to meet the learning needs of their children and reduce mental health stress due to COVID-19 and containment**

Over 10,000 parents have had access to the Parenting Guide/Parenting Tips and notes that accompany our videos on social media. Thousands more encountered the key messages on the buses which aim to help parents understand the learning and socioemotional needs of children during and post COVID-19.

One of the other highlights of this campaign has been its inclusive nature. Imagination Afrika worked closely with a key partner, the Special Olympics Senegal, to ensure that children with special needs were included in many of the main campaign materials. Imagination Afrika also leveraged their networks in the West African region to share some of the content produced for both parents and children digitally.

The partnerships that were formed to drive this campaign were particularly important as they helped to amplify the conversation around resilience at the national level. The WhatsApp group for partners was a key tool in maintaining engagement and mobilising social media resources in support of the campaign.

“ The partnerships formed to drive the campaign helped to amplify the conversation around resilience at the national level. ”

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# CARE FOR TOMORROW STARTS TODAY

## Technology Creates New Model to Successfully Address Educational Challenges

By Tina Trdin (Coordinator, Community Education Programs and Activities, Lojtra)



△ Opening of the community space and second-hand shop funded by the Slovenian Ministry of Public Administration in the centre of Litiija, Slovenia, in March 2020

© Blaz Bratkovič

In a recent online talk with Nara Petrovič—a Slovenian author, permaculturist, activist and practitioner of radical simplicity who travels the world barefoot—we examined the topic of self-sufficiency, as it could be understood on a more holistic level.

We discussed how we organize, how we learn, how as global citizens we become more aware of the interconnectedness of the world and our responsibility in it. His opinion is that in Slovenia, on a theoretical level and a level of resources, we have all the prerequisites to become a resilient, sustainable and self-sufficient society.

However, in practice, sustainable solutions have to come from the grassroots level, not imposed by a top-down approach. The change first has to happen in the heart of the people, in the small communities and with a goal of cultural transformation.

This was one of the many inspirational workshops and conversations we have had, and will again be hosting in an online space, with the aim of encouraging change and talking about “What kind of change are we growing for if we want to attain a more sustainable and fairer world?”

Moreover, it seems, given the interest for our events, the need for such spaces is growing. One may say that this is due to the pandemic we are currently experiencing on a global scale, which forced many of us to become more introspective, exploring what truly matters and what we truly need at the end of the day.

### Short Presentation of Good Practice

The Lojtra Association, together with the Litija and Šmartno Students' Club and the Knof Institute, opened community spaces in the centre of Litija, Slovenia, in March 2020, with funding by the Slovenian Ministry of Public Administration. In addition to the premises intended for the organising quality programmes, workshops and events that encourage sustainable development of the individual and the community, our partner also opened a second-hand store in the same building—a very good combination. Lojtra has the role of coordinating educational programmes and activities for the community, and we were overjoyed with the new spaces and

stories we will co-create there.

Then the first COVID-19 wave arrived and now the second, imposing many limitations. We accepted the fact that we would have to move most of our programmes online and we are amazed at the response and impact. Together with volunteers and activists, we decided not to abandon our programme and wait for better conditions. Interesting people who inspire us in these difficult times and who promote healthy changes due to their way of working and being, especially a more sustainable way of life, are now being hosted at Zoom events. We have also moved part of the workshops for young people online within our youth programme titled “Experience Erasmus+,” which is carried out in cooperation with Gradec, a local primary school, and a local students' club.

### Changes Brought by Digital Work

The main change we are experiencing is our visibility—events are more recognized and attendance is higher than before. We also had to educate ourselves in the field of digital nonformal education and get acquainted with online tools and apps. We noticed that our event planning has improved and now we are organising a Facebook event for each affair. We are getting better at registering the new users that take part in our activities. As they

enrol for each event through Google Forms, their emails are then transferred to our list of interested people.

### Process of Implementation

The process took place gradually. We transferred the activities in the field of sustainable development onto the Internet in several steps—this was almost everything we originally aimed to perform live in our new premises.

First, as part of the project Sustainable.Local.Global, in cooperation with KID PiNA and Sloga NGO platform, we developed interactive Global Citizenship Education workshops for young people on the topic of Sustainable Development Goals. We hoped that after the summer, the situation would not worsen and we would be able to continue working live. However, this was not the case.

We have come to the realization that all activities will have to go online, or we will need to postpone them until who knows when. For some time, we continued to host activities in the community garden and on the street, as there were not as many restrictions imposed on outdoor activities. In early autumn, we moved the remaining activities within the project Sustainable.Local.Global online. We even had to move our planned GEAgora street campaign and workshop on caring for

trees and the environment online; in the end it received even more applications because it was available online, which made it possible for more people to join. Definitely a lot of positive surprises.

Within the volunteer group of the European Solidarity Corps' project “Care for Tomorrow Starts Today”—funded by Movit, the Slovenian National agency of the Erasmus+ Youth in Action Programme—we identified interesting individuals who are already known in certain circles and will attract audiences to our online performances. Every month, we host at least one conversation/workshop from the field of solidarity, sustainable lifestyle, self-sufficiency ... we also started recording our events.

### Involving, Reaching Participants

We publicised the events on Facebook and disseminated it in various Facebook groups. For a greater reach, we shared the event by posting it on the Facebook profile of guest speakers that we hosted in an individual zoom event. We also used news distribution channels through emails.

Some events were interactive and some in the form of a presentation, other events were organised as question and answer sessions which spawned conversations with the guest.

### Amount of Preparations Needed

Now that we look back, quite a bit of preparation was needed, but we approached the

events more systematically, although from the beginning it was a bit confusing. We found out, for example, that posting on Facebook is not necessarily enough and that sending an invitation to an event by email has a much more positive outcome. We have found that it makes better sense to hold pre-registration periods for our events. Once we got familiar with the tools and became at home with the Zoom environment, things started to run smoothly. Now we are learning again, for example, how to record events without too many technical complications, and publish them online for later viewing.

### Changes in Terms of Participation

We have several users and pre-registration is required for every event. Our address list for sending news is thus increasing. In addition, it has been proven very effective when the guest speakers share the events on their profile channels. An additional plus is that the events can be attended by people from all over Slovenia and beyond; we are also planning events with international guests in the near future.

### Things to Consider

It is necessary that events are always facilitated by a team of two, where one takes care of the technicalities. It is necessary to check all the technicalities at least half an hour before the start of the event with the guest speakers and/or workshop moderators.

In case the event is filmed (we filmed

it for the first time and published it in November), it is necessary to pay attention to a number of details such as muting all upon entry, correcting the layout, putting the guest speaker into the spotlight, making sure the quality of the video is acceptable, creating a beautiful background, etc.

When reading a meditation and playing an instrument at the same time, it is necessary to adjust the audio settings so that both sounds blend well together and do not overshadow the other, etc.

### Online Tools

The online tools that we used in order to achieve our desired goals are Zoom, Kahoot, Menti.com, Jamboard, Google docs and Padlet.

### Our Plans

Association Lojtra will definitely keep some of its online programmes in the future, since it also attracts an audience who otherwise would not be able to participate.

However, we hope we will soon be able to take advantage of our community space, continue with our community gardening actions as well as our various outdoor educational programmes.

Nevertheless, for the time being, we are successfully addressing the educational challenges in the era of the pandemic through our online programme. 🏠

Lojtra: [www.drustvolojtra.si](http://www.drustvolojtra.si),  
<https://www.facebook.com/lojtradrustvo>



△ Invitation to an online conversation titled “More Than Self-Sufficiency” held on 18 November 2020



△ Members of Lojtra taking care of the community garden



△ Outdoor education event by Lojtra



# REPORT ON THE ROUND TABLE: “NEXT NORMAL” WE MAKE

## Enhancing Global Citizenship Education and Collaboration to Shape the Post-Pandemic World

By Institute of Global Citizenship Education, APCEIU



△ Two African students with masks going to their classrooms after school re-opening

**A**s the closing session of the 5th International Conference on GCED, APCEIU organized the <Round Table: “Next Normal” We Make> on 5 November 2020. APCEIU invited six panellists active in promoting Global Citizenship Education (GCED) in different sectors and regions: **Ms. Vibeke Jensen**, Director of the Division of Education for Peace and Sustainable Development in the Education Sector of UNESCO; **Mr. Zack Kinuthia**, Chief Administrative Secretary of Ministry of Education of Kenya; **Mr. Diego Manrique**, a member of the GCED Youth Network Core Group; **Mr. Gary Shaw**, Senior Project Officer of the Department of Education and Training at Victoria State government, Australia; **Ambassador Tamara Siamashvili**, Permanent Delegate of the Republic of Serbia to UNESCO (Representative of UNESCO Group of Friends for Solidarity and Inclusion with GCED); and **Professor Carlos Alberto Torres**, Distinguished Professor of Education and Director of Paulo Freire Institute at University of California at Los Angeles, United States. The panelists shared their insightful thoughts on the questions related to how to enhance GCED during and after the COVID-19 pandemic. The Round Table, moderated by **Mr. Hyun Mook Lim**, Director of APCEIU, is summarized as follows:

### How can we further strengthen our commitment to GCED and sustain its implementation? Is there something that we need to do differently to be more responsive to the local context, in addition to other factors?

Professor Torres emphasized that “GCED is offering answers to the elements that affect global peace” such as growing inequality, global poverty, neoliberal globalization, and predatory cultures that destroy the environment and the planet.

Mr. Manrique emphasized the need to engage with as many non-traditional GCED actors as possible in the global discussion since GCED requires diverse participation of different sectors.

Mr. Shaw stressed the importance of “engaging young people in the discussion about what’s happening in the world and in tapping into their desire for voicing

The 5th International Conference on GCED  
Platform on Pedagogy and Practice

Fostering Solidarity and Hope through GCED

### Closing - Round Table “Next Normal” We Make

Panelists

	<b>Vibeke JENSEN</b>	Director, Division for Peace and Sustainable Development, Education Sector, UNESCO HQs
	<b>H.E. Tamara Rastovac SIAMASHVILI</b>	Ambassador, Permanent Delegation of Republic of Serbia to UNESCO
	<b>Hon. Zack KINUTHIA</b>	Chief Administrative Secretary, Ministry of Education, Kenya
	<b>Carlos Alberto TORRES</b>	Distinguished Professor and Director, Paulo Freire Institute, UCLA
	<b>Diego MANRIQUE</b>	Core Team, GCED Youth Network
	<b>Gary SHAW</b>	Senior Project Officer, Department of Education and Training, Victoria

urgency.” He emphasized that schools need to provide opportunities to “support learners to legitimately see themselves as citizens in the local community and globalised world.” In his opinion, “equipping students to be problem solvers is one of the critical things that we can do in advancing GCED.”

