

Sangsaeng

Living Together Helping Each Other



Climate Crisis, Education and Global Citizenship

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EDITOR'S NOTE



The current climate crisis calls for urgent collective actions by all who share this beautiful planet at all levels and in all sectors. We need to solicit collective wisdom in a timely manner, minimizing the adverse influences of climate change on the most vulnerable groups. Recent voices by young people advocating for more active climate actions also show the importance of youth engagement in identifying the path to a more sustainable future. In this context, the 53rd issue of *SangSaeng* explores how climate change education can promote a shared awareness of our common destiny and pave the way to transform our mind-sets and educational systems.

We are very privileged to share Helena Norberg-Hodge's insight and advice for the future in our Special Column. Taking a critical reflection of the existing dominant thinking, she emphasises the importance of an urgent paradigm shift from "globalization" to "localization" as a way of overcoming the climate crisis and transforming our lives.

In the Focus section, based on the need for global transformation and empowering learners to take action for the climate, Alexander Leicht reflects on UNESCO's endeavours to promote Education for Sustainable Development (ESD) to effectively address the climate crisis, and shares the outcome of UNESCO's latest consultations on the future of ESD. In a similar vein, pointing out the need to take a holistic approach and to reflect upon the current state of climate change education, Sun-Kyung Lee suggests that more inclusive and participatory multi-stakeholder dialogues should be further promoted. Paying attention to the need to ensure youth engagement and the importance of energy transition, Lynette Shultz and Carrie Karsgaard introduce a collaborative global initiative of developing an energy transition curriculum for a global online classroom for secondary school students. Shepherd Urenje reflects on the challenges of climate change education and shares the valuable experiences of empowering teachers to play a key role in the transformation process through the "Sustainability Starts with Teachers Project."

It is very encouraging to learn about an initiative of global youth-led climate action and a success story of local energy transition, which are introduced in the Best Practices section. In the Understanding Asia and the Pacific section, In Uk Kang helps readers better understand how climate change has affected cultural heritages in Eurasia, reminding us of another reason to act now.

We also hope that our readers will enjoy "Pluto, a Stubborn Planet" in the Story Time section, which was selected from the GCED Storytelling Contest for Southeast Asian teachers. In the Peace in My Memory section, both contributors, François Compaoré and Makoto Kobayashi, invite readers to take a look at the value of local wisdom and "perspective taking" respectively in conflict resolution and reconciliation in our continuous journey toward peace.

We sincerely hope that all the articles in this issue will inspire our readers in their endeavours for transformation. Thank you.

Yangsook Lee

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

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Cover: "Climate change protest rally, March 15, 2019" Photo by Holli/shutterstock.com

20,000 Australian students gather in climate change protest rally, School Strike 4 Climate, and demand urgent action on climate change.



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REIMAGINING OUR FUTURE IN LIGHT OF THE CLIMATE CRISIS

Restoring Social, Economic Structures for Our Needs in Ways that Nurture the Planet

By Helena Norberg-Hodge

(Founder and Director, International Society for Ecology and Culture)



△ Economics of Happiness conference in Bengaluru, India

In order to survive, we have little choice but to shift away from our globalising path towards strengthening local economies worldwide.

Away from the screens of the mainstream media, the crude “bigger is better” narrative that has dominated economic thinking for centuries is being challenged by a much gentler, more feminine, inclusive perspective that places human and ecological wellbeing front and centre. People are coming to recognize that connection, both to others and to Nature herself, is the wellspring of human happiness. And, every day, new, inspiring initiatives are springing up that offer the potential for genuine prosperity.

At the same time, there is a growing awareness—from the grassroots to academia—that the real economy is the natural world on which we ultimately depend for all our needs. Only when we embrace a structural shift in the current economy—away from the dependence of a corporate-run global marketplace, towards diversified local systems—will we be able to live in a way that reflects this understanding.

Tragically, our political and business leaders remain blind to these and other realities. Thanks to the unprecedented influence of global business interests on our national governments, destructive economic policies continue to shape our societies, our cultures and our planet. Even the framing of our climate crisis has been hijacked by the idea that business must continue as usual. In climate negotiations, the \$5.3 trillion annual subsidy handed out to the fossil fuel industry goes unmentioned, and, outrageously, emissions from global trade are not even calculated.

Meanwhile the “solutions” to the climate crisis are about adapting to runaway change by employing evermore extractive, centralized technologies. Climate “experts” are convincing us that “sensors and clever algorithms” will be more efficient than farmers in delivering water and synthetic chemicals to crops. Google’s Ray Kurzweil informs us that our food will come from “AI-controlled vertical buildings” and include “in-vitro cloned meat.”

Well-funded think-tanks are writing



△ Helena and Amales, Ladakh

about the benefits of automated artificial pollination systems, and releasing books about architecture in the next century—a world where global temperatures have risen by 7 degrees Celsius and all humans are living in “39 million square kilometres of newly-developed compact megacities near the Earth’s poles”.

Most of our mainstream thought-leaders fail to imagine a future beyond a highly centralized, corporate-run technocracy. They simply take the dominant system and stretch it to its extremes, overlooking both the extraction of ever increasing quantities of resources and raw materials that such a path will necessitate and the human and ecological suffering it will cause.

Their vision is profoundly out of touch with socio-economic realities, too. They fail to address the unprecedented wealth inequality that this system has created and continues to exacerbate, and they disregard the effects of mass-displacement on land-based peoples. They envisage a future in which workers will be either totally mobile or replaced by robots, paying lip-service to the designation of “community-spaces” while ignoring the toll that extreme mobility and mass-unemployment will take on community and personal wellbeing.

In this myopic vision of the future, Big Tech is still held up to be our saviour, even

though our mega technological systems have served to separate us from each other and from Nature, while intensifying our global ecological and social crises.

Building Different Future

But, despite this imagery in the mainstream media, people at the grassroots level are not swallowing it. Around the world, hundreds of thousands of people yearn for the deep bonds of community and a connection to nature and are quietly sowing the seeds of a very different future.

They are building prosperous local economies and intergenerational communities that provide meaningful, productive work. From community gardens to farmers markets, from alternative learning spaces to local business alliances and co-ops—what all these have in common is a renewal of place-based relationships that reflect an innately human desire for love and connection. This is not a vision built upon a few billionaires’ fetishes for high-tech gimmicks and knack for money-accumulation: instead it emerges from common sense, and from a deep experience of what it means to be human.

These efforts demonstrate that real solutions to climate change emanate not from the tech labs of Silicon Valley, but from the enduring wisdoms of land-based



△ A workshop in Bengaluru, India, in 2019

cultures, and from the synergetic power of people uniting in community and taking collective action. The localization movement confronts the crisis head-on with three key strategies:

1. Mitigation: In the global economy, subsidies, taxes and regulations support the relentless expansion of mega-infrastructure projects, of resource- and chemical-intensive industrial monocultures, and of global trade, which is now 32 times greater than it was in 1950. It has led us to a crazy situation in which countries are routinely importing and exporting almost identical quantities of identical products, and flying our basic needs around the world for packing and processing before they reach supermarket shelves. Just as wastefully, in the global food system, which demands countless tons of standardized products, 30 per cent or more of harvests are regularly burnt because they do not fit the standardized harvesting,

packing and processing machinery.

Redirecting economic supports towards building up local systems would cut out this outrageous waste and resource-use, enabling us to reduce fossil fuel use and plastic packaging drastically and immediately. What's more, in contrast to the global marketplace, local markets require a diversity of products, and therefore create incentives for more diversified and ecological production.

2. Adaptation: The climate is already changing, and many parts of the world are experiencing alarming water shortages, crop failures and floods. Diversified, local food systems are key in ensuring food security in such uncertain times. In the drought-stricken areas of the world, some farmers are transitioning away from thirsty monocrops such as genetically-modified cotton and rice for the global marketplace, and returning to drought-resistant, indigenous seeds

(such as millets and local strains of rice). At the same time, farmers producing a diversity of crops for local markets are far more resilient to climate variations and freak weather events, because, unlike their industrial counterparts, they are not completely dependent on a single crop. If one crop fails, they can rely on the many others in cultivation.

3. Carbon sequestration: A growing body of research is revealing the key role of healthy soils and healthy ecosystems in drawing carbon out of the atmosphere. They are our most important carbon sinks, offering sequestration potential that far exceeds even the most fantastical technological daydreams. Localization opens up the possibility for the widespread revival of degraded lands, ecosystems and oceans through structurally supporting diversified, genuinely regenerative agriculture, forestry and fishing. Through diversifying production, we can eliminate the need

for synthetic chemicals and industrial machinery that deplete soils, eliminate biodiversity and poison the environment. We can actually help Mother Nature to renew key ecosystem processes.

Localization

Crucially, the benefits of localization extend far beyond helping us deal with climate change. Local economy initiatives are demonstrating that they provide far more jobs than the global economy; jobs that are meaningful, community-centric and stable. By strengthening local businesses and local finance schemes, localization helps communities retain wealth, rather than allowing it to “leak-out” to distant multinationals.

As people become more interdependent

in meeting their needs, political, racial, religious and intergenerational differences become less significant. The emerging movement transcends the conventional left-right dichotomy to enable shared human values and dreams to flourish. It empowers societies to reduce their dependence on distant, unaccountable monopolies and the exploitative bubbles of speculation and debt, in favour of local, often artisanal production for local needs.

As we localize, our lives are transformed; we are empowered to step out of the consumer rat-race of the global economy, and come back into contact with those around us, rewearing the fabric of community on which healthy identities and genuine wellbeing are founded. This is often a process of profound healing. By slowing down and

scaling-down, we open up to deeper connections with others, with the Earth, and with ourselves.

Finding solutions to the climate crisis cannot be entrusted to our political and business elite, who are so out of touch with on-the-ground realities that they remain wooed by the empty promises of fast-paced, consumer growth and techno-development. For a healthy future, we need to join those who are forging a very different path forward—one that restores the social and economic structures essential for meeting our needs in ways that nurture the only planet we have.

To learn more about the localization movement and identify initiatives near you, visit www.localfutures.org



△ Ladakh residents threshing rice

EMPOWERING LEARNERS FOR CLIMATE ACTION AND TRANSFORMATION

Addressing the Climate Crisis Through Education: a UNESCO Perspective

By Alexander Leicht (Chief, Section of Education for Sustainable Development, Division for Peace and Sustainable Development, Education Sector, UNESCO)



△ The Kalabia Education Programme, winner of the 2018 UNESCO-Japan Prize on ESD, brings marine conservation education to remote coastal communities of Western Papua (Indonesia).

Climate change is the greatest challenge of our times. Science tells us that if we do not act quickly and decisively to reduce greenhouse gas emissions, humanity will face catastrophic consequences. Some of these consequences are already being felt, from more frequent and stronger hurricanes to extended droughts. Future projections include the loss of coastal areas through sea level rise, increased poverty-induced migration movements, undermined food security and an increase in ill-health in many parts of the world.

Climate change requires actions at many different levels. It requires political agreements in and between countries. It requires fiscal instruments that support a change in the way goods are produced and consumed. It requires technological inventions to increase energy efficiency. Above all, as young people across the world keep reminding us, climate change requires a massive transformation in the way we all think and act. Education is key in bringing about this massive transformation and in helping everyone—policy-makers, business people, and individual citizens in their daily lives—to learn to think and act differently.

To be up to the challenge of promoting a global transformation, education in itself needs to change. It is not enough to impart knowledge on climate change, important as this may be as a first step. Education must also provide the socioemotional and behavioural skills and dispositions that motivate and empower people to take action for the climate, as part of an effort to promote sustainable development more broadly.

UNESCO promotes and supports this type of education through its programme on Education for Sustainable Development (ESD), for which it is the United Nations lead agency. More specifically, in its publication “Education for Sustainable Development Goals” (2017), UNESCO has proposed cognitive, socioemotional and behavioural learning objectives for each of the 17 United Nations Sustainable Development Goals.

For climate change, these include, among others, understanding that current climate change results from increased greenhouse gas emissions, recognizing that the protection of the global climate is an



△ Extended droughts due to climate change.

essential task for everyone, and being able to promote climate-protecting public policies and climate-friendly economic activities.

These learning objectives include how learners can reduce their own personal carbon footprint, for example by using energy-efficient means of transportation. Importantly, these objectives also envision learners as citizens and address their responsibility to influence their countries and communities through various types of citizen actions.

Pedagogy

Learning objectives such as these have

important implications for pedagogy. Education which asks learners to take action in the real world needs to practice what it preaches. It needs to be learner-centred, interdisciplinary and project-based.

The whole-school approach is particularly promising in this regard. It aims at integrating climate-readiness into all aspects of school life. This affects the content of education as much as how teaching is undertaken, as well as school governance and the need to “green” campus management. Finally, it supports an opening up of the school to the local community to develop partnerships with



△ At NaDEET Centre in Namibia, winner of the 2018 UNESCO-Japan Prize on ESD, programme participants learn how to prepare their own food using solar power only.

local stakeholders and to allow everyone—teachers, students and administrative staff—to contribute to sustainable development in the community.

There are some promising signs that this kind of education is starting to take root in education systems across the world. However, the evidence also shows that there are many gaps and that much more still remains to be done. For example, while in a 2016 UNESCO survey, almost all of the 83 participating countries indicated that they included issues related to environmental sustainability in some way into their curricula, only 15 per cent of countries indicated that sustainability and related issues were fully integrated into teacher education. This points to a significant gap between policy commitment and implementation, which is obviously lagging behind. Moreover, a recent UNESCO study on how countries address climate change through education shows that the cognitive learning dimension is by far the most predominant, with the socioemotional and the behavioural dimensions far behind. This indicates the need to address climate change in education in a more balanced and holistic way.

Improve Education

At the global level, there is a strong mandate to both integrate climate change into education and further scale up the educational response to climate change. In 1992, the United Nations Framework Convention on Climate Change (UNFCCC) recognized the importance of “education, training and public awareness” in mitigating “dangerous human interference with the climate system.” Article 12 of the Paris Agreement from 2015 reaffirms this recognition.

Education is part of Sustainable Development Goal 13 on Climate Action, namely Target 13.3, which reads: “Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning.” Target 4.7 of Sustainable Development Goal 4 on Education addresses ESD and related approaches, such as Global Citizenship Education, which all aim at contributing to a better world.

UNESCO, with its programme on ESD, supports countries to meet their commitments under these global agreements and has put considerable emphasis on the educational response to climate

change in various ways.

First, UNESCO provides guidance and materials for various stakeholders. This includes, for example, the guide for policy-makers, “Action for Climate Empowerment: Guidelines for Accelerating Solutions through Education, Training and Public Awareness” (2016), co-published with UNFCCC. A guide for schools, “Getting Climate Ready: A Guide for Schools on Climate Action” (2016), provides step-by-step guidance on how to become a climate-friendly school involving the whole school community. A website with learning resources for each Sustainable Development Goal provides materials for teachers (<https://en.unesco.org/themes/education/sdgs/material>).