Speaking on behalf of the Group of Friends on GCED, Ambassador Siamashvili pointed out the increasing importance of GCED and the role of UNESCO in supporting the member states’ endeavours. She emphasized that GCED can play an important role in implementing the Agenda 2030 and shaping the new normal in the post-COVID world.

Ms. Jensen explained that despite the progress made in GCED-related areas, greater efforts are needed to strengthen teacher training. Referring to UNESCO’s publication titled “Educational Content up Close,” she argued that making full use of three learning dimensions—cognitive, socio-emotional, and behavioural—is critical to GCED and Education for Sustainable Development across the world. She also suggested that local community resources such as museums and cultural centers could help the delivery and implementation of GCED and help schools take more creative approaches to learning.

### How would you respond on the need for engaging more young people with GCED?

Mr. Manrique suggested that one clear mechanism could be “to support already

existing spaces and mechanisms that are youth-led, youth-created, or that work directly with the youth promoting GCED to enlarge the scope and impact of their work.” For the promotion of GCED, he added that more spaces for training should be provided for youth across fields, countries, and regions.

Agreeing with Mr. Manrique, Mr. Kinuthia emphasized the importance of political will to engage young people in education. In Kenya, appointing the youngest assistant minister at the Ministry of Education was seen to be a great step towards including young people in their education system as well as championing inclusive education. He believes that it is effective to put young leaders in decision-making positions.

According to Professor Torres, a way to communicate with youth is “through social movements” and he believes that “GCED is also a social movement.” As long as GCED plays a role in “bringing together people from different areas of a particular country, different genders, or from different ideologies,” it could act as a persuasive method of enhancing solidarity.

### What actions would be most needed for GCED to play a more active role during and after the pandemic?

Pointing out the need to employ different approaches by region, Mr. Kinuthia expressed that GCED initiatives in Kenya would help strengthen existing



△ Participant of the 5th Youth Leadership Workshop on GCED in group discussion on the local and global challenges related to education, peace and human rights

partnerships for education and penetrate social movements within communities and societies that are closely knit together by traditions and cultures.

Mr. Shaw responded by taking an example, “to explore and model different ways of engaging schools in GCED.” Due to the pandemic lockdown in Melbourne, the state Department of Education could not run the regular youth exchange programmes between Australia and Indonesia in 2020. Instead, the department offered an alternative programme online on the Global Youth Advocacy Forums for 9- to 15-year-old students in Asia-Pacific countries and Australia in order for them to explore questions about education and its purpose. Students discussed issues such as access inequity in education and globalizing schools, while looking at the ways they can become more proactive within their schools.

To deal with the pandemic, Professor Torres proposed global solidarity and global coordination as the two principles of global citizenship education. Just as most panellists emphasized the issue of access inequality, in his opinion, GCED should be able to help ensure that the poorest countries should not be the last to have access to the vaccines.

Ambassador Siamashvili stressed that GCED has become more important in the

pandemic. For her, one area that deserves our utmost attention is the technical support, including capacity-building, for implementing GCED. She believes that UNESCO’s work is especially important in developing guidance materials on key educational issues as well as other capacity-building activities for educational professionals. She also emphasized GCED advocacy for policymakers.

Echoing the need to focus on teachers and strengthen their professional development, Ms. Jensen reminded the audience that schools are important social spaces that keep learners, families and communities connected. Through GCED and ESD skills, learners need to be provided with relevant information, knowledge, values, attitudes, and behaviours so that they can cope with the crisis. In her opinion, technology should be harnessed to support learning but should not be dictating education. She emphasized that supporting and empowering teachers is the key to building more resilient societies and educational systems.

Mr. Manrique pointed out the need to “systematize and institutionalize the different learning experiences that we have gained through this pandemic, especially the new pedagogical approaches and different values and attitudes that align with GCED” from the perspective

of the learners, the youth. Because of the difficulty to bring GCED to the grassroots level, he also highlighted that it is fundamental to support youth working on formal and nonformal education settings with the aim of promoting GCED and education in general.

#### **Question from the audience (from Nigeria): How can GCED reach out to those with less or no access to the information on GCED available online?**

Professor Torres, Mr. Kinuthia and Ms. Jensen responded in unison that radio could be more effective and an affordable medium for education and the spread of GCED to reach out to those with less or no access to information on GCED, like in Latin America and Africa. Suggesting that delivering GCED content via community radios would be more effective, Mr. Kinuthia said that we should also identify how to reach out to those who do not have any access, including access to community radios. Ms. Jensen also mentioned that during this pandemic, we should do more to put education online in terms of radio and TV and pay more attention to the potential of community radios to work with local communities and promoting issues sought in GCED, ESD and democracy.

Mr. Shaw offered the idea of care packages as a feasible solution in this present pandemic. There were exchanges of care packages between Australian and Chinese students, showing that it is still possible to share expressions of citizenship and solidarity in the midst of this pandemic.

Ambassador Siamashvili reminded the audience that Africa is one of the main priorities of UNESCO besides gender equality and that UNESCO’s resources should be used to support education in Africa.

#### **How can different actors of GCED put their strengths together and work together to make a greater impact on the ground?**

Sharing his experiences as the Chair of the Global Partnership for Prevention

of Armed Conflict, a peace education working group, Mr. Shaw emphasized that maintaining solidarity and collaboration across the world during this hard time and looking for opportunities of joint activity is critical in promoting GCED.

Mr. Manrique argued that “the diverse views of GCED are desirable because this educational framework acknowledges diversity” and that GCED policies should be developed based on the analysis of each stakeholder’s priorities and needs. He emphasized that having effective communication among different GCED actors is a key to making a greater impact on the ground.

Professor Torres suggested that we need to sort out the differences and tensions between peace educators and GCED educators as well as tensions between western and non-western concepts of GCED. He noted the “Ubuntu” in South Africa (I am because you are) and “Sumak Kawsay” in Latin America (I am with the rest of us including nature) as examples. There have been epistemological differences in the way people address this concept in the different regions and communities worldwide.

Ms. Jensen mentioned that “At the core of all these approaches, a strong commitment to human rights, solidarity, respect for diversity, and the determination to live together in peace and dignity are absolutely needed.” She also pointed out the importance of involving a broad range of stakeholders in GCED through reaching out to many other entities, civil societies, and beyond the Ministries of Education.

Ambassador Siamashvili illustrated a positive UNESCO initiative based on solidarity and cooperation called the “Global Call Against Racism.” Underlining the essential role of UNESCO in the fight against racism, she called for taking actions and joint efforts to address the root cause of discrimination and hate speech.

Referring to Kenya’s initiative to implement a new competency-based curriculum, Mr. Kinuthia argued that GCED should be integrated in formal curriculums offered by governments for enhancing global youth competitiveness.



△ Participants of the 16th Asia-Pacific Training Workshop on EIU in group activity

He also emphasized the importance of intercultural dialogue and understanding in promoting GCED.

#### **How can GCED give us hope in the midst of this pandemic and force solidarity among all of us?**

Ms. Jensen articulated that aside from health pandemics, hate speech and hate crimes have been on the rise in both the offline arena and online forums during this pandemic. In her opinion, this phenomenon has demonstrated the need to focus on GCED and critically examine our education systems for delivery and content, adding that this is an opportune time to give a “big push for GCED.”

Ambassador Siamashvili emphasized mutual understanding, respect, solidarity, gender equality, and cultural peace as important factors in achieving universal values. She also reiterated the role of GCED as an inspiration that could bring us to work together towards a healthier and more sustainable future.

Mr. Kinuthia suggested that to effectively promote GCED, it would be necessary to integrate the vision and the way of delivering GCED with the culture of the local communities because many barriers against education are based on cultural beliefs, practices, and traditions.

Professor Torres emphasized that we should survive the pandemic first, thus follow public health measures to combat the spread of COVID-19 and protect the most vulnerable. He believes that it is not right to restart economies without keeping the premises of health available for all citizens.

Mr. Manrique responded that people cannot be empathetic toward things or contexts that we do not realize exist. This pandemic has helped us to better understand how we are all connected, and this could force solidarity among all of us.

Lastly, introducing the best examples of solidarity and collaboration, particularly after the bush fires in Australia and through the pandemic, Mr. Shaw expressed that despite the serious division between the have and have-nots, we have opportunities to build on the positives and address the negatives. He believes that this period of the pandemic offers a great opportunity to promote GCED throughout the world.

Mr. Hyun Mook Lim concurred that the role of GCED in times of a pandemic is critical, more than ever, and concluded on a positive note saying that “there is still a lot we can do to actualize the full potential of GCED into reality.”

# HOW DO YOU PAINT?



By Recka Olasiman

(Student, College of Teacher Education, Cebu Normal University, Philippines)

January 19

Dear Diary,

My mommy brought me to the big room today. I saw tatay Anding, nanay Mersi, manoy Andoy, ate Zyzy, mang Ontoy, and aling Nene. I saw many more but I didn't know their names. But they were soooooo many.

They talked about planting trees. Lots of trees. It was like school. If they wanted to speak, they needed to raise their hands. I didn't know mommy was their teacher.

Mommy said we would be there for a while only, but the sun was about to go to sleep. I was getting sleepy, too. My energy came back when mommy told everybody to prepare for the prayer. Finally, it was over.

People shook my mother's hand. Was she a president, too? My mommy was really amazing.

February 1

Dear Diary,

My mommy brought me to a big space. The floor in the big space was different. It was brown and dusty, and it looked a bit bigger. I couldn't ask mommy any questions because she was busy doing many things. So I called the floor big dusty. Do you know the real name of the floor?

I tried to hide from the sun, but it was so good at finding me. The sun always found me.