Second, UNESCO works directly with education stakeholders on the ground and supports capacity development, largely thanks to extra-budgetary funding from the Government of Japan. For example, in 2016-2018, thanks to direct support from UNESCO, 285 schools of the UNESCO Associated Schools Network (ASPnet) in 25 countries have developed context-specific school action plans in line with a whole-school approach with a focus on climate change, and 14,000 teachers

have been mobilized. The approach is currently being scaled up and rolled out to the whole network of UNESCO ASPnet schools. Five country-level ESD capacity development initiatives are currently underway in Indonesia, Timor-Leste, Pacific island states, Myanmar, Mozambique, and the Central American countries. They address climate change as part of an ESD approach.

Third, UNESCO advocates at the global level for the importance of education in addressing climate change and brings concerned stakeholders together. UNESCO uses, in particular, the annual Conference of the Parties to the UNFCCC and the UN General Assembly to argue for the importance of climate change education. UNESCO also co-leads a global alliance of UN partners on climate change education, training and public awareness. Climate change also plays a major role in the network of ESD partners UNESCO has set up and currently operates under the Global Action Programme on ESD.

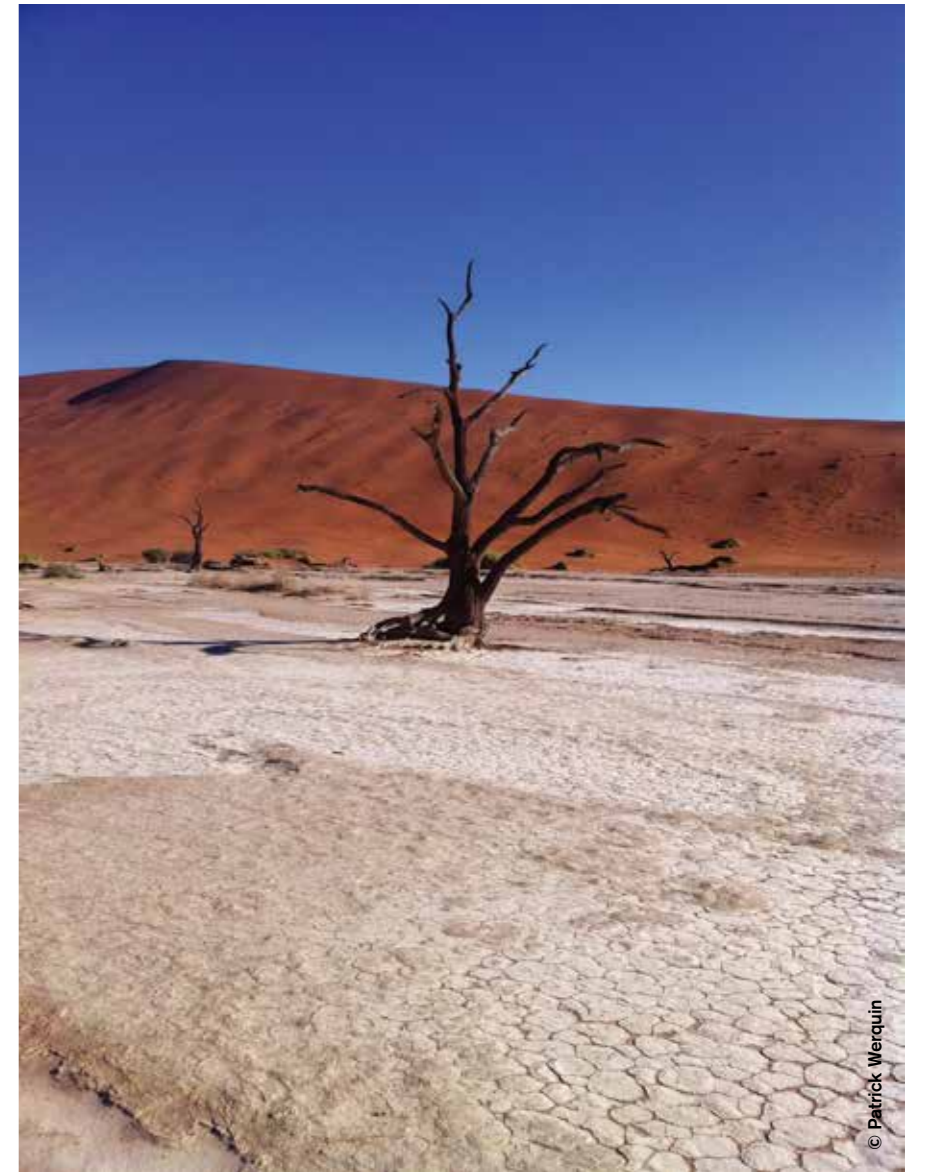
Transforming Together

UNESCO has just completed an extensive consultation process about the future of ESD, which also provides some interesting conclusions for how to mobilize education to address climate change.

First, a strong emphasis on individual transformation is needed for any type of education that promotes sustainability. Education must not only work to better understand how individuals become committed to addressing climate change but also to more systematically bring about the tipping points that make people take action.

Second, a focus on individual transformation is not enough if structural issues of climate change are not addressed above all economic modes of production and consumption that are not environmentally sustainable. Mobilizing education to address climate change also means not shying away from controversial societal issues.

Finally, bringing about individual and societal transformation means that education cannot be confined to the education institution in a formal education setting. The dramatic transformation that is



△ Extended droughts due to climate change.

needed in order to keep climate change at bay concerns everyone in every setting. Learning must take place in the realm of policy, in business, at the workplace, and at home. We need a whole-of-society approach to learning to address climate change. UNESCO will continue to build on the many good practices across the world to support education that mobilizes for transformational climate action across all sectors.

More information can be found by visiting <https://en.unesco.org/themes/education-sustainable-development>

“ We need a whole-of-society approach to learning to address climate change. ”

CHANGING EDUCATION, NOT THE PLANET

Direction of Climate Change Education

By Sun-Kyung Lee

(Professor of Science Education, Cheongju National University of Education, ROK)



△ A training workshop on ESD for Korean teachers

In recent years, meteorologists have often reported heavy rainfalls, droughts, severe cold and heavy snowfalls with qualifiers such as “in 100 years” or “the first since weather observations have been recorded.”

Debate on climate change has become a part of our daily lives. It has become a topic we can easily bring to the table without using foreign languages such as El Niño and La Niña. Republic of Korea can no longer be considered a subtropical climate, but rather a temperate one. And, during the rainy season, it rains like a squall only to quickly turn and become sunny again; a phenomena that can be experienced in the tropics.

In July 2017 – in Cheongju, Republic of Korea and other areas within the country – people experienced a once in a lifetime event when heavy rains waterlogged cars and homes. In 2018, the nation suffered an extremely hot summer. Now, without having to mention the plight of polar bears relying on dwindling sea ice or the possible devastating near-future for climate refugees in Tuvalu, an island nation in the South Pacific, we feel climate change is no longer other people’s problem.

In most schools and social education fields where climate education takes place, students only learn the scientific and technological principles of climate change and watch videos that evoke compassion for the plight of the polar bear. Therefore, we may think climate education is environmental education. However, when we are confronted with news about the adoption of the United Nations Framework Convention on Climate Change (UNFCCC) by country leaders, international efforts being made to set goals to reduce greenhouse gases through the Kyoto Protocol and the Paris Agreement, and some countries leaving these commitments to not join global efforts, we can easily understand that climate change is not only an environmental challenge, but a socioeconomic challenge as well as a political one.

In the meantime, we naturally ask many important questions like: Why climate change is happening? Who is responsible for it? Whom should we consider? How should we act at the individual, social, and state level to ensure that

climate change no longer occurs? How to live and adapt to this planet’s change in climate? These questions are fundamentally based on complexities and closely related to ethical issues such as values and equity.

Earth’s Climate Emergency

This year, the United Nations announced July 2019 as the hottest month in history. UN Secretary General António Guterres warned that “If we do not take action on climate change now, these extreme weather events are just the tip of the iceberg. And that iceberg is also rapidly melting.” Indeed, the fact that the five years of recorded history’s highest temperatures so far have occurred during the last five years shows how much the Earth is heating up.

The Intergovernmental Panel on Climate Change’s (IPCC) “Special Report on Global Warming of 1.5 C” in 2018 shows that the average global annual temperature is already about 1 degree Celsius above pre-industrial levels. And with the global warming of 1.5 C and above comes the irreparable risk to the ecosystem as well as humanity. With that in mind, governments need to push ahead with a transformative policy of unprecedented scale “Right Now.”

In November 2019, The Guardian, a British daily, reported that the Oxford Dictionary declared “climate emergency” as its 2019 Word of the Year. Climate change has gone through a climate crisis and became a climate emergency.

Climate emergency can be defined as “a situation in which urgent action is required to reduce or halt climate change and avoid potentially irreversible environmental damage resulting from it.” Climate change was not recognized as a status of emergency in 2018; but now, because of the focus and implications of the issue, climate change and climate emergency have soared as one of the most prominently debated terms.

In April, climate emergencies were declared in hundreds of cities and towns beginning with Scotland, including the British parliament, Canada, France and Sydney, Australia. Also last September in the Republic of Korea, many climate emergency related groups and citizens

gathered on Daehak Street to urge immediate action against a climate crisis.

Climate Emergency, Education for Sustainable Development

As a topic at the forefront of public discourse, climate emergency related strikes led by young people have also taken place in many parts of the world over the year. Young people walked out of their classes to protest against the establishment. They said that older generations are destroying their future and are demanding that governments and businesses change the system, not the climate. They also appealed to decision makers in government and business to provide opportunities for education in order to reduce climate change and prepare for environmental catastrophes.

During the 27 September Climate Strike, young people refused to attend schools and gathered in a public square to urge the government and businesses to provide climate change learning opportunities. The Korean Society for Environmental Education and the Japan Society for Environmental Education also published a declaration supporting this. Korean youth created the Climate Change Litigation Group in 2018 with the goal of preparing litigation against adults while learning about climate change issues.

An important question at this point is what is the educational direction needed to overcome climate emergencies? Climate change education should be the process of finding answers to many of the questions related to climate change and putting these answers into action. The educational approach to address climate change can be found in one of UNESCO’s Policy Dialogue Series titled “Education for Sustainable Development and Climate Change” (UNESCO, 2009), which addresses climate change as a sustainability issue that humankind is facing and stresses transformative approaches through education for sustainable development.

According to this document, climate change education requires a systematic and transformative approach in the context of education for sustainable development and should focus on ethics education as it is closely linked to values.



© Sung-Man Lee

△ Arctic glacier



© Sun-Kyung Lee

△ A training workshop on ESD for Korean teachers.

Scientists report that human-induced climate change is closely related to the emission of greenhouse gases such as CO₂, methane and NO₂ caused by the burning of fossil fuels (IPCC, 2007). Therefore, in order to slow or halt the negative effects of climate change or solve the problem, everyone should join the efforts in cleaning our environment. Furthermore, the document notes that climate change education requires a transformative approach to address the causes (mitigation) and the consequences (adaptability) of climate change. Additionally, it needs scientific concepts and processes as well as knowledge of certainties, uncertainties, projections and risks associated with climate change.

Climate change education also require knowledge of the history and interrelated causes of climate change (which include technical, scientific, ecological, economic, political and social dimensions); knowledge of mitigation and adaptation consequences and processes; and the ability to link the knowledge to sustainability. In addition, the significance of a good

understanding of the time-space dynamics of climate change, understanding of different interests that shape different responses to climate change (current and future generations, humans/nature, developed and developing countries, etc.), and critical media literacy have been emphasized (UNESCO, 2009).

In addition, the UNESCO Declaration of Ethical Principles in Relation to Climate Change – declared on 13 November 2017 – suggests ethical principles to consider and implication strategies in carrying out climate change-related decision-making, policy-making and other actions (UNESCO, 2017). There are six main principles in the Declaration: Prevention of Harm; Precautionary Approach; Equity and Justice; Sustainable Development; Scientific Knowledge and Integrity in Decision-Making; and Science, Technologies and Innovations.

Therefore, in order to mitigate climate change and adapt to a changed climate change, and to overcome a climate emergency, we need a transformative approach that works to change the whole of society

in the context of education for sustainable development. Moreover, this education needs to go beyond the current approach of teaching and learning the scientific process of climate change. In the end, we understand how climate change occurs and how to address it, the complexity and interrelationships of climate change issues, systemic thinking about the entire (global) system, and the equity of the various actors surrounding climate change.

Broader Reach

Climate change education in this era of climate emergencies should not be limited to simply incorporating climate change into specific subjects.

In order to overcome climate emergencies, the education field needs an integrated and transformative approach throughout the system that works to inform them about climate change; how to communicate and build capacity; and how to produce, consume and live their lives. Likewise, the whole-school approach should be taken in schools. In other

words, we should also aim for changes in education that we have never experienced before.

This will require a process of reflecting not only on climate change itself but also on the status of climate change education.

Education should include a process in which the complexity of the situation is explored in many ways in relation to energy issues that cannot be thought of separately from climate change issues. This should include ethical aspects such as discussions for scientific knowledge and evidence in equity, precautions, decision making, and the role and future of science and technology.

However, the contents and methods of such climate change education should be explored and applied according to each context not just be given by experts ignoring the context. For this, we can start by applying the Talanoa Dialogue – used in Fiji and across the Pacific to reflect a process of inclusive, transparent and participatory dialogue—to our climate change education field. That is to reflect on where we are, share our vision together

to find where we want to go, and explore how we get there as a society. Inclusive and transparent communication in which all members participate in the problems we face will be an essential step forward to achieving SDG 4.

In the Republic of Korea, the 2nd Basic Climate Change Response Plan was recently established, and comprehensive and specific plans related to nurturing climate education experts and expanding climate change education has been included.

Expanding climate change education includes expanding climate change experience opportunities; strengthening climate change education for future generations, including early childhood environmental education; integration into elementary and secondary schools’ formal curricula; and emphasize climate change education through environmental subjects. It is hoped that substantial implementation of these plans will contribute to the reduction of actual climate change through changes in climate change education. 🏠

“
If we do not take action on climate change now, these extreme weather events are just the tip of the iceberg. And that iceberg is also rapidly melting.
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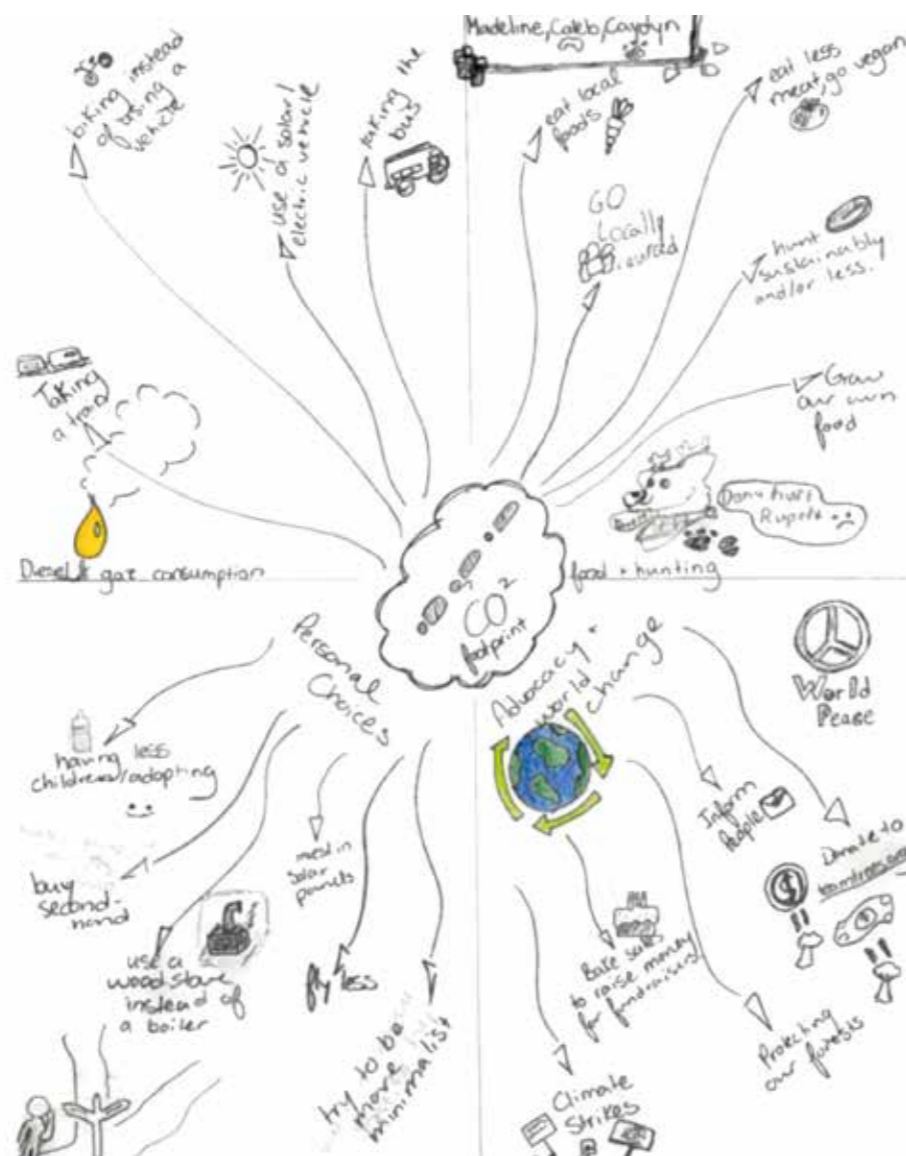
POWER OF A GLOBAL CLASSROOM

Learning about Climate Change and Just Energy Futures

By Lynette Shultz (Professor, University of Alberta, Canada), Carrie Karsgaard (PhD student, University of Alberta, Canada)



△ Online Discussion



© Lynette Shultz



△ Fridays for Future" protest - The student strike for global warming

With concerns about the climate crisis on the agenda of most countries and communities, educators are challenged to provide opportunities for their students to understand both what is at stake and what changes are possible. This article describes the development of an energy transition curriculum that helps secondary students build a historical consciousness about energy and how this curriculum is being used in a dynamic online global classroom. It is a seven-month collaborative teaching and research project to examine energy, climate change, and energy futures, including the role of youth in participating in energy transition. As global issues, climate change and energy transitions require a global perspective that brings multiple knowledge to bear on the dire consequences of not acting to correct the causes of climate change.

Need for Transformative Education

"In the face of present and increasing climate-related devastation, radical change is needed to decrease our energy use and transition to alternative sources. This project calls the youth across the planet to reimagine

the values and beliefs that structure our life activities, experiences, and hopes for the future as we move towards new lower carbon and socially just energy futures." (Energy Futures, "Teacher Package")

The challenge of focusing on the future demands educators work differently with knowledges about histories, cultures, and global systems. Futures thinking, particularly in the area of the role of energy in that future, acknowledges difficulties in predicting the impact of global events and shifting international relations as well as what technologies might become available to mediate energy production and consumption. Through research exchanges, critical dialogues, and ongoing online discussions via blogs and commenting, we draw students into a deliberation about how to think about the future – how we can create change in the future by acting now. In this, our curriculum task is to engage students in forming a historical consciousness related to energy systems and to imagine a transformed energy future.

Sample key questions to guide student research and collaboration at the community, national, bilateral, regional and

global levels:

- What role do you think you can play in creating a more sustainable future? Where does energy fit into this vision? What kinds of changes are involved in bringing about an energy transition?
- What opportunities might an energy transition enable? What challenges might it involve? What are some potential implications of energy transition for social and cultural relations, habits, and practices?
- Climate change affects vulnerable populations to a greater degree. Who are the vulnerable populations in your community? How does and how will climate change impact these vulnerable populations? What are the health risks and other problems associated with not having access to energy?
- How might we reimagine our climate futures in our specific societies and cultures? How might this have a larger global impact? How might we move from feeling apathy, indifference, or incapacity in the wake of climate change to developing a global momentum to change our futures?
- How do we move from the individual to the collective? What actions can you take in order to mobilize broader scale measures to which adults will respond?



△ Students' brainstorming on carbon footprint. Screenshot provided by Lynette Shultz.

Teaching Energy Justice

Central to our project is the concept of energy justice, which engages not only with issues of equity in energy transition but also with alternative ways of conceiving our futures, getting at the heart of what our various societies value. Energy justice takes up key questions that address inequities, such as: who has access to energy and why? What are the impacts of this lack of access? Who benefits from energy transition and who is disadvantaged, with special consideration of marginalized groups, future populations, and non-human relatives?

While it is key for the planet to move away from fossil fuels, there is potential to cause oppression and harm through emergent alternative energy sources, including the destruction of Indigenous lands for hydroelectric dams in Canada and Malaysia, or the fuelling of conflict through the extraction of cobalt in the Democratic Republic of Congo or lithium in Bolivia.

Through critical consideration of key questions and cases, students collaboratively consider the interaction of technological change with social and cultural change to consider just energy futures. Some possibilities might involve more just means of carrying out energy transition projects, while others might involve reimagining the very ways we structure

our systems, societies, and communities.

Online pedagogies across multiple locations enable students to learn about energy justice as they practice it, dialoguing possibilities across their various contexts. In this project, youth from 21 countries use an online classroom and meet face-to-face via videoconferencing to deepen their understanding of energy futures together, while being mentored online by graduate students and researchers.

Students initially explore various energy issues within their local contexts, so that they might come to understand how their own assumptions are constructed before engaging with the ideas of others.

Following a period of localized study, schools are paired for a bilateral collaboration, which involves comparing local issues of energy transition with a school in a different context (i.e. global South and global North) using online tools such as Google Docs, WhatsApp, Skype, or Messenger, according to student preferences.

Next, students share their learning from their bilateral projects via videoconference within three continental groupings, including students from South, Central and North America; Africa and Europe; and Asia and Oceania. Within these videoconferences, students respond to each other's ideas and receive feedback from project facilitators.

Finally, students prepare their findings for a global virtual town hall, where they engage together via videoconference. Following the online collaborations, one student delegate from each school is invited to Lisbon, Portugal, along with a teacher chaperone, to synthesize the work from the full project into an international youth policy paper on energy futures for the International Conference on Environmental Pollution, Treatment and Protection.

Through this layered process, students come face-to-face with the experiences, values, positions, and expectations of young people in diverse contexts and thus begin to understand how energy systems link us all unevenly together.

Transformed Future

Our futures are uncertain. The cost of fossil fuel extraction and the catastrophic effects of climate change imply futures that not only engage technological change but also social, cultural, and political change. Considering the likelihood that the climate crisis overwhelms students, negatively impacting their mental health and eroding their sense of agency and collective responsibility, this project enables students to consider concrete possibilities for change at both local and global scales.

Recent youth resistance via school strikes demonstrates that young people are concerned with their futures and keen to participate, yet their perspectives are rarely counted among policymakers or even within educational environments. This project thus aims to build a sense of community among young people, develop critical expressions of youth collective thought and agency, and amplify their thoughts within relevant policy contexts.

This project is the culmination of work from several researchers, educators, and institutions, each providing expertise. In many ways, this is a model of the kind of interdisciplinary, multi-sectoral collaborations that creating a transformed energy future requires.

We are grateful for the support of The Centre for Global Citizenship Education and Research, Petrocultures, and Just Powers at the University of Alberta; Language and Literacy Education at the University of British Columbia; the University of Waterloo; TakingITGlobal; and the Centre for Global Education. [🌐](#)

SUSTAINABILITY STARTS WITH TEACHERS

Confronting Climate Crisis by Inspiring Teachers to Facilitate Education for Social Transformation

By Shepherd Urenje

(Program Specialist, Swedish International Centre of Education for Sustainable Development (SWEDES), Uppsala University, Sweden / Co-chair, UNESCO Global Action Programme (GAP) Action Area 3)



△ Teachers are planning Change Projects as part of the project of Sustainability Starts with Teachers for the Baltic Sea Region.

A rapidly changing climate is only one of the many signs of a global system under stress, the seriousness of which is further strained by environmental degradation, increasing public health risk, social instability and a lack of equity.

Science has confirmed again and again that climate change is responsible for degrading the environment, diminishing natural resources, increasing health issues and decreasing the quality of life, among others. In addition, climate change also exacerbates inequalities and provokes armed conflicts as a result of a scarcity of resources leading to mass migrations.

Despite being least responsible for climate change, the world's poor are the most vulnerable to its effects, and to make matters worse, they are already suffering. Since 2008, an average of 21.7 million people has been displaced each year by extreme weather-related disasters, the equivalent of 41 people every minute.

As an educational response, UNESCO launched the project SST for Central Asia (four countries) and southern Africa (nine countries) with the aim of supporting teachers to reorient current educational activities towards sustainability.

Why Climate Change Education?

Climate change is arguably the most important challenge of our time. Although the education system has improved so much in the last century, this improvement has not been matched with behaviours that are environmentally, socially and economically just, i.e. behaviours that demonstrate educated beings.

Economist Ernst Friedrich Schumacher's argument towards the end of the 20th century remains valid today: "The volume of education has increased and continues to increase, yet so do pollution, exhaustion of resources, and the dangers of ecological catastrophe. If still more education is to save us, it would have to be education of a different kind: an education that takes us into the depth of things."

The climate change challenge is an educational challenge because the current education system is not providing teachers

and learners with the competencies they need to confront the challenge.

Since we now know that it is too late to prevent the consequences of climate change, mitigation is our next best option, an education system that addresses transformation of visions, values, behaviours and actions of citizens and leaders. Although climate change education has a major role to play in providing a variety of ways to empower citizens and decision makers with essential knowledge, skills and values, we are still faced with many challenges.

Challenges of Climate Change Education

Climate change is difficult to communicate because greenhouse gases are invisible, and their accumulating effects like global warming, changes in rainfall patterns, and other extreme weather events can take years before they are felt. Worldwide warming trends are not obvious to the average person. Climate change is therefore an example of "hidden hazards" and risks that generally pass unnoticed or unheeded until they reach disaster proportions.

First, there are many misconceptions. According to science, human activities have been releasing greenhouse gases, mainly carbon dioxide, far greater than the amount that can be captured by the natural carbon cycle. The first problem is that many people believe greenhouse gases are like smog and other kinds of air pollution that dissipate in a matter of days. However, scientific research tells us that the major greenhouse gases, such as carbon dioxide, will stay in the atmosphere and continue to alter climate for centuries to millennia. The second dilemma is that climate change will not stop the moment we limit emissions of greenhouse gases. This basic misconception may lead to underestimating the risks of delaying action to regulate the magnitude of climate change.

Second, the factors contributing to climate change are complex, and the more we know, the more complicated the situation becomes. Climate change science involves complex concepts and some intricate uncertainties. Translating this

overall objective into concrete measures requires understanding a complex system linking emissions from different sources to national and regional impacts, global governance and potential co-benefits.

Third, emissions are national and sectoral, but the effect is global. Once released, the greenhouse gases in the atmosphere become a global problem, irrespective of country or sector. However, when it comes to reducing emissions, we rely almost entirely on political governance structures.

Fourth, the facts associated with climate change are overloaded with uncertainty. Although science agrees that the earth is warming, can we say with confidence that climate change is increasing the frequency and intensity of extreme weather events, including prolonged droughts?

Fifth, doubt over climate change is an agenda with an industry behind it. With its roots in the tobacco industry, climate science denial talking points can be seen as manufactured doubt by industries that are benefitting from fossil fuel profits. As of 2019, the five largest oil and gas companies spent over US\$200 million on climate lobbying to delay, control or block policies aimed at tackling climate change.

Given the challenges stated above, education needs to reorient to support new ways of thinking and acting, hence the initiative Sustainability Starts with Teachers (SST). The course is based on the premise that key sustainability competencies are a combination of knowledge, capability and readiness of the individual to cope successfully and responsibly with changing situations.

How to Achieve Success in Climate Change Action

The project SST focuses on integrating sustainable development into teacher education by strengthening the implementation of SDG 4, which seeks to "ensure inclusive and equitable quality education and promote life-long learning opportunities for all."

Improving the quality and relevance of education is a response to achieving Goal 12 (ensure sustainable consumption and production patterns) and Goal 13 (take



△ Teacher educators are assessing the effects of climate change - drought and land degradation – during the Regional Workshop for Southern Africa in 2017.

urgent action to combat climate change and its impacts). The overall objective is to empower teachers to integrate sustainability principles into their teaching and learning practice. Transforming learning and training environments also include changing the ethos and governance structure of the whole institution. In order to achieve these objectives a Change Project Approach is applied.