The people in the big room were also there. They liked the sun.

I was angry because people kept on asking my mommy questions. Mommy was very busy so they should not disturb her. Why couldn't they do anything without my mommy?

March 22

Dear Diary,

I told mommy I didn't want go to the big space today because it's boring. Mommy told me I could bring my art materials. But I liked to paint at home. She asked me if I was tired of painting

the same sunflower. But it was daddy's sunflower. She said that the big space was the house of daddy's sunflower. So, I went. Maybe I'll see the Daddy or Mommy or Grandma or Grandpa Sunflower. I'll take it home. Daddy's sunflower was dying.

I saw a beautiful flower, but it wasn't a sunflower. Maybe God took all the sunflowers because daddy liked them.

The sun really loved me. But I didn't leave. I painted the beautiful, red flower.

Someone tapped my shoulders. It was an old man. He told me I had to move. I hated him. I was there first. But he told me to move because he had something to do on that very spot.

So, I left since it was the first time he asked. Tomorrow, it'll be mine.

April 5

Dear Diary,

My mommy brought me to the big space again. I went to my spot and the old man was there.

He was breaking the beautiful flower's

house. He was putting something in the big dust. He covered them and sprinkled water.

When he left, I used my favorite paintbrush to dig them out. They looked like small circles. It wasn't easy so I just used my hands. It was faster.

I stood up and threw the circles away. When I turned around, I saw the old man and mommy. We went home early today.

The ride home was quiet. Mommy was really sad.

May 21

Dear Diary,

My mommy didn't bring me to the big space today. I painted at home. She said she would be there for only a little while. She didn't lie.

Mommy told me to bring my art materials to her room. She sat beside me.

"Inday, why did you dig out the circles?" my mommy asked me.

I knew mommy was sad. I did not have any reasons that would not make her sad anymore.

"Did you know what you did destroyed something important?"

"It was important, Mommy?"

Mommy nodded, "Why did you do it?"

"He broke the beautiful flower's house."

"He was going to add friends, Inday. He was doing something important."

"No, Mommy. He's not important. You are. Whatever he does is useless."

"It's a part of the plan. Did you know he cried?"

"You do much more important things, Mommy. He's being dramatic."



Mommy sighed. She looked at me in the eyes and asked, "Inday, what's your favorite color?"

"Black! I can paint many things using black."

"Then can you paint something for me using the black color only?"

I painted mommy a silhouette of a sunflower. She said it was beautiful.

"Do you know how to paint a sunset?"

I didn't know what mommy was talking about. What's a sunset?

"Like the sun going down?"

"I see. The sun going to sleep? Yes, Mommy."

The sleeping sun was my second favorite thing to paint. It was the only beautiful thing I saw when I was in the white room.

"Then can you paint me the sun going to sleep using black?"

I shook my head. "No, Mommy. You won't understand it's the sleeping sun if I only use black. I need to use white, yellow, orange, and red."

Mommy allowed me to use the four colors. Mommy said it was beautiful.

"Inday, can you tell me which of the four colors is the most useful?"

"Orange, mommy. It tells us that the sun is going to sleep."

"How about the most useless?"

It was hard to pick one.

"White? Wait. Ummm... Yellow. Yes, yellow."

"Do you think you can paint a sunset as beautiful as this without yellow?"

"No."

"Okay. Tomorrow, let's go back there. I will show you the most beautiful sunset."

June 19

Dear Diary,

Mommy told me to paint every person I saw in the big space. Maybe she told me to do that because it was still hours before the sun went to sleep.

I saw the old man. He was doing the same important thing. It was hard to paint his sweat. But I did.

I painted many things today. I told mommy I finished painting everybody. She told me I should wait for the sun to sleep.

I went to my spot but stayed far from the beautiful flower. The sun was about to sleep. I was getting ready to paint the sleeping sun, but my paintbrush fell from my bag. I picked it up and I saw the old man sprinkling water again.

It was the most beautiful sunset.

July

Dear Diary,

I went to the big space today. The old man told me that the important thing he was doing was planting trees. He taught me how to do it. I asked him when he would stop. He said until the red monster eating the mommies and daddies and grandmas and grandpas of the small circles was dead.

Everybody was doing something for people they did not know and who did not know them.

My mommy is amazing. So is everyone else.

I will be amazing too. ☺

# GIVE ME PEACE ON EARTH

“Beauty and Peace Are in Nature and in Us.  
Let Us Build on the Wisdom We Have Gained during This Time”

By Libby Giles (Senior Strategist, Global Citizenship, St Cuthbert's College, Auckland, New Zealand)



© Libby Giles

△ “Total Peace in the Lockdown” at Lakeside Park, Auckland, New Zealand

Peace for me is a free state of oneness with each other, nature, and the cosmos. There is no one moment of influence, so I need to take you for a little meander through my thoughts and experiences. These form the foundation for my practice in global citizenship education and within that framework, education for peace.

Born at the tail end of the baby boom in Aotearoa, New Zealand, a quiet corner of the world, free from any experience of war, the concept of peace that resonated with me came through popular culture and the call for action. While there is no experience of war in my lifetime, historic connections to the World Wars of the twentieth century are deeply embedded in our psyche and our colonial past. Especially World War I, where 10 per cent of our population fought for Britain and 1 per cent died. Although tied to the binary understanding of peace as absence of war, the peace I connected with as a child, and most recently, in the COVID-19 lockdown, has a beauty of its own.

The sounds of George Harrison, Ravi Shankar and friends at their famous Concert for Bangladesh. The art, music, and theatre for the anti-war movements and the fight against apartheid. Cat Stevens’ “Peace Train,” John Lennon and Yoko Ono’s “Give Peace a Chance,” Marvin Gaye’s “Inner-City Blues,” Special AKA’s “Free Nelson Mandela.” Images of traditional and post-war symbols of peace were seen everywhere—white flowers, rainbows, olive branches, peace signs, and Picasso’s “Dove of Peace.”

Peace is deeply and traditionally rooted in the desire to end war, when people can resolve conflicts without resorting to violence and learn to live together in harmony.

The Peace of Westphalia (1648) ended the 30 years’ war through a series of treaties, the birth of the state system and diplomacy. The United Nations charter seeks to prevent world wars through treaties, based on the sovereignty of states to be free from external interference in domestic affairs.

## Searching for Peace

A new world order is emerging where

gaining and maintaining peace goes far beyond the realm of the interests of the nation-state. We share a planetary interest, our challenges and opportunities know no borders, and non-state actors take their places on the world stage. The rules based international system of peace through cooperation is challenged to evolve into or be replaced by global governance of common goods centred on global citizenship, arguably, the original position known by indigenous peoples and ancient civilisations. Responsibility lies at the heart of global citizenship.

Have we been looking for peace in the wrong places? What do the wise ancients, indigenous and other worldviews have to say about peace?

Plato articulates that it is love which brings peace to individuals. Confucius says: “Education breeds confidence. Confidence breeds hope. Hope breeds peace.” Indigenous peoples contribute to peace processes through their ancient wisdom on reconciliation and peace, focusing on forgiving and living together in harmony.

In India, “Shanti” is to maintain a tranquil mindset, even in times of suffering or conflict. The Japanese “Heiwa” is aligning oneself to the common good and social order. “Shalom” is the ancient Hebrew word for peace meaning wholeness, completeness, soundness, health, safety and prosperity. “Salam” literally means peace, and Islam is derived from this word. In a broader sense, it captures harmlessness, safety and protection from evil and from faults.

“Ubuntu” is the Zulu sense of self through connected humanity or one part of the whole viz. I am because you are. The fundamental goal of Buddhism is peace and the path to peace is to understand what causes peace. Inner peace is being cultivated through the Buddhist practice of mindfulness. In the Christian way of life, peace comes through fellowship with God and daily growth.

The world has a great deal to learn from the collective wisdom of worldviews in its search for peace. Moments in history have shown the value of peaceful responses to violence such as Mahatma Gandhi’s passive resistance in India, the nonviolent leadership of Martin Luther King Jr., and

the truth and reconciliation approaches in South Africa and Rwanda. The philosophy of passive resistance was put into practice in New Zealand in 1881 when colonial troops invaded Parihaka to seize 3 million acres of Māori land, and they were greeted by people continuing to plough the land peacefully and children singing.

By happy chance, I had the opportunity to work for small island states to the United Nations, fondly nicknamed The Peace Factory, for a year while on my “overseas experience.” This time would further imprint those symbols of peace, the positive peace of the dove and olive branch, juxtaposed with the negative peace symbolised by the Knotted Gun sculpture. So much has stayed with me from this moment in my journey, most importantly a place to talk.

At every opportunity I have had, then and now, to meet, talk and learn from others at forums around the world, I feel humbled and grateful. Most of these opportunities have been coordinated by UNESCO and on one, I had the great honour of visiting Peace Park in Hiroshima. What a levelling and moving experience it was—thousands of people were in and around the park and memorials, yet it was silent, beautiful, and its tranquillity filled the space. Children approached to survey me on what peace means to me. Whatever peace meant to me before that, the message from that moment was love.

“When the power of love overcomes the love of power the world will know peace.” - Jimi Hendrix

If we are to view peace as absence of violence, then we must look beyond the direct violence of war, to everyday structural and cultural violence. And violence against nature. Direct violence is visible, structural and cultural, less so, but pathways to direct violence. The structural violence of banning girls from education that may be culturally enabled through language, art, ideology, science, or religion. While UNESCO’s mission to build peace through intellectual and moral understanding was in response to the horrors of war, 70 years on, it widens its vision for the promotion and protection of diversity (cultural and environmental) and social justice.



△ The Knotted Gun sculpture by Carl Fredrick Reuterswärd, United Nations Building, NYC, USA

△ Peace in Different Languages. The collage was done by a group of middle school students from one of the UNESCO schools in Korea.

**Peace and GCED**

We need to live in peace within the planetary boundaries, respecting and protecting biodiversity, and acting urgently to prevent devastation, greater than any war, by climate change. There are calls now for violence against nature to be recognised and for there to be charges of ecocide. Precedents are being set for the legal personhood of natural living treasures such as the Whanganui River in New Zealand.

Responsibility, the notion that gives legitimacy to the concept of global citizenship, is also the hidden face of human rights and the universally binding agreements that entitle those rights. As a member of the Alliance for Responsible and Sustainable societies, I refer to their Charter of Human Responsibilities:

agreements need a further dimension to respond to current and future challenges of survival. ‘Responsibility’ is proposed as an ethical concept which builds on Rights and Peace as well as the emergence of a relational worldview that ensures the viability of planet earth and its peoples.”

Global citizenship education has a responsibility at its heart, not just individual but societal. It is the lens through which to advance knowledge, wisdom, and skills. Peace education sits within and is grounded in six principles, said Virginia Cawagas and Swee-Hin Toh. These are principles for responsible global citizenship:

1. Living with justice and compassion
2. Promoting human rights and responsibilities
3. Living in harmony with the earth
4. Dismantling the culture of war
5. Cultivating inner peace
6. Building cultural respect, reconciliation, and solidarity.

**Profound Awakening**

This essay has touched on times and experiences in my life that have influenced my desire for transformative education, embraced by the abovementioned principles as the path to peace and safety for life on earth, but perhaps the most grounding and profound experience came to me this year.

COVID-19 isolated us within our borders and then within our homes, yet I felt more connected, physically, spiritually, and emotionally, than ever to the world. That connection came about by noticing my surroundings and feeling the ground that I stand on.

Work continued online but without the morning rush and time spent in traffic and other commitments; instead, it became time spent in the garden and walking in my neighbourhood. I know more neighbours now than I ever did, we formed bonds and started networks for sharing ideas and skills to connect our community even more to each other and to building forward in responsible and sustainable ways.

Happy dogs had more walks than ever, mine around the local park in the glorious beauty of autumn, at least once a day. Noticing that action of becoming aware, that is lost in the business of “normal” life, became clear and present. I saw cygnets becoming swans, pukekos framed in nature, free from crowds. Beauty and peace are in nature and in us. Let us build on the wisdom we have gained during this time.

“When the sense of the earth unites with the sense of one’s body, one becomes earth of the earth, a plant among plants, an animal born from the soil and fertilizing it. In this union, the body is confirmed in its pantheism.”

– Dag Hammarskjöld, “Markings” 🏠

# WATER HERITAGE IN SOUTHEAST ASIA

## Destroying Water, Destroys Cultural Necessity for Communities Living on and around Water

By Karen Chin Ai Ying

(Author of *Living with Water, Heritage & Risks: An Educator’s Toolkit for Global Citizenship*)



△ Aerial view of Angkor Wat, Siem Reap, Cambodia

© Yann ARTHUS-BERTRAND to the APSARA National Authority

**W**ater is life. Water supports natural heritage. Water also bears our cultural footprints. Water was an essential part of the ancient kingdoms in Southeast Asia. Numerous civilisations in this region have harnessed water to sustain agriculture, to facilitate trade and to avert climatic disasters. Impressive rice terraces created by generations of Ifugao farmers in the Philippines 2,000 years ago are still in use today. Their harvest rituals ensure

the balance of both ecological and social needs. The rulers of Angkor Wat in 12th century Cambodia engineered large reservoirs, moats and canals to control, store, and distribute water. At almost the same time, the founders of Ayutthaya, the capital of the Thai kingdom, constructed artificial canals that connected peoples, cultures, and goods. These three instances of water heritage are now valued as UNESCO World Heritage Sites.

In the present time, water continues

to play important roles in the daily lives of countless communities in Southeast Asia. Many water heritage sites serve multiple purposes. Ha Long Bay in Vietnam, for example, is both a tourist destination as well as a biosphere reserve zone recognised by UNESCO. It is a tough balancing act for local authorities and global conservation organisations. Tourists are enticed by the bay’s floating villages, scenic karst landscapes, pristine beaches, and coral reefs but the waste

they produce pose a threat to the area's valuable biodiversity. Likewise, Inle Lake in Myanmar is a beautiful but increasingly polluted body of water that supports tourism and the livelihoods of 200,000 people who are now obliged to adopt more eco-friendly ways of managing waste and farming practices. While it may seem that water bodies are predominantly considered only as economic resources, the reality on the ground paints a more complex picture where we can observe unique interactions of history, culture, and nature at each water heritage site.

We can better appreciate this complexity when we look at how water heritage is valued in different Southeast Asian countries. The region witnessed Brunei Darussalam conferring official status to Kampong Ayer, or Water Village, features 38-kilometres of boardwalk that connects 40 water villages, mosques, schools as well as traditional ways of life.

Historians believe that Kampong Ayer, the world's largest settlement on stilts, was established in its current location in 1660. Approximately 360 years of continuous occupation gave birth to a unique cultural heritage and social networks held together by their shared legacy of living

above waters. However, some communities in this region are still debating the importance of oral traditions belonging to minority groups such as the Moken.

Many Moken families are stateless and can be found on the seas and islands situated between the Mergui Archipelago in Myanmar and Ko Surin, Phuket and Rawai in Thailand. The Moken pass on a folklore that teaches them about tsunamis, tides, moon phases, and seasons. They call the tsunami "laboon" and describe it as a monster that swallows everything in its path.

On Ko Surin, the Moken are the sole survivors of the 2004 tsunami that took place in the Indian Ocean. A few organizations such as the Moken Alive Museum cherish and document the Moken's knowledge of the seas while most authorities find their nomadic existence problematic.

**Culture, Nature in Water Heritage**

Water is a physical as well as a cultural necessity for communities living on and around water. Communities living around water heritage sites have developed lifestyles and intangible cultural heritage practices that are intricately linked to nature.

For centuries, nature has shaped cultural expressions in these communities.

Culture, likewise, has transformed waterscapes to support human coexistence with nature. This culture-nature link is extremely important in understanding the intangible cultural heritage connected with waterscapes.

We can experience this intimate relationship between water and culture through an alarming incident that happened about 50 years ago in West Java, Indonesia. The batik-making communities there were forced to stop producing the famed Cipedes batik cloth because the river had become too polluted to interact with the rich red dye that makes it unique.

Water heritage is intrinsically tied to water-related livelihoods, traditional knowledge of boats, and the health of the natural environment. The natural habitat provides sustenance, a home, and a source of identity for communities whose very existence depends on water. The tangible aspects of water heritage revolve around handcrafted boats, floating homes, houses on stilts, and festive floats.

We are losing these physical reminders as communities voluntarily or involuntarily move to homes on land. Many of the intangible cultural elements inspired by living near water are intertwined with tangible everyday objects. For instance,



△ Increased tourist numbers at Inle Lake means more waste to manage.

© Roelof Schierbeek



△ Kampong Ayer, Bandar Seri Begawan, Brunei Darussalam (CC BY-NC-SA) Sultan Ulmar Saifuddin Mosque Brunei by Bernard Spragg <https://www.flickr.com/photos/88123769@N02/27957296900>

we can still spot villagers in Halong Bay, Vietnam rowing boats with their feet. This technical innovation coexists with the traditional craftsmanship of weaving boats out of bamboo strips.

Besides handicraft, communities who live near water often produce music, songs and dances related to water or rituals to honour or renew their relationships with water.

Cambodians offer moon salutations and food offerings to celebrate the changing direction of the Tonle Sap River at the annual Bon Om Touk Water Festival. In addition to knowledge on rituals, some communities such as the Moken are trying hard to transmit traditional expertise on medicinal plants that thrive along coasts or the seasonal movement of fishes to the younger generation.

The Moken are not alone in their struggle to safeguard the seas and their cultural identity. Typhoons floods, droughts and rising sea levels are some of the common hazards faced by communities in Southeast Asia living near water. Because of their proximity to water bodies, the physical locations needed to express their cultural heritage may be wiped out by environmental disasters. In addition to climatic

challenges, communities living with water heritage are also some of the poorest.

Poverty makes recovering from a disaster challenging. Poor communities may also resort to less ecologically friendly lifestyles or are at the mercy of environmentally disastrous decisions adopted by

commercial or governmental organizations.

Some natural disasters are human induced. Deforestation and poor maintenance of water heritage sites increases the impact of storms, the risks of fires, and the frequency of accidents. The quality of water and the quality of life available



△ Woman rowing a boat woven from bamboo with both her legs in Ha Long Bay, Vietnam. Just rowing by Benjamin Arnold (CC BY) [https://commons.wikimedia.org/wiki/File:Just\\_Rowing\\_\(187850273\).jpeg](https://commons.wikimedia.org/wiki/File:Just_Rowing_(187850273).jpeg)



△ Healthy forests safeguarded by the community at Kampong Phluk, Tonle Sap, Cambodia.

to these communities is often affected by rubbish, plastics, synthetic fertilizers, and toxic factory waste.

### Safeguarding Water Heritage: A Global Concern

Conserving water heritage concerns not just communities that live above or near water. In an increasingly globalised world, decisions made by the individual or by businesses and governments have the potential to impact water heritage.

We are living in a world where nine million tons of plastic end up in our oceans every year. We now know that plastics and microplastics end up in wildlife. Some end up as human food exported internationally. This is a huge global concern.

We can learn sustainable habits from the Moken who do not believe in accumulating material possessions. They consume just enough for their needs. Because of this belief, they have always recycled and reused whatever they find in the sea or on beaches. These sea nomads often repurpose rubbish as part of a shrine and recycle discarded materials such as plastic sheets as boat sails for everyday use. The

Moken belief and knowledge systems also protect mangroves and forests which halt erosion and reduce the impact of storms.

Many communities in Southeast Asia have come to realise that the main cause of environmental and cultural degradation is unsustainable human activity. Let us look at Tonle Sap lake, the biggest freshwater lake in Southeast Asia that feeds 1.7 million Cambodians.

Kampong Phluk is one village on the lake that is fighting deforestation by creating a rotation system where only smaller branches, not trees, are cut down as firewood from different zones throughout the year.

The fishermen also discovered that less forests mean less areas for fish to spawn. They responded by establishing community fish conservation areas that have brought fish back into a lake that has suffered from a sharp decrease in fish yields in the past decade.

Their little victories show the world that we can adopt more sustainable practices to reduce the impact of deforestation and global emissions of carbon dioxide which traps heat on land and in the water.