Change Project Approach

The Environmental Justice Foundation (EJF) has rightly concluded that climate change will not wait and so neither can we. For people suffering from the ravages of climate change, tomorrow is too late. The 21st century teachers should inspire learners to initiate and sustain change towards a sustainable future. We applied the Change Project Approach to bring about changes in curriculum innovation, learning environments and lesson planning. The project takes the format of

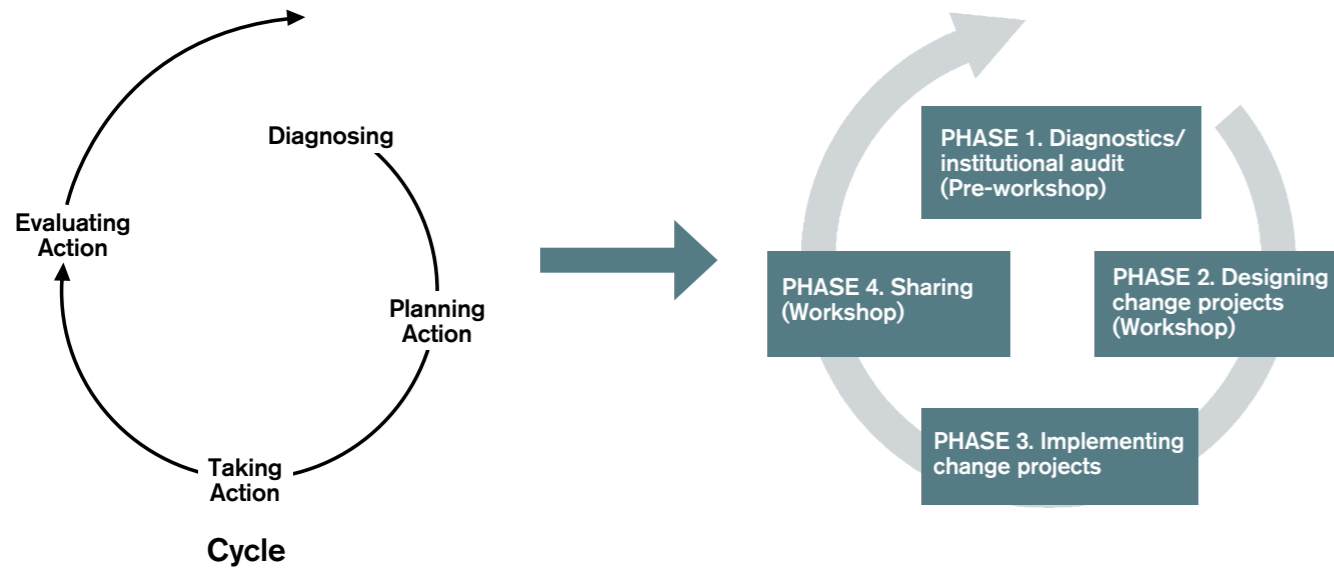
action-learning, made up of four phases and engaging critical issues. Together, these phases support participants to develop a situated Change Project in their teaching discipline which will be an ongoing work in progress.

The Project gives teachers an opportunity to demonstrate competence-based teaching and learning initiatives essential for social transformation for possible, probable and preferred futures. The goal is to provide learners with active and collaborative learning opportunities while exploring transformative teaching and learning strategies, an opportunity to shape a sustainable future through education. As a way of enabling teachers to interrogate their current practice, we use a four-step cycle of action research developed by Coghlan and Brannick (2001) to integrate teaching practices and change in an iterative manner.

Phase 1 begins with a Pre-Course Assignment (see Fig 1). This is a result of consultation of their teaching institution's

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The 21st century teachers should inspire learners to initiate and sustain change towards a sustainable future. We applied the Change Project Approach to bring about changes in curriculum innovation, learning environments and lesson planning.
 ”

Figure 1: Change Project Action Research Cycle



“ I argue that an essential component of climate change education includes empowering learners with competences to initiate and sustain change towards a more socially, economically and environmentally sustainable future. ”

opportunities and commitment to change, which will form the background of the Change Project. The purpose of this assignment is to make the learning institution become an implementer of change processes to support the aspirations of Agenda 2030 including climate change. In the second cycle, Phase 2, at least two participants from each institution will participate in a regional workshop where they will be supported in developing a detailed implementation plan for their Change Project to address local and global issues.

Phase 3 is a consolidation phase back at the learning institution during which implementation support is confirmed. Participants will now focus on adjustments of the implementation plan in close dialogue with their colleagues and superiors to strengthen partnerships with relevant stakeholders. The outcome is a detailed presentation of how the Change Project is being situated in the work context (e.g. it can be in the form of a poster, video or document). Phase 4 is a workshop on reporting, monitoring and evaluation where participants come together to report on progress and scaling

of their innovations. Peer review is composed of support from programme coordinators, resource people and co-participants as critical friends.

Discussion and Conclusion

In the short period that participants have had with the Change Project idea, initial educational transformation can be attributed to the intervention. The project has to some extent created some pointers in the way teaching and learning should respond to current challenges. Three issues were exposed.

Firstly, the main challenge in implementing the change projects is the teachers' lack of knowledge and skills about climate change education. It took some time for them to understand that sustainability is a moving target and not a place to be arrived at. This means our teaching and learning approaches also need to adjust continuously.

Secondly, teachers' experience in developing 21st century appropriate teaching and learning approaches is weak.

Thirdly, existing assessment models



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Teacher educators from Southern Africa deliberating on their Change Projects.



© Shepherd Urenje

Working on Change Projects and peer review – Sustainability Starts with Teachers in the Baltic University Program.

measure the success of students mainly through a summative examination and a grade is awarded. This is problematic to teaching and learning because critical sustainability competences like collaborative learning, creativity and innovation, communication and critical thinking, cannot be effectively assessed using these conventional means. Climate change education therefore requires teachers to develop an alternative assessment criterion. Despite the limitation cited

above, we can claim through this project that the process on integrating climate change education has been initiated and sustainability issues are part of current curriculum review in most institutions.

The article suggests that when education is reoriented towards sustainability, it has the potential to enable social transformation towards sustainable livelihoods including climate change action. I argue that an essential component of climate change education includes empowering

learners with competences to initiate and sustain change towards a more socially, economically and environmentally sustainable future. I also suggest that the best way to achieve this ambition is through the capacity development of teachers with essential competences that enable them to reorient their courses to address the current and future climate risks to humanity. The SST Project was established to address these challenges as an educational response. [📄](#)

Y-ADAPT INSPIRES YOUTH-LED CLIMATE CHANGE ACTION

By Brigitte Rudram
(Technical Adviser, Red Cross Red Crescent Climate Centre)



△ Mapping hazards and differentiated impacts with youth in Santa Rosa, Guatemala

1. Y-Adapt: Background

Problem Recognition

Climate change is happening, and impacts are projected to become increasingly severe in the future. Children and youth can be important agents of change in raising awareness and taking action.

However, there is a need for awareness-raising educational materials that can support youth to engage in critical thinking, solution finding and to inspire action in their communities on climate change adaptation.

The Opportunity: The Y-Adapt Curriculum

'Y-Adapt' is an interactive, games-based curriculum. Seven sessions build on each other to explore key concepts of climate change, extreme weather, hazards and vulnerabilities relevant to participants' communities, developing awareness of integrated approaches to promote risk management. Drawing upon the 'Vulnerability and Capacity Assessment' methodology, Y-Adapt innovatively incorporates tools such as the seasonal calendar to show change over time. Experiential learning and dialogue strengthen understanding and engage youth in developing and implementing their own community action plans to reduce climate-related risks, adapt and become more climate resilient. The programme is structured by 3 phases - learning, action and sharing.

Iterative Design; Participatory Playtesting (2016 – 2017)

Y-ADAPT's collaborative two year design drew upon expertise from partners and stakeholders covering game design, climate change adaptation, disaster risk reduction, integrated risk management, participatory approaches, education and youth work. The Red Cross Red Crescent Climate Centre partnered with Plan International, the Philippines Red Cross and Emerson College Engagement Lab. Sessions were designed through participatory playtesting. This was an iterative design methodology where ideas were tested by facilitators with 100s of rural and urban youth across the Philippines. Participant feedback determined which aspects to improve and amended designs were re-trialled. This evolving process of reiterations continued until a final, output was produced.

Pilot Year (2018)

Y-Adapt underwent a 1 year pilot phase. The primary objective of the pilot was to verify that Y-Adapt effectively inspires real-life youth led actions, by answering questions on four thematic areas:

- **Action Output:** Are youth inspired and able to plan and implement an action plan?
- **Knowledge:** Do youth acquire new knowledge through Y-Adapt?
- **Engagement:** Do youth engage with and enjoy Y-Adapt?
- **Methodology:** Do the activities & game mechanisms work effectively in the context?

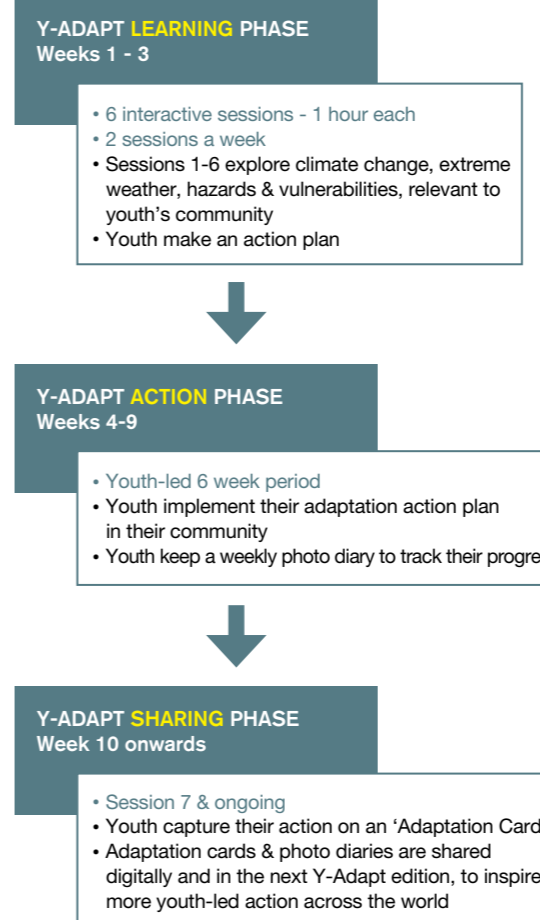
Pilots were implemented in Haiti and Guatemala working with Red Cross National Societies (NSs) and partners. Data was captured through pre and post surveys and FGDs, combined with integrated participatory M&E - photo diaries, WhatsApp groups and capturing action on adaptation cards. Learnings have been applied to improve and update the methodology, facilitation guide, resources and training approach. Conclusions provided the evidence to justify a global roll out of Y-Adapt, to reach 1000s of youth worldwide.

2. Y-Adapt Global Community: Innovation Designed for Scale

Local to Global - Peer to Peer

Global out-scale is an integral aspect of the Y-Adapt concept. Youth inspiring youth -across local to national to global scales- to take action to adapt to climate change, is at its core.

'Adaptation cards' -created by youth to capture their community action- are shared with the next group of Y-Adapt youth, both physically in a game and digitally on an interactive world map. A more globally diverse set of adaptation cards strengthens the peer to peer programmatic approach, with a broader spectrum of ideas feeding back into the programme to inspire more youth-led action. Furthermore, a global set of real-life, youth-led adaptation examples astutely demonstrates climate change as





△ Playing the 'Greenhouse Gas Game' in Pohnpei, with youth from Micronesia, Palau and Marshall Islands

an issue impacting youth across the world, through a lens of empowerment.

Participatory Framework

To enable effective, global, out-scale of Y-Adapt, the methodology takes a participatory framework approach that is shaped by the experiences, insights and ideas of the participants and their community. The games and interactive activities promote critical thinking to support youth in effectively thinking through the contextual specificities of climate change in their communities. In this regard the same methodology can be applied to a wide range

of contexts.

To complement the programme with technical, locally relevant, information, there are identified opportunities to engage local expertise and facilitate collaboration with local agencies - such as Ministries of Environment, Education and Disaster Risk Management, Meteorological Office, NGOs, local councils, teachers. Experts can be invited to judge Y-Adapt competitions, and youth may reach out for support in the 'action phase.'

The design phase and pilot year demonstrated that the methodology effectively works across a range of country contexts—urban and rural Philippines, Guatemala and Haiti.

3. Launching Y-Adapt In-country and Local Ownership

Programmatic, Long-term Approach

To launch Y-Adapt in-country, the Red Cross Red Crescent National Society (NS), or implementing organisation, must first develop a contextualised plan of action, for the longer term roll out of Y-Adapt. Informed by their strategic planning, a two part training of facilitators then follows, with an applied practical to support the launch. On completion of a full edition of Y-Adapt with a youth-led action the organisation is then positioned to

take full ownership for the roll out. A '5 step guide to launching Y-Adapt' supports them in this process, details available online: [https://www.climatecentre.org/downloads/modules/training_downloads/GUIDE;%20Y-Adapt%20Concept%20Note%20\(2019\).pdf](https://www.climatecentre.org/downloads/modules/training_downloads/GUIDE;%20Y-Adapt%20Concept%20Note%20(2019).pdf)

'We really liked the practical element to the training, with the opportunity to practice the new skills for real with youth, whilst still being supported by the trainer [ToF Part 2]. Too often we have a training, the trainer leaves and then nothing happens' - Guatemala Red Cross

Y-Adapt 2019 Global Launch and Youth-led Action!

In 2019 Y-Adapt was launched globally. Y-Adapt continues in the Philippines, Haiti and Guatemala, and has since launched in Uganda, the Mediterranean, the North Pacific (Micronesia, Palau and Marshall Islands), South Sudan and Lebanon, with a launch scheduled in Iran for early 2020.

Y-Adapt roll-out to date has inspired a wide range of youth-led action.

- **Guatemala:** youth-led actions include leading a dengue awareness campaign with the local clinic, to initiating a community garden with approvals from the local government, to taking action to conserve water at school and at home.
- **Philippines:** youth have partnered with a local organisation to plant mangroves, and fundraised to put mosquito nets on school windows.
- **Haiti:** youth have creatively raised awareness of flood risk in schools drawing upon Y-Adapt interactive methods, and have taken action to clean community drains to reduce flood risk.
- **Uganda:** youth are taking action across the country, with sack gardening in a school, to advocating to parents to buy mosquito bed nets for the school dormitories.
- **North Pacific, South Sudan and Lebanon:** youth-led actions are currently under way

All completed actions are captured on Adaptation Cards and go back into the Y-Adapt curriculum to inspire more youth to take action in their communities!

4. Long-term Vision

Specialist Sessions

By effectively integrating CCA, DRR and environmental management, Y-Adapt acts as a vehicle to crucially address climate change in an interdisciplinary manner. It is generating cross-sectoral interest and requests to incorporate additional, subject specific, technical information. In response, Y-Adapt Specialist Sessions have been launched; offering youth an interactive opportunity to explore Y-Adapt topics in greater detail. These optional sessions can be integrated into the core curriculum as relevant. The first specialist session, "Experience the Environment" is now in use, developed by the Climate Centre and the Iranian Red Crescent Society. Going forward, interest in specialist sessions on



△ Playing the 'Systems Game' to promote systems based thinking with youth in Valenzuela, Philippines

© Brigitte Rudram

LOCAL ENERGY TRANSITION, FROM IMAGINATION TO EVERYDAY LIFE

By Soyoung Kim
(Director, Seongdaegol Energy Community, ROK)

urban, health, and gender are to be explored.

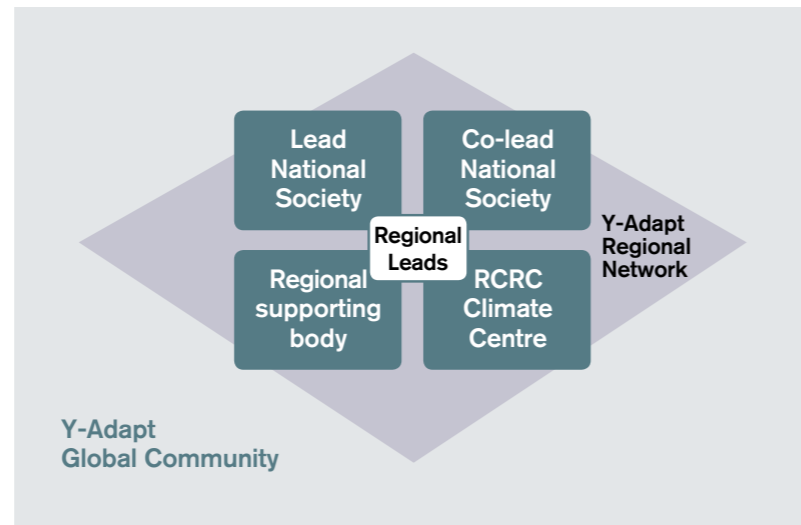
Y-Adapt Precursor Resources for Primary School Age

In-country roll out has seen numerous requests for Y-Adapt precursor materials for primary school age children. Hence, we are currently scoping for opportunities to action this, with a proposal to design the resources following the tried-and-tested participatory design model used for Y-Adapt.