Water heritage along with debates on its

value to humanity also teaches us to respect cultural diversity as a human right. In Southeast Asia, there are other sea nomads facing the same concerns as the Moken.

Like the Moken, the Bajau who ply the seas of Indonesia and the Philippines, as well as the Orang Laut from Malaysia, have often lived differently from most people in villages, towns and cities.

They call the seas their home. Some live on boats while others reside in houses built over water. They prefer for their children to learn knowledge essential for survival from the sea as well as learning from their elders. This livelihood choice has enabled them to keep their oral history and understanding of the seas alive.

Unfortunately, many came to perceive these sea-loving people as migrants in need of resettlement in permanent villages and access to formal education. When forced to settle on land, they often had to give up their rights to express their cultural identities and traditional ways of life.

The reflections of Hook, a young Moken living in Thailand, are a timely reminder. Whether we live near or far from a water heritage, Hook seems to be inviting us to think more deeply about the urgent need for societies to become more economically and culturally sustainable:

“Wherever we go, we go with our boats, always on the move, drifting.

For the Moken, the ocean is our entire universe. But today the big boats

come and take every fish. I wonder what will they do when the ocean is empty.

We wonder ... do they care? Does this mean we have to stop being Moken?”

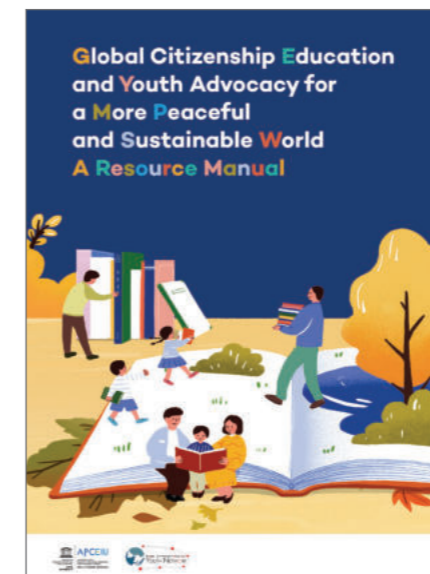
The daily experiences of communities living with water heritage in Southeast Asia reveal to us that irresponsible human activity and mindsets directly and indirectly contribute to climate change, unsustainable development, and unequal human rights. Since humans are part of the problem, I believe we can also be part of the solution. 🌊

\* Images and research used in this article are extracted from “Living with Water, Heritage & Risks: An Educator’s Toolkit for Global Citizenship” (2019), Asia-Pacific Centre of Education for International Understanding (APCEIU) and South-east Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO SPAFA)

# MEANINGFUL SPACES TO EXCHANGE AND LEARN TOGETHER

## Global Citizenship Education and Youth Advocacy For a More Peaceful and Sustainable World: A Resource Manual

By GCED Youth Network Core Group



△ Cover of the Resource Manual on GCED and Youth Advocacy developed by APCEIU and GCED Youth Network

Without a doubt, 2020 has been a very challenging year for the world’s population. Although everyone is suffering the effects of the COVID-19 pandemic in different ways, this article reflects on the particular challenges that the youth around the world are facing while trying to cope and adapt to a new reality as active citizens and drivers of

change in their own communities.

Guided by these ideas, the GCED Youth Network and the Asia-Pacific Centre of Education for International Understanding (APCEIU) under the auspices of UNESCO came up with a series of youth training focused manuals about Global Citizenship Education (GCED), youth advocacy and relevant themes around GCED and sustainable development.

The main goal of this series of documents is to provide young leaders, youth led organizations and youth focused social organizations with practical tools and content to better understand different subjects within the scope of GCED and to facilitate learning activities about them with other youth. Under the title “Global Citizenship Education and Youth Advocacy for a More Peaceful and Sustainable World: a Resource Manual,” this compilation of six documents under three sections (summarized below) published in 2020 by APCEIU and the GCED Youth Network.

### GCED, History and Peacebuilding

Knowledge about the past, namely history, is one of the most powerful tools for shaping the identity in the present and constructing a vision for the future. Those attitudes are usually formulated

and communicated through social and political discourses and have an impact on individual, collective, and national levels. Conventionally, history narratives are very subjective, unilateral, and contested. On the other hand, GCED advocates for the respect of the universal values, and the building of peaceful and cohesive societies. Thus, it can be used as a meaningful platform for reconsidering history education discipline through making it more open and integral.

The document titled “History: GCED, and Peacebuilding” contributes to the idea that inclusive and diversified history education fosters a sense of belonging to the global space through local and regional contexts, reduces ethno-political conflicts, and supports an environment for safe and profound cooperation that respects every culture. For achieving this goal, historical storytelling shall be encouraged to be more comprehensive and multiperspective.

The document consists of two parts: theoretical and practical. The first one conceptualizes and systematizes a formal and dominant approach to the construction and dissemination of history education. It discusses the advantages and challenges of the very modest process of denationalization of historical narratives worldwide. The second one aims to



△ Anna Susarenco from the GCED Youth Network presenting on advocacy tools at the 4th Youth Leadership Workshop on GCED in Seoul, Korea, in May 2018.

provide formal and nonformal educators with useful and effective instruments for working on cognitive, behavioural, and socioemotional learning levels within the history classroom setting. It also emphasizes the role of a teacher and one single person in the whole action.

**Youth Advocacy, Planning for Action**

The second section of the manual contains two very resourceful documents on youth advocacy that present step-by-step practical guidelines and ideas that can help plan advocacy initiatives.

We are calling for a change because we know we can make a difference. Advocacy is not about a change that comes overnight, it is a well-designed action plan that can bring the changes over several months or years, and sometimes even over decades.

The document provides practical content for youth working on their advocacy projects. It is much easier to talk about advocacy, than to understand and implement it. Hence, the definitions, concepts and exercises presented will help the young people reading it to immediately take action on what they learned and get a step closer to completing a full advocacy project.

Furthermore, the document explains the main steps from identifying and

analysing the problem, building a team and formulating a project proposal to analysing the decision-making space, resources assessment and how to develop an action plan.

This section also includes “how to” tips for different advocacy activities and some successful examples of youth advocacy from across the globe. Finally, it showcases how to conclude an advocacy project by performing evaluations as well as thanking one’s team while going over the two possible endings of the project in either success or failure and how to deal with these endings respectively.

**GCED Thematic Areas**

The third and final section of the manual consists of three subsections that look into GCED and youth advocacy from particular thematic areas. At first, we delve into GCED and the relationship with phenomena such as migration, discrimination, homophobia or racism and those suffering from them.

GCED, as a concept, is about enrolling and integrating the youth on the global issues that the world is facing right now, that happens in the shape of addressing them to respond to these challenges collectively using creative means that can

contribute to the growth and the welfare of their local communities as a first step, which with time accumulates from the local level to the global level. However, communities vary when it comes to their features, values, and needs; these different variations can also lead to various ranges of community responses and levels of adaptabilities.

We will be analysing the common areas between GCED and how it intersects with the vulnerable communities around the world, as we will be deep-diving into some practical elements that are related to these communities such as Poverty and Employment, and then briefly study how it can define the characteristics and the interests of these communities, which in the long-term could affect their way of living.

To be able to understand and rationalize these factors, we present different examples from around the world that correspond to the subject of vulnerability, putting in mind their own social and geographical trends while aiming to identify and share the best practice from these specific communities. These examples will explore the subjects of migration, the LGBTQ community, and peaceful coexistence in highly diverse contexts.

Finally, based on the constraints that have been brought from these communities, we came up with a set of training focused activities and tools that serve as examples or sources of inspiration for training processes that could be adequate to the structure and defined needs of these vulnerable communities within the different levels.

We then explore the links between GCED, advocacy and media literacy from a peacebuilding perspective. We will focus on equipping the individual with the understanding of how the world in this new digital age works.

While it is important as a global citizen to be literate on global subjects, it is also equally important to be media literate in this rapidly developing digital world. This is very relevant because, for example, there are known cases of violence as a result of media contents especially on social media where it gives every user the possibility to be a citizen journalist with the ability to spread information.



△ A participant of the 5th Youth Leadership Workshop on GCED, held at APCEIU in June 2019, sharing a message about GCED and refugees.

Therefore, the aim of the contents is to empower global citizens to be critical of the contents found on digital platforms and/or social media. In line with this, the document presents an overview of the world before social media, looking at how the flow of information was a one-way channel and how the emergence of social media has changed everything. While the change is evident in the way people communicate and the information travelling at the speed of light, this document focuses more on the role social media plays in political and social movements.

In a democratic world, it is important as global citizens to know how social media is impacting political processes. The case study from the 2016 United States election is a historical eye-opening incident as it played a huge role in the final election results. Further, the document also looks at social movements such as the Arab Spring and the #MeToo movements, which are some of the biggest social movements that began online and went on to give revolutionary outcomes within a short span of time.

Through these case studies, one is able to figure out the potential of social media, if it is used in a good way, or as seen through the Cambridge Analytica case and the Christchurch Facebook Live horror. The document finally presents an

in-depth guideline on online safety, which allows individuals to take precautions online so as to not fall victim to the online world.

The final subsection of the manual focuses on presenting a series of resources and suggestions that youth organizations should consider when facing a crisis such as the COVID-19 pandemic, particularly from an organisational perspective. This subsection will also consider the importance of GCED when dealing with crises and will highlight some key principles and values of GCED that are essential when facing moments of uncertainty and big societal challenges.

Since late 2019, as a result of the COVID-19 pandemic, the world that we knew has changed dramatically. People have had to change their routines and their lifestyles to protect their health and the health of those around them. This global pandemic is challenging the world’s economic, social and political systems, exacerbating existing inequalities, and forcing everyone, especially young people, to rethink the ways in which we live and interact with each other at the local, national, regional and international levels.

This pandemic has also reminded us of the importance of being prepared for challenges that may present themselves in the future and that threaten our efforts to create a more peaceful, tolerant and

sustainable world.

In view of this, GCED, and ongoing advocacy by grassroots initiatives, community organisations, NGOs and international organisations working with youth, are critical to protect the rights and wellbeing of the most vulnerable people in society and mitigate the adverse effects of the pandemic on sustainable development. The active engagement of youth in helping others during the pandemic has highlighted the essential contribution that young people can make in building community resilience and promoting solidarity.