Sustainable Scaling and Digitisation; the Vision

There is increasing demand for Y-Adapt across the world. For Y-Adapt to most effectively inspire youth-led climate action, it should be owned locally and aligned with existing structures. NS's with established Y-Adapt programmes are best positioned to play a lead role to share their experience and train other countries to roll-out Y-Adapt sustainably. A regional network model is proposed consisting of two lead NSs, supported regionally by a coordinating body, and technically by the Climate Centre. Learnings and outputs would feed into the global Y-Adapt community. Digitisation of procedures is planned to guide this process, ensure quality control and capture outputs. This network model aims to collaboratively scale up current

benefits of national level integration of Y-Adapt, to regional and then global levels, striving to maximise the huge potential impact to innovatively inspire youth-led climate change adaptation around the world. [link](#)



△ Civic Organizations Workshop in Taiwan

© Soyoung Kim



△ HongKong Asian Energy Studies Centre Workshop

“Do not call us future generations when we are excluded in reality! In this age of climate crisis, we are the concerned party who has no rights (authority) but has to take all the responsibilities. And we are an endangered species.” This is the outcry of many young people. Seongdaegol Community works with these youth to make changes in local communities to overcome the climate crisis.

In October 2010, a community-led private children’s library was established in Seongdaegol, a town in the Dongjak District of Seoul, Republic of Korea. Taking this as a momentum, an urban community movement was launched with activities to meet the needs of people in low-rise residential areas, such as safety and care, welfare, and the education of women and children.

In March 2011, after the Fukushima nuclear disaster, energy issues emerged as the most important subject. While

large-scale power plant facilities are concentrated in provincial and rural areas, most of the energy generated is transmitted to the cities for urban consumption. Such awareness has led us to pay attention to the city’s irresponsibility and focus on the efforts to solve the problem as perpetrators of energy consumption.

As the first director of Seongdaegol Children’s Library, I thought that the Fukushima nuclear disaster should be a turning point for the Seongdaegol community movement and that it is crucial to expand the awareness of residents, who participate in community activities out of individual needs, to a macroscopic perspective.

In the early days of energy transition activities, we focused on what we can do on an individual level, and established the Seongdaegol Power Saving Station in order to realize the value of “Saving is Production.” From January, the monthly electricity consumption for each

household was marked with a green bar graph next to a red bar graph showing that of the previous year. The amount of electricity saved by the residents in a year was about 35,000 kilowatts per hour. The Seongdaegol Energy Saving Movement not only helped reduce the energy use inside the community, but also contributed to extending the movement outside the town.

Seongdaegol started its energy movement in late March 2011. Since its selection in August 2012 as a pilot community for the Seoul Energy Independent Neighbourhoods Project, Seongdaegol actively participated in the pilot project until 2014. Since 2015, we have continued our experiments with the aim of transforming the systems and policies beyond the community, while operating the Seongdaegol Energy Transition Living Lab.

The Living Lab’s challenge in 2016 was to enhance the mini-solar availability in the city which turned out to be a great opportunity for our community. The



△ Energy Efficiency

villagers participated in the Living Lab activities as village researchers, and began to make achievements by creating and executing missions as part of three teams: technology, finance, public relations and education.

The technology team launched a do it yourself (DIY) mini-solar prototype, and the finance team worked with Dongjak Credit Union to create an interest-free financial product called “My House Solar Loan.” The public relations and education team installed solar lights at 20 childcare centres, senior citizens centres, and youth reading rooms in the area.

Through the Living Lab, residents increased their knowledge, and led by the village researchers, the third energy cooperative was established followed by the establishment of a social cooperative called Kuksabong Middle School Eco-Energy Transition Social Cooperative. With the creation of the Mauldatsallim Cooperative, the Kuksabong Middle School Eco-Energy Transition Social Cooperative, and the Seongdaegol Energy Cooperative, the Seongdaegol Energy Transition Movement – led by organized actors – has settled down. The third Seongdaegol Energy Cooperative, established in August 2018, is currently expanding its business

scope to include the Dongjak District, and is conducting the Dongjak District Virtual Power Plant project.

Seongdaegol’s energy transition activities are of interest in Taiwan, Hong Kong, China, and Japan, and we continue to attract many visitors and media coverage. In particular, Taiwan has been monitoring our activities since 2014, and in 2017, our activists visited Taiwan to meet various government ministries and hold workshops with civil society. Hong Kong was interested in the Seongdaegol Energy Transition Living Lab, which has been in progress since 2015. We hope to spread our philosophy of energy communities and networks in major Asian cities in order to play a role in the Asian energy transition.

In 2019, Seongdaegol Energy Transition Living Lab continues its challenge. On November 6, we held a forum under the theme, “Let’s Imagine Seongdaegol Transition Centre, Let’s Challenge Urban-Rural Cooperative Energy Independent Village.” The issue of debate was how to prepare ourselves in the era of a climate crisis under the theme of Transition over the concerns of the Energy Super Market, the base of the energy movement.

Village researchers from their teens

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Even if the change is slow, we will continue our energy transition activities with the younger generation just as the senior generations.

”

to their 70s came out to discuss their thoughts about urban transition villages and presented their own research activities. In addition, we had time to think about the tasks and roles Seoul City should play. We believe it is a very important task for energy transition. In the age of climate crisis, teenagers and people in their twenties should limit their output of greenhouse gas emissions by six times lower than what adults generate due to the inequality between generations. Nevertheless, resentment over the actions of those in authority has led to youth climate litigation and action.

Teenage youth village researchers are involved in energy transition activities in Seongdaegol. They are investigating local communities, building social networks, and collecting information on vulnerable areas and classes in order to be resilient to the climate crisis in large urban cities where energy transition is a challenge. It is hoped that these intuitive activities will be sewn and revealed in order to make a difference in Seongdaegol. Even if the change is slow, we will continue our energy transition activities with the younger generation just as the senior generations. 🏡

PLUTO, A STUBBORN PLANET

By Aprilia Sanie

(Teacher, TPA Aksa Tamami, Yogyakarta, Indonesia)



In the rose-pink dusk, far away in a chilly Milky Way galaxy, all the stars were waking up. Venus, Mars, Jupiter, Saturn and Earth were ready to start a brand new day. They were cheering, dancing, and singing their favorite classic song together.

"One, two, three... You are my sunshine, my only sunshine. You make me happy when skies are gray. You'll never know dear, how much I love you. Please don't take my sunshine away."

"What a lovely morning! Anyway, Venus, do you know how cows greet me in the morning?" asked Saturn, trying not to laugh.

"Wait a second. Well, I have no clue," answered Mars.

"It's Good Moo-rning! Hahaha."

However, there was something strange with Pluto. He just sat lonely and quietly in the corner of the room.

"Why do you look so blue, Pluto?" Earth wondered.

"I heard that Daddy gave Saturn a new ring and Jupiter extra moons," Pluto tried to explain.

"That's true. I'm happy for them." Then, Earth asked, "What's bothering you?"

"I want them, too. Look at me, Earth. I'm no one but a pale planet." Pluto started to weep.

Pluto was very sorrowful. She wanted to be the same as her siblings. She thought that they were super cool. Therefore, she planned to ask her father, the Sun, to give her some accessories. She thought that her kind daddy would give her what she wanted. Unfortunately, it turned out that the Sun refused her request. He said that Pluto was already pretty and attractive.

"Oh, come on. I just want to be like Saturn, Daddy. Only one ring, please. Daddy, please!" begged Pluto.

Since her father wouldn't give her what she wanted, she went to her older brother, Jupiter. She asked him to make some satellites for her but he didn't want to do it. Feeling betrayed, Pluto then came back to visit Earth and asked her for a favor.

"What do you mean I can't have it, Earth?" Pluto screamed.

"My dearest Pluto, I think you're super gorgeous. You already have five moons to decorate you, ice to keep you cool, and a white coat all over your body," Earth complimented.

In a high voice, Pluto said, "I'm so red, Earth. Why don't you just give me your oceans and trees? I'm sure I will be more

attractive with some blue and green stuff."

"Don't do it, Pluto. I beg you," begged Earth.

"This is unbelievable. This is so unfair. It's better for me to leave you and this galaxy. I'll find them myself, cheapskate!" shouted Pluto angrily.

Pluto then ran away. She left her orbit without permission. All the planets were wondering where she went and felt sorry for her. The Sun wouldn't search for her as he believed that she would be back at the right moment.

Pluto then wandered to Rukukumba galaxy. It was famous for its warm atmosphere and delicious cuisines. Planets and stars in Rukukumba lived peacefully hand in hand with nature. There was no hunger in the galaxy as they applied *pranata mangsa*. This concept was adopted from Javanese people. They were able to choose what kind of plants to grow and in which condition. Basically, it was a special knowledge system and a thought pattern in farming. Back then, the farmers would harmonize themselves with the cosmos and nature. They would observe the stars such as Orion, Pleiades, Scorpius, or Crux as well as the seasons.

On a beautiful starry night, while walking around the galaxy, accidentally Pluto hit a tiny star named Ximo.

"Ouch! Ouch!" Pluto and Ximo scratched their heads gently.

They then introduced themselves to one another and started to walk together. Pluto was amazed with the planets in Rukukumba. They were utterly attractive. They had different colours and varied in size and shape. There was a dark green planet with no satellite, in contrast, there was a maroon planet with thirty transparent satellites. There were planets as tiny as Ximo and there were huge planets too. Some of them were magenta coloured, two of them were mint coloured, and three of them were a shocking orange. Not to mention a cute white planet named Rexi.

The next day, Ximo would be ten years old. The other stars planned to surprise him with *tumpeng*, a delicious yellow mountain-like rice with various side dishes of meat and fresh vegetables. The recipe was inherited from ancestors. The stars were making the *tumpeng* wholeheartedly hoping Ximo would like it. They put elements from the soil, ground, animals, and sea all together.

Yippee, the big day had come. All the planets and stars gathered in the communal space to celebrate Ximo's birthday. Cheers got louder and louder as Ximo came in. Rexi got up and presented the surprise gift from the stars. When the *tumpeng* came

out, everyone was full of joy.

Happy birthday day to you. Happy birthday day to you. Happy birthday dear Ximo... Happy birthday day to you. YAY!

"Thanks a lot, my friends. This is my best birthday ever," shouted Ximo happily. "This is *tumpeng*. Take this first bite, Pluto. It's for you," said Ximo, offering a plate to Pluto.

"I've never had this. What is it?" asked Pluto in a shy voice.

"It's a traditional ceremonial food for formal occasions such as birthdays or anniversaries. Look at these yummy side dishes. There are sweet potatoes, boiled spinach, kale, sprouts, brown eggs, and salted fish, with red chili on the top," explained Ximo.

"Hmmm. Why do people eat salted fish and put chili on rice? That's weird," whispered Pluto.

"Every side dish in *tumpeng* has a sacred meaning, Pluto. This salted fish symbolizes unity and harmony while this chili represents hope," said Ximo.

"Hope?" asked Pluto.

"Sure. Chili symbolizes fire which enlightens us to be a useful role model for others. You must be happy eating this," Ximo continued to explain.

"Wow! I didn't know that chili could be this cool," shouted Pluto.

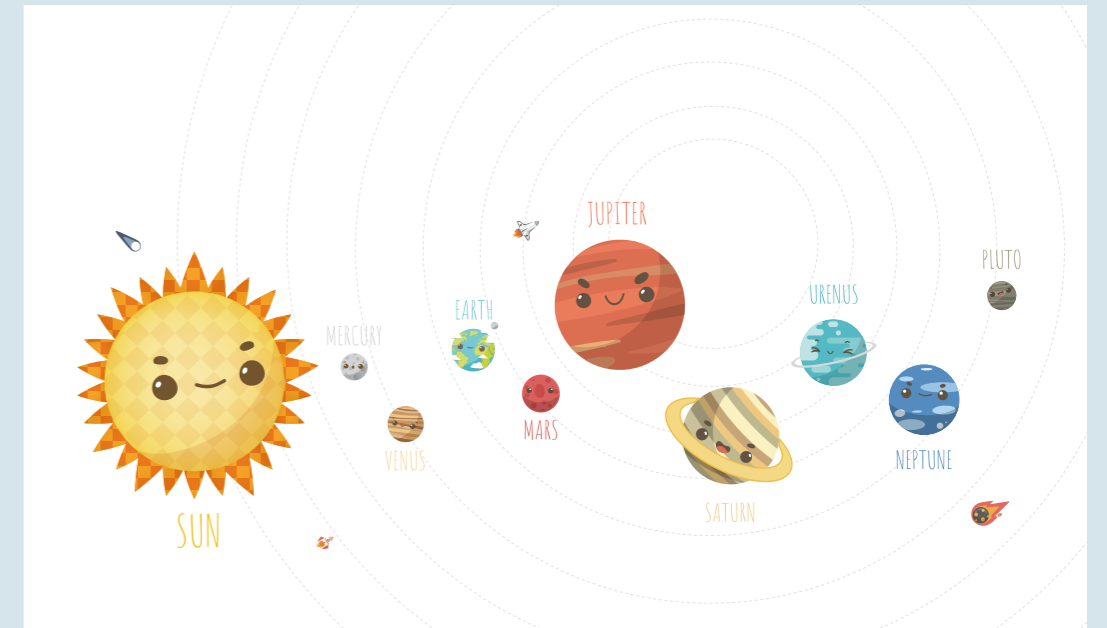
Pluto thought that *tumpeng* was special not only for its abundant colour but also for its value of cooperation and togetherness. She couldn't imagine how the stars made the dishes together for days and nights. Being amazed at the colourful dish, Pluto started to eat the *tumpeng*.

"Nom nom nom... This is so yummy! Nom nom nom," Pluto ate happily.

"Of course, I've warned you, Pluto. Hahaha," Ximo laughed.

After spending time in a place far away from home, Pluto felt homesick. From her adventure in Rukukumba, Pluto learned something novel every single day. Now, she realized how beautiful it is to be grateful and accept herself for who she is. Not to mention, being in harmony was a miracle, seeing the unity within the diversity. Before going back home, Pluto decided to keep wandering for a while. She now understands that she could enjoy the fruit of her actions. She decided to go to other galaxies. Searching out, reaching out, and learn from other stars. See you on another galaxy! Zoom zoom zoom...