**Youth as Active Drivers of Change**

The series of documents is an effort that emerged from the need of equipping youth with the resources and knowledge they need to foster positive transformation for a more peaceful and sustainable world. Today, youth around the world are making substantial contributions to the advancement of GCED and to achieve sustainable development. Therefore, permanent and meaningful spaces to exchange, cooperate and learn together are more relevant than ever.

This manual aims to contribute to this goal and hopes to motivate youth to act, and those in decision making spaces to join this bigger goal that will benefit us all.



△ Participants of the 4th Youth Leadership Workshop on GCED, held at APCEIU in May 2018, are holding hands together for solidarity and cooperation.



# PROMOTING GCED IN SRI LANKA

By Deshamanya A.L.S. Abeywickrama

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△ Conference on the Awareness of Global Citizenship Education (GCED) in Sri Lanka held on 24-25 October 2019 at the National Institute of Education, Maharagama, Sri Lanka

Since 2016, I have many unforgettable memories from UNESCO APCEIU, Seoul, and the Republic of Korea. In August 2016, I participated in the 16th Asia-Pacific Training Workshop on EIU (Education for International Understanding) or APTW for short. Hosted by APCEIU, the 10-day event in Seoul and Inje centred around the training of trainers (TOT) focusing on Global Citizenship Education (GCED).

The APTW was a great opportunity for me to share our values, attitudes, cultural understanding and other GCED concepts with participants from around 30 countries in the region. This training programme provided me with good learning experiences not only from the sessions on EIU/GCED but also from other aspects of the workshop: from pre-workshop preparations, organizing group activities, to sharing thoughts and ideas - all elements of the workshop were like a hidden curriculum. The workshop covered several important areas such as Human Rights and Duties, Conflict Resolution, Effective Communication, 21st Century skills, Multiculturalism, and other areas related to GCED. Organized with a group of excellent international trainers, I found it to be an excellent and extremely helpful TOT workshop that inspired my view of humanity with more active and practical work.

In Sri Lanka, we have practised GCED concepts since 2005 under the subject of Civic Education (Grade 6-11). My first GCED meeting was the International Meeting on Towards Post-2015: Fostering Global Citizenship for a Peaceful and Sustainable Future, which was held in November 2014 in Colombo, Sri Lanka, as a Consultation Meeting of UNESCO Category 2 Centres in Education. The meeting was co-organized by APCEIU and the South Asian Centre for Teacher Development (SACTD) under the auspices of UNESCO. Since then, I have continuously worked on GCED programmes in Sri Lanka.

The APTW on EIU that I attended in 2016 was my first international training workshop on GCED. It was my first visit to the Republic of Korea as well. During our visit to the Demilitarized Zone (DMZ), we learned about the separation of close family members now living in two separate nations (North Korea and South Korea), as well as the very high, tight security fences peppered with landmines from the east coast to the west coast. I felt deep sorrow for the Korean people.

Since the workshop, I have been able to participate in other GCED programmes hosted by APCEIU, including the International Conference on GCED and the GCED Curriculum Development and

Integration Project. During the GCED Conference and the Curriculum Development Project Review Meeting, we discussed and shared our valuable ideas to expand GCED not only for the Asia-Pacific region, but for the entire world. All the while, APCEIU made its best efforts to promote and disseminate GCED to achieve Sustainable Peace in the world.

Since 2019, we have been involved in a very special initiative with APCEIU. APCEIU and the Ministry of Education of the Republic of Korea supports Sri Lanka in its work to integrate GCED in the national curriculum under the Civic Education Project. Sri Lanka has been selected as one of the second round GCED countries and provides financial and technical support to promote GCED concepts through Civic Education and other subjects in Sri Lanka's General Education.

The prime aim of introducing Civic Education to the school system is to achieve **Sustainable Peace** in Sri Lanka. It is the wish of everyone who values peace to see we all live in harmony as one nation rather than being divided into different ethnic groups (Sinhala, Tamil, Muslim, Burgher and Malay) or different religious groups (Buddhists, Hindus, Muslims, Catholics or Christians), under the theme "from self (own) family to universal family." Based on GCED concepts, we have selected and emphasized 10 main themes such as Democracy and Good Governance; Multiculturalism; Human Rights and Duties; Law and Justice; International Relations; Sustainable Development; World of Work; Health and Wellbeing; Conflict Resolution; and Decision Making. These main concepts are continuously discussed under the subject, Civic Education (Grade 6-11). We are happy to say that at present, with the support given by APCEIU, we are in the process of integrating GCED concepts with other subjects such as Science, Mathematics, Art and English in Sir Lanka's National Curriculum.

UNESCO has identified some universal values of personal development that enable the child to relate creativity to her or his world; helping the child develop self-esteem; enabling them to make choices; their ability to make decisions; the readiness to respect others and their views; the willingness to make commitments and stand by them. We can join together with APCEIU and the government of the Republic of Korea, to expand GCED concepts through Civic Education and Global Citizenship Education.

Presently, all countries are in an incredibly challenging situation due to the COVID-19 pandemic. As a result, our relationships and human activities collapsed due to the social distancing measures implemented since this pandemic started. Digital platforms have increased at an alarming speed. Due to these new platforms, people are free to connect or contact anybody in the world without concerning themselves with physical borders or the rules and regulations of individual countries. We are crossing over borders by using technology.

Therefore, it is especially important to promote civic values and attitudes. Considering this, APCEIU's endeavour to promote GCED is particularly important and plays a crucial role in helping us achieve future targets that fulfil National and International requirements that safeguard our present and future generations. I sincerely hope that APCEIU will continue these valuable efforts for the entire world and not only for the Asia-Pacific region.

# ශ්‍රී ලංකාවේ ගෝලීය පුරවැසිභාවය පිළිබඳව අධ්‍යාපනය ප්‍රවර්ධනය කිරීම ආයුබෝවන්

By Deshamanya A.L.S. Abeywickrama

දකුණු කොරියානු ජනරජයේ (SEOUL) සියොල් අගනුවර පිහිටි UNESCO-APCEIU පිළිබඳව 2016 වර්ෂයේ සිට ම මා තුළ ඉතා වටිනා මතකයන් රැසක් රැඳී තිබේ. UNESCO-APCEIU ආයතනය මගින් සංවිධානය කරන ලද ආසියා හා ශාන්තිකර කලාපීය රටවල්වල ගෝලීය පුරවැසිභාවය පිළිබඳව අධ්‍යාපනය ප්‍රවර්ධනය කිරීම සඳහා පුහුණුකරුවන් පුහුණු කිරීමේ වැඩමුළුවට (TOT), ශ්‍රී ලංකාව නියෝජනය කරමින් පුරවැසි අධ්‍යාපනය විෂයභාර නිලධාරියා ලෙස 2016 වසරේ අගෝස්තු මාසයේ පැවැති වැඩසටහනට මම ද සහභාගී විමි. අන්තර්ජාතික අවබෝධය සඳහා වන ගෝලීය පුරවැසිභාවය පිළිබඳව වැඩසටහන (APTW) දැනුම ආකල්ප කුසලතා සංවර්ධනය කිරීම සඳහාත්, අන්තර්ජාතික සුහද අවබෝධය වර්ධනය කිරීම සඳහාත්, පුහුණුකරුවන් පුහුණු කිරීම සඳහාත් පැවැති මෙම ලෝකයේ විවිධ කලාප හා රටවල් නියෝජනය කළ අධ්‍යාපනඥයින් 30 දෙනෙකු පමණ සහභාගී විය.

මෙම පුහුණු වැඩමුළුව අන්තර්ජාතික අවබෝධය ප්‍රවර්ධනය කිරීම සඳහා පමණක් නොව, වැඩසටහනක් ජාත්‍යන්තර වශයෙන් සංවිධානය කර ගැනීම, මූලික සුදානම් වීම, බෙදා හදා ගැනීම, එකිනෙකාට ගරු කිරීම හා ධන බලා ගැනීම ආදී විවිධ අංශ ඇතුළත් සැගවුණු විෂයමාලාවක් ද සහිතව ක්‍රියාත්මක වූ එකකි. මෙම වැඩමුළුවේ දී මානව හිමිකම් හා යුතුකම්, ගැටුම් නිරාකරණය, ඵලදායී සන්නිවේදනය, 21 වන සියවසේ අවශ්‍ය වන කුසලතා, බහුසංස්කෘතිකභාවය ඇතුළු ගෝලීය පුරවැසිභාවය ප්‍රවර්ධනය කිරීම සඳහා අවශ්‍ය වන විවිධ කුසලතා සංවර්ධනය කිරීම සඳහා පැවැත් ඉතා සාර්ථක ප්‍රායෝගික වැඩමුළුවක් විය.

එය මානවය බව අවධි කිරීම සඳහා සැලසුම් කරන ලද ඉතා වැදගත් ප්‍රායෝගික පුහුණු වැඩමුළුවක් විය. ශ්‍රී ලාංකිකයන් වන අප 2005 වර්ෂයේ සිට ම ජාතික විෂයමාලාවේ 6-11 ශ්‍රේණි සඳහා ගෝලීය පුරවැසිභාවය ප්‍රවර්ධනය කිරීම සඳහා අදාළ වන වැදගත් සංකල්ප රැසක් දීර්ඝ වශයෙන් පුරවැසි අධ්‍යාපනය විෂය මගින් ප්‍රායෝගික ලබා දීමට කටයුතු කර තිබේ. ගෝලීය පුරවැසිභාවය පිළිබඳව මගේ ප්‍රථම අත්දැකීම් වන්නේ 2014 වර්ෂයේ කොළඹ දී පවත්වන ලද තිරසර සාමය හා තිරසර සංවර්ධනය ඉලක්ක කර ගනිමින් පැවැති උපදේශාත්මක ජාත්‍යන්තර සම්මන්ත්‍රණයයි. මෙය 2014 වර්ෂයේ UNESCO Category 2 යටතේ APCEIU අනුග්‍රහය ද ඇතිව, ශ්‍රී ලංකාවේ යුනෙස්කෝ ආයතනය හා දකුණු ආසියානු ගුරු සංවර්ධන මධ්‍යස්ථානය ද එක්ව පවත්වන ලදී. මෙම වැඩසටහනෙන් පසුව දිගට ම ගෝලීය පුරවැසිභාවය පිළිබඳව සංකල්ප ප්‍රවර්ධනය කිරීමේ වැඩ සටහන් සමග සම්බන්ධ වීමට මට අවස්ථාව ලැබිණි.