(This story was selected from the GCED Storytelling Contest 2019 co-organized by APCEIU and SEAMEO QITEP in Language.)



GLOBAL CITIZENSHIP EDUCATION IN A DIVIDED WORLD

To Develop New Educational Model Focusing on Nurturing Perspective Taking

By Makoto Kobayashi

(Professor, Department of Education, Tamagawa University, Japan)



△ Learning scene from the GCED undergraduate course, using the programme "If the world were a village of 100 people"

Global Citizenship Education (GCED) is one of UNESCO's main educational initiatives—along with Education for Sustainable Development (ESD)—which was launched in 2013 on the basis of the Global Education First Initiative (GEFI) issued by former United Nations Secretary-General Ban Ki-moon.

The main goal of GCED is to foster global citizenship as an identity among all the people of the world so that they shall act with the sense of ownership towards the realization of a peaceful and sustainable world. Global Citizenship Education corresponds with the actual needs of a contemporary society.

Today we observe the reality of a divided world, in which society is confronted with conflicts between nations, ethnic and religious groups; and this antagonistic tendency is related to the recurrence of narrow-minded nationalism and aggressive fundamentalism in various parts of the world.

In order to overcome this reality, which endangers world peace and the sustainable development of the global community, we need to recognize, among others, two difficult problems that hinder intercultural dialogue and peaceful collaboration for the construction of a sustainable society.

Perspective Taking as Cognitive Competence

One problem is the lack of perspective taking. UNESCO postulates in the chart of GCED learning tasks that learners should develop skills for critical thinking and analysis. In order to foster the critical thinking needed to resolve international conflicts, perspective taking seems to be a crucial prerequisite for problem solving and conflict resolution.

Perspective taking refers to the cognitive ability to see the reality from the perspectives of others, sometimes even those with opposing views. Perspective taking is crucial for the learning process of GCED because it enables learners to detach from the egocentric and ethnocentric view of the world and develop a more balanced and multiphase view thereof.

As a result, this competence shall lead to the attainment of metacognition in

relation to conflict patterns. According to the cognitive development theory (genetic epistemology) of Swiss psychologist Jean Piaget, children that are 7 and 8 years old (concrete operational period) are expected to be released from the infantile cognitive egocentrism and enter the cognitive operation for perspective taking.

That might be true when it comes to general and basic cognitive tasks such as mental rotation, but with regard to more complex and emotionally loaded tasks such as conflict affairs in international politics, perspective taking seems to be quite difficult even for adults.

It is apparent, however, that if the partners of dialogue can afford to perceive a situation or understand an alternative concept about the critical issues causing conflicts, the quality of communication will surely be transformed into a more appealing and peaceful one through the introduction of multifaceted thinking.

The question is how we can nurture the perspective taking of the learners effectively. What kind of educational approach can contribute effectively to the development of perspective taking?

One possible approach would be role playing. As a practice of the youth programme "Model United Nations" shows, the experience to take the role of the delegation of the country of which the learner is not a member of, and to discuss real problems surrounding the global community from the viewpoint of his/her role country, enlarges not only the learner's perspectives about global issues, but also enhances the level of the learner's tolerance about the different opinions of the concerned problem.

This approach of role playing could be effective if the learners have enough readiness to represent the viewpoint of other national, ethnic or religious groups. If the cognitive and socioemotional readiness of the learner is not prepared enough, however, the attempt to take the opposite role could result in the intensification of antagonistic sentiments (e.g. nationalist sentiment in territorial disputes).

Another effective approach would be the experience of perspective taking by cultural learning. If a person can internalize the meaning of space of another culture by possessing basic elements of the other culture such as 1) good friends,

2) knowledge of any classical work representing that culture, and 3) knowledge of any great figure in the history of that culture, it will transform the learner's view of the culture at a deeper level, relativizing the simple distinction between "we" (one's own culture) and "they" (the other culture).

In this sense, it would be highly recommendable to introduce not only popular cultural elements such as food, fashion and festivals in the class of intercultural learning, but also any classical works which contribute deeply to the formation of a value system and the meaning space of the national group. The drama works of Shakespeare are widely read and are popular amongst almost all the nations; doubtlessly Shakespeare's dramas contribute to the fostering of a general respect of the world community for British culture and its traditions.

Challenge of Rapprochement

Another problem which hinders the development of intercultural solidarity towards global citizenship is the burden of historical trauma and untreated resentment (grudge).

In dealing with any international conflict, we need to remember the fact that behind political and economic conflicts, some sort of resentment often plays a significant role as a psychological hindrance against the building of regional and global solidarity of the concerned parties. This resentment is connected to various kinds of historical trauma, including wars, colonization, holocaust and atrocities.

As the chart of GCED learning tasks by UNESCO shows, learners are expected to experience a sense of belonging to a common humanity and to develop the attitudes of empathy and solidarity (beyond national and ethnic boundaries). In the context in which two or several national, ethnic or religious groups have conflicts on the basis of unsolved historical trauma, however, it is difficult to nurture the sense of belonging to the common humanity as "in-group" because of the resentment resulting from the previous or original trauma.

In this concern, it is useful and important to recognize that the Rapprochement of Cultures, another



△ An intercultural learning with US students at Tamagawa University: Learning of Chinese characters

UNESCO initiative of transformative pedagogy, provides us with a relevant framework of pedagogical endeavour for the effective development of global citizenship in terms of the competency for conflict resolution.

The United Nations adopted in 2008 a resolution that proclaimed 2010 as the International Year for the Rapprochement of Cultures, and the period 2013-2022 was defined as the International Decade for the Rapprochement of Cultures. UNESCO was appointed by the UN as the lead agency for the Rapprochement of Cultures. This initiative is related to the recognition of the UN that reconciliation (rapprochement) between nations as well as racial and religious groups, shall be an essential socioemotional foundation of nurturing global citizenship for a peaceful and sustainable future.

In this concern, Germany and Japan show quite contrasting examples. Both nations have been severely condemned as militarist states by the international community for their atrocious war crimes during World War II, but the consequences in their post-war histories are quite different.

Germany has been constantly pursuing reconciliation with neighbouring nations after the war and successfully attained an established status as a leading country in the European Union, with the formation of a European citizenship (supranational identity). In contrast, no one could deny

that the reconciliation process in East Asia is still quite backward, failing to establish a supranational identity such as a common Asian citizenship nor achieving regional solidarity.

The recent unstable relationship between Japan and South Korea is a good example of this problem. The South Korean-Japanese disputes contain complex political issues, but in the background there is the serious fact that reconciliation between South Korea and Japan has not been attained yet.

Both at the individual and collective levels, two psychological steps are regarded as indispensable for realizing reconciliation: apology and forgiveness. If the perpetrator sincerely apologizes for the trespass committed to the victim and the victim accepts this apology, then reconciliation between the two parties (nations or individuals) has been attained.

One problem here is that generally, both apology and forgiveness are regarded as requiring the overcoming of a high psychological hurdle. It is because people have anxiety, in general, that they would lose their sovereignty or moral superiority by apologizing and forgiving.

However, American psychologist Robert Enright says that forgiveness is not a defeat nor a compromise, but an autonomous choice which confirms his/her moral sovereignty. Enright developed his forgiveness theory mainly on the basis of his psychotherapeutic experience as

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Both at the individual and collective levels, two psychological steps are regarded as indispensable for realizing reconciliation: apology and forgiveness.

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a clinical psychologist, and it requires some careful consideration in applying his theory for intercultural relations. In spite of that, we can see that his forgiveness theory provides us with some inspiring suggestion about the necessary preconditions for realizing reconciliation between nations and its consequences.

Towards Living Together

Every initiative of the transformative pedagogy proclaimed by UNESCO is basically based on the pledge for living together. While ESD focuses on the living together between past, present and future generations as well as between human society and nature, GCED focuses more on the living together between racial, ethnic, national and religious groups. Both tasks are interconnected as depicted in Goal 4.7 of the Sustainable Development Goals (SDGs).

In order to optimize the potential of global citizenship as a remedial framework for conflict resolution, an indispensable task for peace and sustainable development, now it seems to be of the greatest importance to develop a new educational model focusing on the nurturing of perspective taking as an indispensable cognitive competence and the nurturing of the socioemotional and behavioural competence for reconciliation in order to overcome our past by being sincerely confronted with our past. 🏠

CLEANING STREETS OF BURKINA FASO

Learning about Democratic Values and Living Together

By François Compaoré

(Director General of Educational Research and Pedagogical Innovation, Ministry of Education, Burkina Faso)



△ The Monument to the Martyrs in Ouagadougou, Burkina Faso, represents a broken calabash being sewed up by a dove that calls out with the phrase "never again!" The monument reminds that any repair always leaves indelible traces, just as forgiveness does not erase pain but reduces the reaction.

In its short history, the small African nation of Burkina Faso endured two post-independence insurrection movements, one in the end of October 2014 and another in January 1966 when the uprising overthrew the country's first President, Maurice Yaméogo from power.

In the 2014 movement, which was more widespread than in 1966, the country experienced a greater number of street demonstrations, looting of public and private properties and the destruction of public and private buildings belonging to dignitaries of the regime or to economic institutions.

On that Friday evening, as the actors tried to organize the transition following the president's resignation, the political opposition asked its citizens to clean the debris and garbage that littered the streets of the city as a result of the demonstrations. The next day, young people, women and the elderly took to the streets with cleaning equipment. By the end of the day, many traces of destruction and violence had disappeared.

For me, as a teacher, this gesture had several implications and awakened in me a new perspective, they included:

- How to teach democracy in a context of political and social instability;
- How can people, who demonstrated the day before against the status quo seek to repair the damages they caused?
- What are the avenues for effective civic and moral education in Burkina Faso?

Educational Disruption

The 2014 insurrection movement was a response by the country's citizens against the 27-year rule of President Blaise Compaore, who acceded to power after the assassination of the father of the revolution, Captain Thomas Sankara, on 15 October, 1987. At first, strong repression against the opposition allowed the regime to maintain itself, but from 1998 onwards, signs of widespread anger appeared within society:

First, the horrific death by fire of independent journalist Norbert Zongo on 13 December, 1998. His murder was followed by a series of demonstrations which lasted several years and led the government to give way, including a constitutional reform that set a term limit for the president's time in office.

During the first half of 2011, demonstrations continued to erupt following the death of student Justin Zongo in Koudougou, Norbert Zongo's home town. For observers, these latest demonstrations, more violent than previous ones and involved elements of the defence and security forces, sounded like a clear warning to the regime to negotiate its exit. In 2014, President Blaise Compaore was overthrown.

Political and social instability is pernicious because it disrupts society as a whole, including education.

In Burkina Faso, the school reforms that were initiated by the overthrown regime were still at its infancy. The new leaders preferred to continue this work with the hope that the revolutionary momentum would leave its mark on the content to be taught, particularly with regard to the history of the country, the lessons to be learned and the foundations for a definitive establishment of democratic principles in the minds of young people, future voters and future leaders.

It would then be a matter for the curriculum developers and teachers to offer students content that is in line with the current political events while remaining on the very narrow path of objectivity.

Yet, despite these differences of opinion, the teaching of history is a vital imperative for a country that endured

several coups since its independence from France in 1960. Teaching history to the younger generations means teaching them that democracy is a permanent quest, never completed and always open to improvements. It is also to show them that in the struggle for democracy, discernment is very important, and that what counts above all is the reconstruction and not the destruction of previous generations.

Traditional Practices for Conflict Resolution

The clearing of the barricaded roads shows that the country's people were ready to begin the reconstruction for a new and better nation. Schools should be able to use this experience to examine the traditional sociocultural practices that promote reconciliation and denounce all acts of incivility by dissociating itself from the legitimate defence of democracy and freedom:

Traditional mechanisms for resolving intercommunity conflicts exist in the different cultures that make up Burkina Faso. Precolonial societies have set up various mediation systems depending on the seriousness of the situation. Thus, all citizens maintain relationships built on solidarity and foster a sense of humour: small children joke with grandparents, blacksmiths with griots, members of the Bobo ethnic group with those of the Peul



△ Young girls drawing water from the fountain in a village in northern Burkina Faso.



△ Village of Burkina Faso

ethnic group, the city of Saponé (about 30 kilometres from the capital) with that of Manga further south, etc. By having humour infused into relationships, it makes it possible to eliminate daily conflicts. Moreover, when a crisis occurs, it becomes possible to set up credible mediation teams capable of telling the whole truth without harming the other party. Unfortunately, this system is crumbling in light of a new context of the ongoing instrumentalization of intolerance and local conflicts related to land issues for the purpose of monetary gain;

Values such as honour, dignity, respect for the given word, the sanctity of life, be it human, animal, plant or mineral, makes it possible to regulate conduct and, in the event of conflict, to find appropriate answers to make the necessary repairs;

The culture of tolerance towards others also helps to resolve conflicts. When a two-party relationship includes humour into its conversation, language gaps get tolerated up to a certain point even in front of an authority figure. This makes it possible for that person to atone and at the same time forgive the other in case of friction. Tolerance is reinforced by complementarity

when performing certain rites where the intervention of the representative of another community is required.

For educators, teaching these values requires endogenous knowledge. They should therefore use innovative approaches with techniques such as surveys, visits to local notabilities or cultural sites. These practices, which enrich teachers, will develop the autonomy of students, their spirit of openness and the discovery of diversity and richness hidden in others.

Starting with Local Values

Teaching republican and democratic values through civic and moral education must start with local values. This makes it easier to plant the seeds of knowledge into the hearts and minds of each student.

In a pluralistic society like Burkina Faso – that is multilingual, multi-ethnic and multi-faithful – history should be considered the glue that binds a nation. The teaching of history should be linked to civic and moral education in an interdisciplinary perspective. Interdisciplinary decompartmentalization should go beyond these two disciplines. It should

integrate all other teachings in order for it to be properly promoted:

The perception of linguistic, cultural and religious diversity as sources of collective enrichment and a common foundation of the values that underpin a nation's citizens;

The promotion of the universal values of peace and cooperation between nations and citizens;

The preservation of the planet, our common good, on which the survival of humanity depends.

Beyond micro-nationalism, education should lead to the concept of "global citizenship," a belief that is dear to UNESCO and inseparable from a culture for peace.

Teaching history in relation to civic and moral education also means teaching the different ways of understanding reality-based thinking, a critical scientific mind that demonstrates prejudices such as regionalism, ethnicism and the rejection of others.

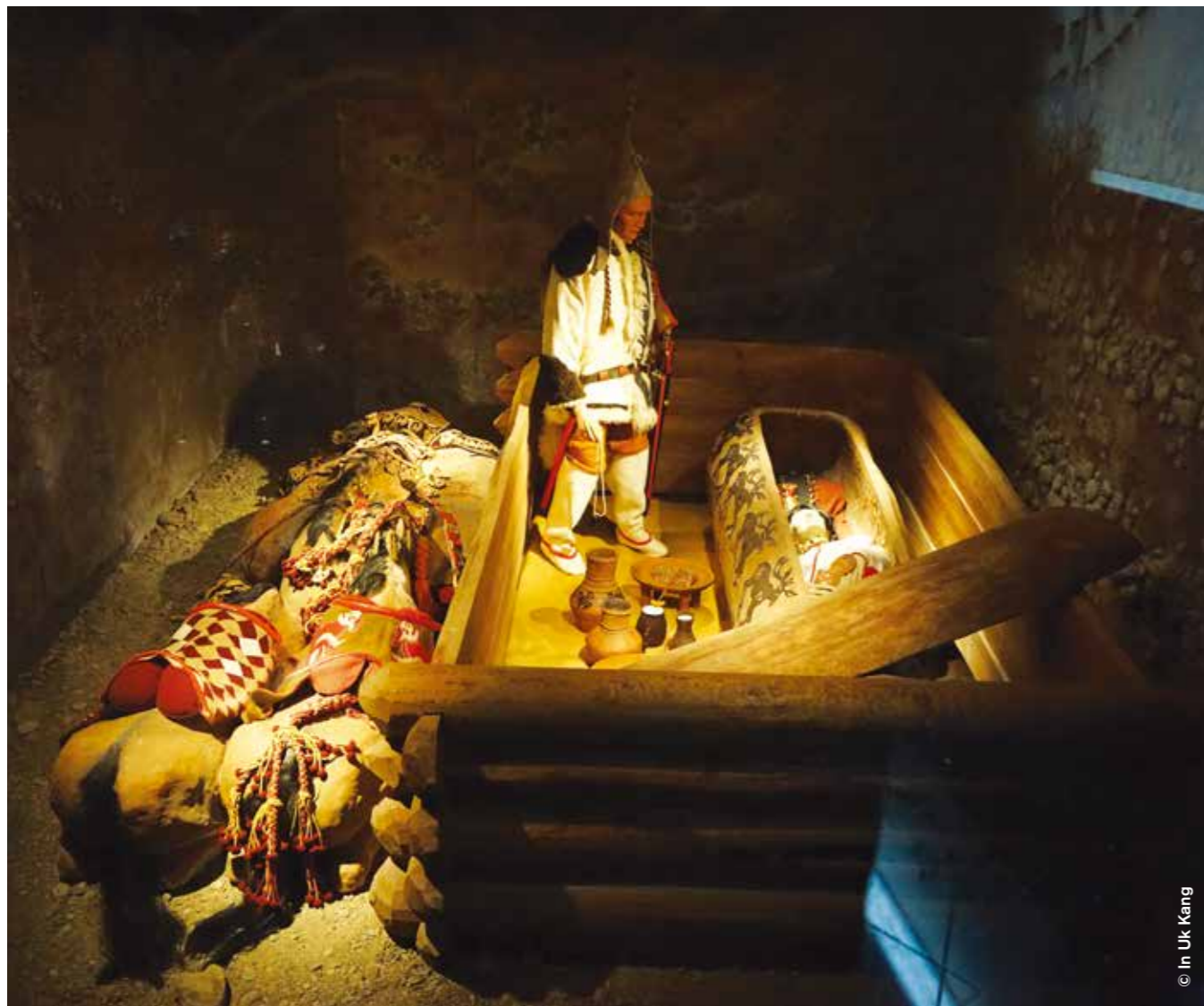
Teaching democracy is urgent in the new context of terrorism where conflicts can easily return. It is more urgent to gear up in the reform of history teaching in connection with civic and moral education. 📖

MELTING DISCOVERIES IN ALTAI PLATEAU

Reflecting upon Climate Change and its Unseen Threat to Cultural Heritage in Eurasia

By In Uk Kang

(Professor, Department of History, Kyung Hee University, ROK)



△ An exhibition that restores the scene burying the ice princess of the Pazyryk culture. This restoration is possible because of the permafrost.

Winter is getting colder and summer is getting hotter. Arctic and Antarctic glaciers are melting quickly. With the Earth's rapidly changing climate, our lives are now facing a serious crisis. Climate change has a great impact not only on our lives, but also on our cultural heritage.

Cultural heritage often reminds us of magnificent monuments like the pyramids of Egypt or the Angkor Wat temple. However, most cultural heritage is buried under ground. And, archaeologists are responsible for the discovery and protection of invisible cultural heritage hidden beneath our feet. As it is invisible, people on the streets do not recognize them. Most of the relics on display in the museum have been excavated and dug out of the ground; these are treasures that we normally pass by without knowing their secrets and origins.

Ice Kingdom in Centre of Eurasia

Relics buried in the ground, however, are affected by the climate and are likely to disappear quietly before we know. Sudden downpours cause the land to be swept away, destroying the relics buried below. This brings us to the golden relics of Eurasian nomads, a world-renowned heritage that is threatened by global warming and may result in their disappearance. They are the ancient tombs of the Altai Region, a beautiful mountain meadow on the border of Russia, Kazakhstan, China and Mongolia.

Famous Greek historian Herodotus named the horse-riding people who lived in the Altai mountains 2,500 years ago the "Gold-guarding Griffin." It is named because it has a bird-shaped hat on its head and a golden ornament on its clothes and horses. Archaeologists also call it the same as Pazyryk culture, named after the area where the tombs of kings (or chieftains) were found. It is a world famous burial site where splendid gold, carpets and various harnesses were found.

There is another reason that made the Altai horse-riding people famous. As their tombs were preserved in ice, the burial goods were found undamaged. This area has permafrost which is predominately,

but not exclusively, found in the Arctic Circle. In the summer, the sun is hot, but sunlight does not reach the ground and the ice remains frozen. Permafrost exists in the Altai Plateau, less than 50 degrees north latitude, and its plateau reaches altitudes of 2,000 to 3,000 meters above sea level. At that time, the Pazyryk horse-riding people dug holes in the frozen ground and created tombs for the houses where the dead rest peacefully and forever.

As a result, mummies, leather garments, carpets, and wooden bowls were found undamaged; a treasure that cannot be found in other parts of the region. The story of the Ice Kingdom is not a vague story but actually existed 2,500 years ago. In 1993, Natalia Polosmak discovered a famous female mummy nicknamed the Ice Princess (also known as the Ice Maiden mummy), and in 1994, Vyacheslav Molodin found a male mummy in his 20s in a nearby tomb. These 2,500-year-old mummies with vivid tattoos are part of world's most ancient Eurasian heritage.

Disappearing World Heritage

In the Altai region, however, there are still thousands of Pazyryk tombs. It is very exciting to expect ice mummies to be found in these tombs (or to imagine how many ice mummies could be found in these tombs). But the reality of the situation is different. After the 2000s, excavations could no longer be made in the Altai Plateau. Altai residents expressed strong opposition as they believed the excavation of the ancient tombs would anger ancestral gods and bring disasters upon them.

If the tombs can be well preserved in the ground, early excavations are unnecessary. But, things are changing quickly. Rapid global warming is causing the ice in the Altai permafrost to disappear. Molodin's team discovered a permafrost tomb next to the male mummies in Altai, located in the Mongolian region. Unfortunately, the ice melted just before, and the relics found in the tomb were not as many as expected.

The glaciers in the Arctic Circle are also melting away, and much of the

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△ Ice cap that covered the mountains behind the Vashadar Tomb has already disappeared.

ice in the tombs of the Altai Plateau is disappearing. When the ice disappears, numerous relics, such as mummies, felts, and wooden tools, will quickly decay and disappear.

In the meantime, gold disappears as well. Of course, gold itself does not decay or disappear. However, softened gold was overlaid on the ornaments made of wood. So the golden overlay loses its shape

just like crumpled aluminium foil as the wooden relics disappear.

Archaeologists, like Molodin, have identified ice in the tombs through various exploratory investigations and therefore began excavations. However, global warming is repeatedly causing ice loss problems. Archaeologists have raised the need to deal with the preservation of the cultural heritage buried in the Altai grounds.

I also researched the Pazyryk tombs in the permafrost of the Altai Plateau in July 2018. The Bashadar tomb was excavated about 70 years ago and a variety of relics were found with the mummy in an ice-filled tomb. Thanks to this, the tomb became world famous. But when I did the research, the weather was over 30 degrees Celsius. There was no need for jumpers and sweaters. The Russian scholars that

accompanied me also felt sad that it had become so hot in a few short years. They were sorry not because it was hot but because we can no longer have surprising excavations like discovering mummies in the ground. I felt like crying miserably thinking of the lost relics that the world will never get to know.

At the United Nations General Assembly, Swedish young climate activist



△ Griffin decorated with gold, found in the Altai Plateau

Greta Thunberg pleaded for positive action to be done in order to mitigate the negative results of climate change to our future. UNESCO is mandated to pass down culture and knowledge to the next generation through solidarity among sustainable countries. The cultural heritages we must pass down are not just what are kept in museums or seen in cultural heritage sites. It is our duty to preserve the invisible heritages hidden in the ground.

Among archaeologists, there is a principle that relics are best preserved when they are in the ground. No matter how good the preservation technique is, most of the relics, such as the Goguryeo Mural Tombs (first UNESCO World Heritage site in North Korea), lose their original form once they are exposed to the world. But in the face of global warming, this

conventional principle of archaeologists is changing. If all of us do not join together to excavate the tombs located in permafrost regions, then they may disappear forever unnoticed.

UNESCO's world heritage safeguarding initiatives began in the 1960s with the relocation of the Abu Simbel temples 65 meters higher than their original site, which had been threatened to be submerged under water due to the construction of the Aswan High Dam in Egypt. This beginning was a movement to preserve visible cultural heritage sites. Fifty years later, it is time for us to focus on the invisible world heritage treasures. The time has come for UNESCO and all of us to pay attention to and preserve our cultural heritage from the threats brought on by global climate change. 🏠

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YOUTH AS THE MOTOR FOR GCED

Opportunity to Challenge Traditional Education Assumptions to Generate Positive Changes in Long Run

By Diego Manrique and GCED Youth Network



△ 5th Youth Leadership workshop on GCED Group Photo.

Global Citizenship Education (GCED) is more than just a framework or an education paradigm—when talking about GCED, we are also talking about a movement driving the global aspirations of young people. Beyond this aspiration, youth in all corners of the world are making it a global reality in formal, informal and non-formal settings. Youth are and will always remain at the very essence of GCED. They are unstoppable motors that will exploit GCED’s transformative potential in order to build a more peaceful, tolerant and sustainable world for all.

Although many young people from around the world are already working and significantly contributing to the advancement of GCED, many still wonder, “Why is it important for youth to engage and commit to GCED?” The answer is not always very clear and will most certainly vary from one context to another.

It is important for the youth to be included and engaged with GCED because of three main reasons, all of which are related to a particular education setting. First of all, it is important for young people to contribute to the advancement of GCED in order to ensure that other young people are able to influence policies and decision making initiatives that shape and determine the way kids, teenagers and young adults are thought of within the formal education setting. The key for understanding how educational policies should work as well as some of the core arguments to make relevant decisions related to education relies within young learners, educators and leaders. With this in mind, young people should not remain passive actors, but rather be recognized as a pivotal stakeholder for GCED and education as a whole.

Concerning the informal and non-formal settings, youth should also be implicated in the decision making process in order to ensure that educational experiences outside of traditional classrooms are meaningful and valued and also warrant that today’s young people and future generations will be able to access quality educational experiences that are based on their own aspirations and needs.

While access is still not available to

everyone in many countries, today we have come to understand that learning is not a linear and limited process, but a lifetime experience that can have many shapes and outcomes. Having said this, now more than ever, it is necessary to work towards providing the youth with meaningful and quality educational experiences that are up to date with the current world challenges and demands, even when they do not follow the traditional school path for any number of reasons. GCED offers the opportunity to challenge some of the most traditional education assumptions and this is a great advantage that young people are exploiting today.

Overall, youth involvement in the Sustainable Development Goals (SDG) is very crucial to help realise the vision world leaders have set for 2030 and beyond. Young people, as the drivers for change, should have an understanding of what is happening within their locality and the world at large. There is no denial that the world is increasingly becoming a global village; because of this, it is equally important to act as global citizens. We are living in a time where one nation’s problems have become another nation’s concern. This is one of the reasons why initiatives around the world bring young people together to draw different perspectives and listen to their opinions on what they think will work in order to create a sustainable future. GCED is not an exception.

Some concrete examples of youth action towards GCED advancement on a global scale are those being done by the GCED Youth Network and its members. The GCED Youth Network is an independent youth led structure affiliated with the Asia-Pacific Center for International Understanding under the auspices of UNESCO (UNESCO-APCEIU).

Uruguay GCED Training

In August 2019, the GCED Youth Network, in collaboration with Uruguay’s National Public Education Authority (ANEP, in Spanish), organized and delivered a workshop on GCED in Montevideo, the nation’s capital. As a starting point, the aim of this workshop

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△ GCED Training with teachers in Uruguay Group Photo.



△ Anna Susarenco, core team members during the Youth Leadership Workshop on GCED in Moldova.

was to create a deeper understanding of GCED for the country's elementary school teachers so that they could develop GCED focused projects with partner schools from around the globe under a project called "Schools of the World."

After a series of lectures and interactive activities, the teachers learned about some of the core principles of GCED and its transformative pedagogy. Also, each school developed a GCED project first draft with the aim of working with their partner schools during the academic year. Forty teachers from across Uruguay participated in this workshop and it was

facilitated by Diego Manrique, GCED Youth Network's core team member.

GCED Leadership Workshop

In June 2019, the 5th edition of the Youth Leadership Workshop on GCED took place in Seoul, Republic of Korea. As in previous editions, this workshop was designed, organized and delivered by the GCED Youth Network and APCEIU's office of Education and Training. In this endeavour, 42 young leaders from all regions of the world were selected among thousands of applicants in order to

participate in a week long intensive workshop that included lectures, study visits, teamwork sessions and cultural exchange opportunities.

This year, the workshop focused on GCED and human rights issues, and had the participation of high level speakers in those fields. By the end of this workshop, regional action about GCED and related subjects were created and submitted to a group for evaluation.

GCED in Moldova

Following the desire to get more young people involved in GCED on a regional basis, the GCED Youth Network and UNESCO-APCEIU held their first Youth Leadership Workshop on GCED in Chisinau, Moldova.

During this workshop, participants had the chance to better understand what GCED is and how to apply it in ongoing community initiatives in their respective neighbourhoods.

A total of 36 young leaders from across the country participated in this workshop, which was facilitated by the GCED Youth Network and APCEIU's Office of Education and Training. This workshop constitutes a first step towards conducting other regional trainings in Europe and other parts as well.

Peacebuilding, Empowerment in Georgia

Guranda Bursulaia from Georgia, GCED Youth Network core team member is currently a peace and confidence building project coordinator at Charity Humanitarian Center Abkhazeti (CHCA). She is now working on a project that aims to empower conflict-affected and economically vulnerable young women through peacebuilding and entrepreneurship, and handicraft training.

For Guranda, the key principle of GCED is "to get to know each other." The path towards the final destination is through dialogue, communication, active listening, the openness of the heart and mind, networking, and understanding that we all belong to one universe. The universe makes us heirs of the global patrimony and culture. This global



△ Guranda Bursulaia and program beneficiaries in Georgia.

heritage is a set of local, regional, and international cultures. It is important to realize that there is no cosmopolitanism without nationalism. In other words, there is no macro relationship without microenvironment and personal contacts, which is why developing and empowering the local context gives us a stronger international environment.