නමුත් දකුණු කොරියාවේ පැවැති මෙම වැඩ සටහන පුහුණුකරුවන් පුහුණු කිරීමේ ගෝලීය පුරවැසිභාවය පිළිබඳ මගේ ප්‍රථම පුහුණු වැඩසටහන විය. මෙය දකුණු කොරියාවේ සෝල් SEOUL හා ඉන්ජි Inje ප්‍රධාන නගර කේන්ද්‍රගත කරගෙන පවත්වන ලදී. දින 10ක් පුරා පැවැති එම වැඩමුළුවට අතිශයින් ම සාර්ථක හා අර්ථවත් එකක් විය. එය ජාත්‍යන්තර පුහුණුකරුවන් පුහුණු කිරීම සඳහා පැවැති ඉතා සංවිධානාත්මක වැඩමුළුවක් විය. එහෙන් අප සැවොම කණගාටු-වට පත් වූ ඉතා දුක් මුහුණ පුවකක් ද විය. එනම් DMZ නැරඹීමට ගිය අවස්ථාවේ දී අප වඩාත් සලින වූයේ ඉතා සුහද ඥාති සම්බන්ධතා පැවැති උතුරු හා දකුණු කොරියාව වෙන් කරමින් අති භයානක බිම්බෝම බ අතුරා, නැගෙනහිර සිට බටහිරට රටවල් දෙක සම්පූර්ණයෙන් ම වෙන් කර තිබීමයි. එය ගෝලීය පුරවැසිභාවය හා මානවය බව දෙදරවන්නකි.

එමෙන් ම 2019 වර්ෂයේ දී ශ්‍රී ලංකාවේ පුරවැසි අධ්‍යාපනය ප්‍රවර්ධනය කිරීම සඳහා සහ GCED සංකල්ප පුරවැසි අධ්‍යාපනය විෂය මගින් මෙන් ම අනෙකුත් විෂයන්ට සමෝධානය කිරීම සඳහා අනුග්‍රහය ලබා දීමට පැවැති වැඩ සටහන සඳහා ද, ගෝලීය පුරවැසිභාවය පිළිබඳව දකුණු කොරියාවේ සෝල් නුවර පැවැති ගෝලීය පුරවැසිභාවය පිළිබඳව 4 වන ජාත්‍යන්තර සමුළුවට සහභාගී වීමට ද මට අවස්ථාව හිමි විය. මෙම සම්මන්ත්‍රණය හා වැඩමුළුව ද APCEIU ආයතනය හා එක්ව දකුණු කොරියානු අධ්‍යාපන අමාත්‍යාංශය හා යුනෙස්කෝ සංවිධානයේ අනුග්‍රහයෙන් පැවැති අතර, එම සම්මන්ත්‍රණය ආසියා හා ශාන්තිකර කලාපයේ පමණක් නොව මුළු මහත් ලෝකයේ ම මනුෂ්‍යත්වය හා ගෝලීය පුරවැසිභාවය අවදි කරන්නට තරම් ප්‍රබල එකක් විය.

වර්තමානය වන විට ශ්‍රී ලංකාව ඉතා විශාල දියුණුවක් අත්පත් කර ගනිමින් පවතින අධ්‍යාපනය ප්‍රවර්ධනය සඳහා සහ ගෝලීය පුරවැසිභාවය පිළිබඳ සංකල්ප ප්‍රවර්ධනය සඳහා APCEIU ආයතනයේ නොමද අනුග්‍රහය ලබා ගෙන ඇත. ඒ අනුව 2019 වර්ෂයේ සිට ශ්‍රී ලංකාවේ ජාතික විෂයමාලාවට ගෝලීය පුරවැසිභාවය පිළිබඳව සංකල්ප ඇතුළත් කිරීමටත්, දේශීය හා ජාත්‍යන්තර පුරවැසිභාවය ප්‍රගුණ කිරීමටත් අවශ්‍ය අනුග්‍රහය ලබා දී තිබේ. ශ්‍රී ලංකාවේ පුරවැසි අධ්‍යාපනය පාසල් විෂයමාලාවට ඇතුළත් කිරීමේ ප්‍රධාන පරමාර්ථය වන්නේ මාතෘ භූමියට තිරසර සාමයක් ළඟා කර ගැනීමයි. ඒ සඳහා සිංහල, දෙමළ, මුස්ලිම්, බර්බර්, මාලේ ආදී කිසිදු ජනවාර්ගික හෝ බෞද්ධ, හින්දු, ඉස්ලාම්, කතෝලික/ක්‍රිස්තියානි ආදී කිසිදු ආගමික හේදයකින් තොරව සියලු වාර්ගික හා ආගමික කණ්ඩායම්වලටත්, සමගියෙන් හා සහජීවනයෙන්, සංහිඳියාවෙන් ජීවත් වීමට අවශ්‍ය පරිසරයක් නිර්මාණය කිරීම සඳහා පුරවැසියන් බිහි කිරීමට කටයුතු කර තිබේ. ඒ සඳහා ස්වකීය පවුලේ සිට විශ්වභාජන පවුල තෙක් යන තේමාව යටතේ 6 ශ්‍රේණියේ සිට 11 වන ශ්‍රේණිය දක්වා සාමාන්‍ය අධ්‍යාපනයේ ද්විතීක විෂයමාලාවට පුරවැසි අධ්‍යාපනය විෂය හඳුන්වා දී තිබේ.

ඒ අනුව ප්‍රජාතන්ත්‍රවාදය හා යහපාලනය, බහුසංස්කෘතිකභාවය, මානව හිමිකම් හා යුතුකම්, නීතිය හා යුක්තිය, ජාත්‍යන්තර සබඳතා, තිරසර සංවර්ධනය, වැඩ ලෝකය, සෞඛ්‍ය හා යහප්වය, ගැටුම් නිරාකරණය සහ තිරණ ගැනීම යන තේමා 10 ජාතික පාසල් විෂයමාලාවේ අනෙකුත් විෂයන් වන විද්‍යාව, ගණිතය, ඉංග්‍රීසි, චිත්‍ර යන විෂයන් සඳහා ද සමෝධානය කිරීමට කටයුතු කර තිබේ.

"යුනෙස්කෝ ආයතනය විසින් හඳුන්වා දී ඇති විශ්වීය වටිනාකම් වන ළමයා තුළ සංවර්ධනය කළ යුතු තමන්ගේ ලෝකයේ අනන්‍ය වූ නිර්මාණශීලීත්වය, ආත්ම-වබෝධය සංවර්ධනය කිරීම, තමන්ට අවශ්‍ය තේමා ගැනීම කිරීමේ හැකියාව වර්ධනය කිරීම, තිරණ ගැනීමේ හැකියාව වැඩි දියුණු කිරීම ඇතුළු වටිනාකම් රාශියක් දියුණු කිරීමේ කාර්යයි. මේ සඳහා ද, පුරවැසි අධ්‍යාපනය විෂය මගින් ගෝලීය පුරවැසිභාවය පිළිබඳව අධ්‍යාපනය ප්‍රවර්ධනය කිරීම සඳහා ද පියවර ගෙන තිබේ. අප වර්තමානයේ ඉතා අභියෝගාත්මක ව්‍යසන තත්ත්වයකට මුහුණ දී සිටින්නේ COVID-19 වසංගතය මුළු මහත් ලෝකය පුරාම පැතිර යන තත්ත්වයක් යටතේයි. අපගේ සියලු මානව සම්බන්ධතා හා මානව ක්‍රියාකාරකම් මේ හේතුවෙන් බිඳ වැටී තිබෙන්නේ සමාජ දුරස්ථභාවය තව දුරටත් වැඩි කරමිනි. ඉතා වේගයෙන් අන්තර්ජාල සම්බන්ධතා ගොඩනැගෙමින් පවතී. මිනිසුන්ගේ එදිනෙදා කටයුතු ක්‍රියාත්මක වන්නේ තවදුරටත්, භෞතිකව රටවල තිබෙන දේශ සීමා හා නීතිරීති රෙගුලාසි පිළිබඳව තැකීමක් නොකරමිනි. අප නාසනණය භාවිතයෙන් දේශ සීමා අහිමිව යාමින් සිටී. මෙවැනි තත්ත්වයක් යටතේ පුරවැසි වටිනාකම්වල වැදගත්කම තවදුරටත් පුළුල් කර තිබේ.

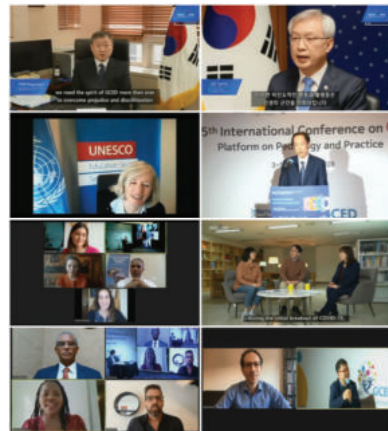
මේ සියලු කරුණු පිළිබඳව සලකා බැලීමේ දී UNESCO-APCEIU ගෝලීය පුරවැසිභාවය පිළිබඳ ක්‍රියාකාරකම් අද දවසේ ඉතා වැදගත් වී තිබේ. එය අනාගත තිරසර සාමය හා සංවර්ධනය ළඟාකර ගැනීමටත්, අනාගත අනාපේක්ෂිත අභියෝග හමුවේ දේශීයව හා ජාත්‍යන්තරව අනාගත පරපුර ආරක්ෂා කර ගැනීමටත් අතිශයින් වැදගත් වේ. මේ සඳහා UNESCO-APCEIU ආයතනයට ගෝලීය පුරවැසිභාවය පිළිබඳ සංකල්ප ප්‍රවර්ධනය කිරීම (GCED) සඳහාත් එය ආසියා හා ශාන්තිකර කලාපයට පමණක් නොව ලෝකයට ලබා දීමට හැකි වේවායි සුඛ පතම්.