GCED in Bhutan

Tshering Zangmo from Bhutan is an alumnus from the 3rd Youth Leadership Workshop on GCED and a GCED Youth Network core team member. Tshering has a background in journalism and works in her country's national television services. After attending the Leadership Workshop

on GCED, she started to integrate GCED themes in her work. She focused her work on advocating for Sexual and Reproductive Health and Rights (SRHR). Within this, she attempted to break the taboo surrounding issues such as gender, LGBT+, safe abortion and child abuse, among others.

She considers herself as an accelerator of GCED because of her work on issues that need attention, are directly related to sustainable development and are some of the most pressing issues that young people face today all over the world.

Her results were well received but there were also criticisms. However, her efforts were not in vain. In 2019, the country officially showed support for same sex couples and this is a huge move

considering the underlying belief structure people had (and still have); a belief structure that is based on Buddhism, the dominant religion. This example shows that concrete actions can generate positive changes in the long run. Today, she is coordinating the GCED Youth Network 2019 digital campaign on GCED and Human Rights.

THE JOURNEY OF MAKING PEACE IN THE ARAB WORLD

By Khalaf Marhoun Al'Abri

(Assistant Professor of Education, College of Education, Sultan Qaboos University, Oman)



△ Team work to produce a GCED activity with colleagues from around the world

in the Arab world.

After returning to Oman from the workshop, I started talking to academicians, policymakers, teachers, and even Omani friends about GCED and our desperate need for it to be applied in Oman and the Arab world. I would say that I have been successful in gaining the trust and support needed in my journey to promote GCED. Moreover, being close to the top leadership of my university has made my journey much easier. Let's now look at my next journey.

In October 2017, I attended the regional meeting on GCED organized by UNESCO Beirut in Luxor, Egypt. This meeting was fruitful and brought Arab educators together to think collectively about implementing GCED. In this meeting and with the assistance of APCEIU, we noticed a spark ignite in the participants for the idea of an Arab GCED Network programme. A very touching message I took out from this meeting was of a consensus from Arab participants on the importance and need for GCED.

Back from my Luxor trip, I started planning my next real steps in this journey as well as some activities. I was able to initiate an elective course about GCED at Sultan Qaboos University. This course now has 400 students attending each semester. In October 2018, with the support of UNESCO Beirut, APCEIU and the Oman NatCom, we were able to conduct a regional seminar for colleges of education in Arab countries on integrating GCED in teacher training programs. This seminar was also accompanied by a national workshop for Omani colleges of education interested in aligning their programmes with GCED requirements.

At the same time, I was running a training program for teachers in a small Child Care centre at Sultan Qaboos University. The teachers succeeded in implementing GCED with my support and training. Indeed, I used this project to apply for the Best Practice Award of Global Citizens from APCEIU, which I eventually won. Beside this training program, I applied for a research project funded by the Oman Research Council as the principal investigator in order to prompt GCED in Omani schools with the goal of achieving sustainable development. The project was accepted and will start soon.

Additionally and since 2017, I have been attending the annual GCED conference organized by APCEIU where I always meet with colleagues from around the world to exchange GCED best practices. This is my journey in brief, but frankly my journey is continuing and I won't stop promoting GCED in the Arab world. Please work with me and let's make our world happier and sustainable through GCED. 📧

رحلة صنع السلام في العالم العربي

By Khalaf Marhoun Al'Abri

أيها الإخوة والأخوات الأعزاء العرب

يواجه عالمنا في الوقت الحاضر العديد من القضايا والتحديات بسببنا نحن "البشر". وعلى وجه التحديد، أرى أننا في الدول العربية نعيش في أوقات عصيبة بسبب مجموعة من القضايا السياسية والاجتماعية والثقافية والبيئية. وأنا أعتقد دائماً أن هذه القضايا (مثل الحرب في اليمن وسوريا، وحصار قطر، والقضية الفلسطينية، والتلوث) يمكن حلها من خلال تعزيز السلام والمواطنة العالمية. وسوف أشارككم في هذه الرسالة رحلتي في تعزيز التربية من أجل المواطنة العالمية (GCED) في المدارس والجامعات في العالم العربي. حيث تكمن فلسفتي في خلق شباب ومواطنين عالميين في العالم العربي يؤدون دور السلام والتنمية المستدامة.

اسمحوا لي أن أقدم لكم هذه الرسالة في صنع السلام من خلال التربية من أجل المواطنة العالمية. بدأت الرحلة بمشاركة في ورشة عمل في سيول في سبتمبر 2017، تحت مسمى الورشة العالمية الثانية لبناء القدرات حول التربية من أجل المواطنة العالمية. حيث إنني ممتن حقاً لمركز آسيا والمحيط الهادئ للتربية من أجل التفاهم الدولي (APCEIU) لمنحني الفرصة لحضور هذه الورشة حيث تعلمت أبجديات المواطنة العالمية وأهميتها وتحدياتها وما إلى ذلك. في هذه الورشة أتاحت لي الفرصة للالتقاء بزلاء من جميع أنحاء العالم، والتعلم من ذوي الخبرة، وزيارة المدارس الكورية التي تطبق برامج المواطنة العالمية. كما تكونت لدي رؤية شاملة في كيفية استثمار كوريا في هذه البرامج لتعزيز السلام. ومن المهم الإشارة هنا إلى أكثر الأحداث أهمية في هذه ورشة العمل والتي كانت زيارة المنطقة المنزوعة السلاح (DMZ) بين الكوريتين الجنوبية والشمالية. زيارتي لهذه المنطقة جعلتني أفكر بشكل كبير في أهمية التربية من أجل المواطنة العالمية وقيمتها في العالم العربي.

بعد عودتي إلى عمان، بدأت أتحدث إلى الأكاديميين وواضعي السياسات والمعلمين وحتى الأصدقاء في المجتمع حول أهمية التربية من أجل المواطنة وحاجتنا الماسة إليها في عمان والعالم العربي. ولقد نجحت في كسب الثقة للترويج لأهمية التربية من أجل المواطنة العالمية وذلك بسبب قربي من القيادات العليا في جامعتي والذي جعل رحلتي أكثر سهولة. وتتلخص محطات رحلتي حول التربية من أجل المواطنة العالمية في التالي:

في أكتوبر 2017، حضرت الاجتماع الإقليمي حول GCED الذي نظمته اليونسكو بيروت في الأقصر بمصر. كان هذا الاجتماع مثمراً لجمع التربويين العرب للتفكير بشكل جماعي في تنفيذ GCED. في هذا الاجتماع، بدأت شبكة GCED العربية بالإنطلاق بدعم من مركز APCEIU. وقد كانت الرسالة المؤثرة للغاية التي نقلتها من هذا الملتقى هي وجود إجماع من العرب على أهمية وحاجة GCED.

وبعد عودتي من رحلة الأقصر، بدأت في التخطيط لبعض الأنشطة والخطوات الحقيقية في هذه الرحلة. حيث تمكنت من تأسيس مقرر جامعي اختياري حول GCED في جامعة السلطان قابوس. ويستوعب هذا المقرر الآن 400 طالب في كل فصل دراسي. وفي أكتوبر 2018 وبدعم من اليونسكو في بيروت و APCEIU واللجنة الوطنية العمانية لليونسكو تمكنا من عقد ندوة إقليمية لكليات التربية في العالم العربي حول دمج GCED في برامج تدريب المعلمين. كانت هذه الندوة مصحوبة أيضاً بورشة عمل وطنية لكليات التربية العمانية حول موازنة برامجها مع متطلبات GCED.

في الوقت نفسه، كنت أدير برنامجاً تدريبياً للمعلمين في مركز صغير لرعاية الطفل بجامعة السلطان قابوس، حيث نجح المعلمون في هذا المركز من تنفيذ برنامج في ال GCED بدعم وتدريب مني. ولقد استخدمت هذا المشروع لتقديم طلب للحصول على جائزة أفضل الممارسات في المواطنة العالمية والتي يمنحها مركز APCEIU، والتي حصلت عليها في سبتمبر 2019. وإلى جانب هذا البرنامج التدريبي، تقدمت بطلب للحصول على مشروع بحثي ممول من مجلس البحث العماني كباحث رئيسي حول تعزيز GCED في المدارس العمانية لتحقيق التنمية المستدامة، وقد تم قبول المشروع.

من المهم أيضاً أن أقول إنني أيضاً منذ عام 2017 وحتى الآن أحضر مؤتمر GCED السنوي الذي ينظمه مركز APCEIU، حيث أقابل دائماً زملاء من جميع أنحاء العالم لتبادل أفضل الممارسات حول GCED. هذه رحلتي باختصار، وأؤكد لكم بأن هذه الرحلة ستظل مستمرة ولن تتوقف من أجل الترويج لـ GCED في العالم العربي. راجيا منكم إخواني العرب التكرم بدعمي ومساندتي في رحلتي هذه لخلق عالم أكثر سعادة واستدامة. 📧

GCED Conference Covers Reconciliation, Peace, Global Citizenship Education



The 4th International Conference on Global Citizenship Education explored GCED's potential for building long-lasting peace and highlighted the need to promote the use of transformative

pedagogy under the main theme of "Reconciliation, Peace and Global Citizenship Education."

The Conference included interesting panel discussions, case presentations and participatory workshops.

The first day's sessions included: "Promoting GCED in the Context of a Difficult Past and Process of Reconciliation," and "Realizing GCED's Potential for Reconciliation: Fundamental Questions on Learning and Transformative Pedagogy."

The second day's session started with a talk entitled "Voices of Youth," and included sessions on learning space, historical issues and transformative pedagogy, and GCED in the digital age.

At the closing ceremony, hopes that GCED would evolve as an international education movement in the near future were expressed. This year's conference was highly credited for sharing GCED practices and opening a sustainable platform for international cooperation on GCED.

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Workshops to foster GCED in Southeast Asia



To promote Global Citizenship Education, APCEIU organized workshops aimed at providing meaningful platforms for participants to discuss how GCED can cope with today's challenges and help build

for a better future.

Under the theme of "Fostering Global Citizenship for Sustainable Communities in Southeast Asia," the first workshop engaged in productive dialogues and shared experiences with participants from different countries, cultures, and contexts.

APCEIU has been organizing GCED capacity-building workshops in order to reinforce local communities to actively participate and assume active roles. Participants concluded that community support, participation, and the collaboration among diverse stakeholders are crucial when making a sustainable and attainable society through GCED.

In the second workshop, participants discussed two main points: GCED can function as an educational tool to discuss issues of peace and a sustainable future in Southeast Asia; and technical

consultation and cooperation is essential to further employ the current school curriculums to implement GCED in the region's schools and universities.

APCEIU will conduct a situational analysis of GCED in the participants' countries in order to support the participants so that they can develop their GCED programmes.

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Sharing GCED, Utilizing Place-Based Learning Approaches



An advanced training workshop for Korean educators was held in Malaysia in order to build the capacity needed to develop and implement Global Citizenship Education teaching methods.

With the main theme "GCED through Place-Based Learning (PBL) Approach," the workshop featured various experience-centred programmes. Participants were given the opportunity to learn and apply PBL tools through case studies and fieldwork, and also develop their GCED projects through group discussion. APCEIU plans to highlight the potentials of PBL as a method of implementing GCED, and introduce model cases to domestic and international audiences.

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2019 Asia-Pacific Teacher Exchange Welcoming Ceremony



On 6 September, APCEIU hosted the welcoming ceremony for the 2019 "Asia-Pacific Teacher Exchange for Global Education (APTE)" programme.

The event included welcoming remarks by the director of APCEIU, various speeches by officials from the different ministries of education, and an appointment ceremony for the exchange teachers. Through their subjects and their cultures, the exchange teachers will contribute to the promotion of multicultural sensitivity, global communication skills, intercultural understanding and global citizenship of Korean students. During the past eight years, more than 560,000 students have benefited from this programme, which is geared towards enhancing global competency.

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2019 SSAEM Conference of the Asia-Pacific Teacher Exchange for Global Education



The Asia-Pacific Teacher Exchange for Global Education (APTE) held its annual SSAEM (Sharing Stories of Asia-Pacific Education Movements) Conference in Seoul, Republic of Korea on

18 November.

Participated by over 350 teachers and representatives of participating countries together with experts and youth, the SSAEM Conference shared the outcomes of APTE while celebrating and encouraging further activities and networks through the Programme. Launched in 2012, APTE is a bilateral teacher exchange programme between the Republic of Korea and Asia-Pacific countries, hosted by the Ministry of Education of the Republic of Korea and implemented by APCEIU, in cooperation with the Ministries of Education of Cambodia, Thailand, Malaysia, Mongolia, Philippines, Indonesia, and Vietnam. Laos will be joining the Programme as a new partner country in 2020.

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Review Meeting for GCED Curriculum Development Integration



APCEIU convened the "Review Meeting 2019 for GCED Curriculum Development and Integration" on 5 September.

The meeting offered the representatives of each of the four beneficiary countries an opportunity to identify the challenges, the issues and the opportunities for Global Citizenship Education, and rethink its terminology and importance.

The four beneficiary countries will accelerate the implementation process, and a total of eight situational analyses reports will be published at the end of this year.

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GCED Youth Leadership Workshop in Moldova

The Youth Leadership Workshop on Global Citizenship Education took place in Moldova

and was aimed towards creating more active and meaningful participation of young people in the area of advancing GCED.

The workshop promoted GCED through discussions, and developed a network of young leaders working on GCED in Moldova. It included sessions about GCED, a series of inspirational talks by members of the GCED Youth Network, activities, discussions, and ended with a brainstorming session on the implementation of GCED.

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Publication, Award Ceremony of EIU/GCED Best Practices



Since 2006, the EIU/GCED Best Practices programme has shared specific exemplars and practices on how to design and implement Education for International Understand and Global Citizenship Education.

This year, among the 48 submissions from 31 countries, five awardees were chosen to share their genuine stories of commitment and their valuable cases. The idea behind the awards is to foster the promotion of a Culture of Peace, and to inspire numerous practitioners to make a more peaceful and sustainable world.

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EIU Photo Class Held in the Chiang Mai, Thailand



The 17th EIU Photo Class was held in Chiang Mai, Thailand from 13 to 19 October. This year's participants included 17 Thai students and 13 Korean students, together with professional

photographers.

Under the theme of "Harmonious Life with Cultural Diversity, Thailand," participants had memorable experiences exploring the historical sites of Chiang Mai and participating in various programmes such as examining issues within Global Citizenship Education, photo workshops, and a Cross-Cultural Awareness Programme.

The EIU Photo Class provides opportunities for students from around the world to learn about important aspects of Education for International Understand and GCED through the art of photography. Since 2006, APCEIU has captured various forms of life from many different corners of the world.

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HANDICRAFT UMBRELLAS IN CHIANG MAI, THAILAND
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