△ Mr. Abeywickrama (far right) with the participants of the APTW in 2016 held at APCEIU, Seoul

දේශමාතෘ ඒ. එල්. එස්. අබේවික්‍රම  
අධ්‍යක්ෂ (වෘත්තීය සංවර්ධන හා අධ්‍යාපන කළමනාකරණ)  
ජාතික අධ්‍යාපන ආයතනය,  
මහරගම, ශ්‍රී ලංකාව

**Dialogue to Revive Global Solidarity During Pandemic**



Under the overarching theme of “Fostering Solidarity and Hope through GCED,” APCEIU co-organized the 5th International Conference on GCED (IConGCED) online from 3-5 November 2020.

The Conference provided a venue for dialogue that examined the role of Global Citizenship Education (GCED) in response to the COVID-19

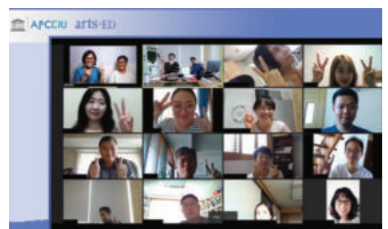
pandemic with an underlining goal of enhancing global solidarity. Over 1,300 education policy makers, educators and stakeholders from academia, international organisations, civil society, and youth from 111 countries attended the virtual conference. With the support and assistance from the Ministry of Education and the Ministry of Foreign Affairs of the Republic of Korea, and in partnership with UNESCO, the 5th IConGCED contributed to creating a new platform to revisit the role of GCED and revive global solidarity in this pandemic era.

In the first keynote speech on Day 1, professor Lynn Davies stressed the need to understand the process of how injustices occur and to consider strategies to prevent the repetition of injustices. In the second keynote speech, professor Jae Choe emphasized the urgency of an “ecological turn,” or a cognitive shift towards ecological thinking. During the first panel discussion, a wide range of experts from the fields of peace and conflict resolution, media and information literacy, teacher associations, and the environment, explored the primary issues raised by the recent pandemic from the GCED perspective. On Day 2, panellists from different regions shared various educational practices used in the fight against discrimination and towards social justice, and education for sustainable development. Experts also examined key emerging concepts of digital citizenship and its relevance to GCED. On the final day, a virtual expo session was organized where various GCED related studies, publications and projects were introduced. In the closing session, panellists discussed the vision of GCED for this pandemic era and beyond.

Video clips of the conference are available at [www.youtube.com/channel/UCeuo9i1E0G-lpt5A5GQMp4Q](https://www.youtube.com/channel/UCeuo9i1E0G-lpt5A5GQMp4Q).

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**Training Workshop on GCED through PBL Approach**

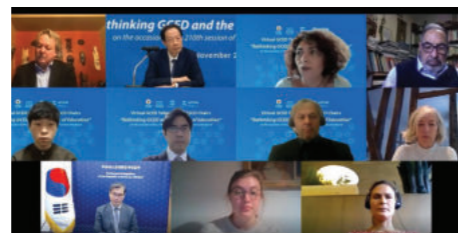


APCEIU held an online training workshop on ‘GCED through

Place-Based Learning Approach’ from 18 to 21 August to further enhance the understanding of pedagogies and implementation capabilities of Korean educators in global citizenship education. In this workshop co-organized with Arts Ed, a Malaysian educational NGO, 19 primary and secondary school teachers explored the meaning and utility of PBL as a tool to implement GCED, enhancing their capacity to practice GCED more effectively in their own schools and communities.

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**Virtual Talks with UNESCO Chairs: ‘Rethinking GCED and the Future of Education’**



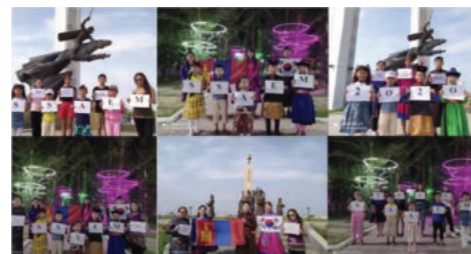
On the 210th Session of the UNESCO Executive Board Meeting, APCEIU and the Permanent Delegation of the Republic of Korea

to UNESCO jointly organized the Virtual GCED Talks with UNESCO Chairs under the theme “Rethinking GCED (Global Citizenship Education) and the Future of Education.”

The Talks successfully facilitated a wide-ranging dialogue among the panellists, which consisted of six UNESCO Chairs and professors in GCED-related areas. It also served as a momentum to address the current situation and challenges faced by different regions around the world due to the COVID-19 pandemic and to explore untapped resources and ideas for collective and transformative actions to tackle those challenges. The event took place on 2 November 2020, in collaboration with the Group of Friends for Solidarity and Inclusion with Global Citizenship Education and UNESCO.

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**Online SSAEM Conference - Homecoming for the APTE Alumni**



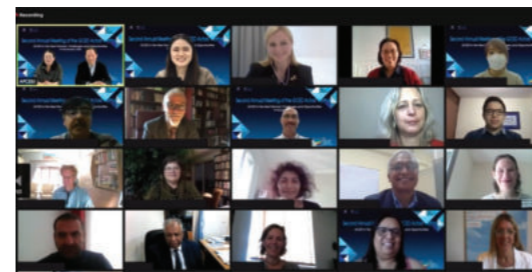
Amid the prolonged pandemic, APCEIU and the Ministry of Education of the Republic of Korea co-organized the online SSAEM

Conference to share the follow-up activities of the Asia-Pacific Teacher Exchange for Global Education (APTW) programme. Participants from 2012 gathered with education officials from Cambodia, Lao PDR, Malaysia, Mongolia, the Philippines, the Republic of Korea, Thailand, and other educational specialists involved in the programme to celebrate the achievements so far as

well as discuss the vision for future exchanges. The video of the conference, which was held on 24-30 November 2020, is available at [www.youtube.com/channel/UCXSD87rvUWwFR-ordWMrKSA](https://www.youtube.com/channel/UCXSD87rvUWwFR-ordWMrKSA).

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**Progress Shared at Annual Meeting of the GCED Actors’ Platform**

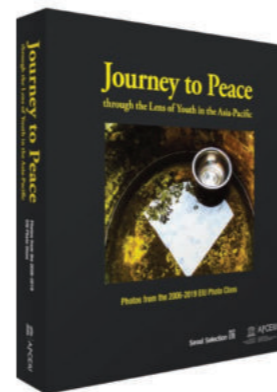


Co-organized by the UNESCO Headquarters and APCEIU, the Second Annual Meeting of GCED Actors’ Platform was held virtually on 19 November 2020. The meeting was held to share the progress in Global Citizenship Education (GCED) implementation, particularly in the field of research and strategies, to address the challenges resulting from the COVID-19 pandemic, while discussing ways to enhance partnerships among regions and on the global level. This year’s annual meeting mainly focused on the topic of GCED-related research activities under the title of “GCED in the Next Normal: Challenges and Opportunities.”

The regional coordinators representing five Regional GCED Networks (Asia-Pacific; Arab states; Europe and North America; Latin America and the Caribbean; and Sub-Saharan Africa) shared their respective projects and efforts to strengthen the Network and/or GCED research activities during the COVID-19 pandemic.

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**‘Journey to Peace through the Lens of Youth in Asia-Pacific’ Published**



Commemorating the 20th Anniversary of APCEIU in 2020, APCEIU published a photography book to reflect on the memorable moments of the EIU (Education for International Understanding) Photo Class. Divided into four chapters (We, Soul, Life, and Beyond), the commemorative

publication contains pictures taken by students and photographers of Asia and the Pacific that have taken part in the class from 2006 to 2019. Also included are the congratulatory messages from the Ministers of Education and the National Commission for UNESCO of Asia-Pacific member states.

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**‘Asking the Way Forward for GCED in Korea’ Published**

As the result of a series of GCED policy seminars, APCEIU published the “Asking the Way Forward for Global Citizenship Education in Korea” in order to help deepen the understanding and discussions on the concepts, practices, and future directions of GCED in Korea. Discussing and reflecting on the role and directions of GCED in the context of Korean society, Korean

academics and experts who contributed to the book attempted to answer questions such as why GCED is needed and how it should be implemented and promoted in Korea.

The book is composed of three parts with the first part examining the diversity of the concept of GCED, followed by the innovation of school education and GCED, and GCED in the context of lifelong learning. The second part covers a group of key thematic areas of GCED including citizenship and human rights, peace education, democracy, globalization, and inequality. In the third part, the book delves into another group of key thematic areas of GCED such as cultural diversity, gender equality, and sustainable development.

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**Feasibility Study on Monitoring Global Citizenship Competences in Asia-Pacific Region**



Since monitoring and assessing learners’ global citizenship competencies (GCC) are perceived as crucial to strengthening GCED implementation, APCEIU sees a great need for more refined constructs, metrics and assessment tools for GCC

measurement. As a result, APCEIU addressed these issues in the publication titled “Feasibility Study on Monitoring Global Citizenship Competences in the Asia-Pacific Region” in December 2020.

APCEIU conducted this project to lay the foundation (in Phase I) for developing the framework, with suggested assessment tools (in Phase II) to monitor GCC competencies in the Asia-Pacific region. In particular, this research aims to identify important features of the local contextualization practices of GCC by surveying and analysing national curriculum frameworks and syllabi of selected countries in the Asia-Pacific region. By examining existing regional-level monitoring and assessment tools, the research addresses the possibilities, shortcomings and implications for measuring global citizenship competence and the GCED perspective of these tools. Phase II will continue its study in 2021 and further develop suggestions for the strategies and tools for monitoring GCC in the Asia-Pacific region.

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ISSYK LAKE, KAZAKHSTAN. THE TURQUOISE MOUNTAIN LAKE IS LOCATED IN THE ISSYK GORGE OF TRANS-IL ALATAU, AT AN ALTITUDE OF 1,760 METERS ABOVE SEA LEVEL, NEAR ALMATY, KAZAKHSTAN. THE LAKE WAS FORMED ABOUT 8,000-10,000 YEARS AGO BY A COLOSSAL LANDSLIDE FOLLOWING AN EARTHQUAKE.

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