Sangsaeng

Living Together Helping Each Other

Navigating Migration and Global Citizenship Education

ISSN 1599-4880

No.61 | 2023

unesco
Centre
Under the auspices
of UNESCO

APCEIU
Asia-Pacific Centre of
Education for
International Understanding
유네스코 아시아태평양 국제이해교육원

CONTENTS

04

08

26

38

42

03 **Editor's Note**

04 **Special Column**

Renewing Our Commitment — Global Citizenship Education Should Address International Migration / Geon-soo Han

08 **FOCUS**

Navigating Migration and Global Citizenship Education

African Migration Narratives — Mozambican Migrants in Southern Africa and Trends of African International Migration in Contemporary Africa / Joel das Neves Tembe

Reimagining Thai Society — Burmese Migrant Children and Their Education in Thailand / Nongyao Nawarat

Fortress Europe's Educational Obstructions — Accessing Education for Refugees and Asylum Seekers in Europe / Prem Kumar Rajaram

Cost of Invasion and Colonial War — Russian Invasion of Ukrainian, Refugees and Migration Governance / Franck Düvell

Pathway to Empowerment — Self-Reliance: A New Vision Toward Sustainable Solutions for Refugees / Kari Diener

24 **Special Report**

Exploring Transformative Learning for Critical Empowerment through GCED / APCEIU IGCED and RND

26 **Best Practices**

Taking It Local — Using a Collaborative Approach to Contextualise an International Global Competence Framework / Karena Menzie-Ballantyne

Harmonizing the Streets for Youth — Jelajah Harmoni: Exploring the Meaning of Harmony through Community-Based Learning / Anna Tan

Teach to Transform — Creating Empowering Learning Spaces and Building Community of Changemakers / Rajvi Trivedi

35 **Story Time**

Unparalleled Look into Lives of Migrants / Virginia Pittaro

38 **Peace in My Memory**

Cultivating Tranquillity: Thoughts on Peace / Wisdom Addo

42 **GCED YOUTH NETWORK**

Migration and Global Citizenship Education — Youth Voices from the Ground / Oshan M. Gunathilake

Education without Borders — Empowering Displaced Children and Youth through Global Citizenship Education / Victoria Ibiwoye

48 **Letter**

Facilitating Connections through My Experience with APCEIU / Lorena Gamerra

50 **APCEIU in Action**

EDITOR'S NOTE

Migration is an integral part of human history and civilizations. People traverse borders for various reasons, whether due to natural disasters, wars and conflicts, or as victims of the slave trade, and at other times for education and job opportunities. Regardless of the cause, migration has evolved into an issue of global significance, reshaping societies and challenging traditional notions of identity, belonging, and cultural diversity.

Amid the COVID-19 pandemic, the movement of people across borders has taken on new dimensions and complexities. Challenges such as ongoing global conflicts, wars, and the worsening climate crisis have significantly influenced the increase in displaced people and refugees. Migrants often find themselves targeted by hate speech and discrimination. Ensuring access to quality education for the children of forcibly displaced people also poses a significant challenge. Addressing the complex issues arising from migration has become more critical in the post-pandemic era, making Global Citizenship Education (GCED) an imperative.

In this context, *SangSaeng* No. 61 explores migration and its implications for GCED, offering diverse perspectives on migration around the globe and insights into innovative approaches that address challenges and embrace opportunities.

In the Special Column, Professor Geon-soo Han provides a helpful overview of why and how GCED should address migration and related issues, including development, cultural diversity, and climate change, in light of the multifaceted nature of migration.

The Focus section features contributions from five contributors across different regions, offering insights into various aspects of migration. Topics include Mozambican migration narratives, Burmese refugee children's education in Thailand, an analysis of educational obstacles for refugees and asylum seekers in Europe, the influence of the Russian-Ukrainian war on migration, and an example of self-reliance initiatives for refugees by civil society.

Readers are also invited to take a look at the articles related to migration in other sections. In Story Time, Virginia Pittaro introduces a few social impact films that could help us connect with migrants. The GCED Youth Network section articles will help readers learn about committed youth leaders' endeavours around the globe for solidarity with migrants and refugees.

While preparing this edition, two pieces of news came together, one sad and the other joyful. We extend our deepest condolences on the passing of Dr. Betty Reardon, a pioneer and mentor in peace education. APCEIU had the honour and privilege of working with her since the early years of APCEIU, including cohosting the International Institute on Peace Education in 2003.

Most recently, the previous issue of *SangSaeng* featured her insights on the revision of the 1974 UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974 EIU Recommendation). The article titled "What Peace Educators Say," coauthored with Dr. Tony Jenkins, took the form of an interview with Tony asking Betty questions in light of her fragile health condition. We are convinced that anyone committed to promoting a culture of peace through education will remember her, and her legacy will be a continuous source of inspiration.

On a brighter note, we celebrate the adoption of the revised 1974 Recommendation at the 42nd session of the UNESCO General Conference, now titled: Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development.

This '2023 GCED Recommendation' will serve as a significant catalyst to renew our commitment to transform education towards a more peaceful and sustainable world. I sincerely hope that our readers will find inspiration and valuable ideas within the pages of *SangSaeng* magazine for joining this endeavour together.

Thank you.

Yangsook Lee
(yangsook@unescoapceiu.org)

SangSaeng
No.61 / 2023

SangSaeng [상생] is published two times a year by the Asia-Pacific Centre of Education for International Understanding (APCEIU) under the auspices of UNESCO.

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 and Global Citizenship Education.

Publisher: Hyun Mook Lim
Editorial Team: Yangsook Lee, Seunghye Kim, Angelique Southern, Sukyung Go, Yoonyoung Oh
Copy Editor: Yoav Cerralbo
Designed by: Seoul Selection
Printed by: Chuil Printing

Address: 120, Saemal-ro, Guro-gu, Seoul (08289) Republic of Korea
Tel: (+82-2) 774-3956 **Fax:** (+82-2) 774-3958
E-mail: sangsaeng@unescoapceiu.org
Web: www.unescoapceiu.org/sangsaeng

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

Cover: Migrants are walking towards the Pazarkule border crossing between Turkey and Greece's Kastanies in Edirne, Turkey, on March 1, 2020.
© Lumiereist / Shutterstock.com

unescoapceiu
@apceiu
@APCEIU

PE-IGCED-2023-017
ISSN 1599-4880
Registration No: 구로바-00017

RENEWING OUR COMMITMENT
GLOBAL CITIZENSHIP EDUCATION SHOULD ADDRESS INTERNATIONAL MIGRATION

By **Geon-soo Han** (Professor of Cultural Anthropology, Kangwon National University and President of Korea International Migration Studies Association)

© MikeDotta / Shutterstock.com

△ Immigrants protesting against racism hold a banner that says 'We are all someone else's stranger' in Italian. Turin, Italy. March 2018.

Migration has existed since the beginning of human history. The long journey began in East Africa, crossing rivers, mountains, and continents to reach every corner of the earth. Some voluntarily left for a better life in a more favourable place; others tearfully left their homeland to escape wars and disasters. Slavery is one major example of forced migration. Eleven to 13 million people from Africa were sold into slavery.

As nation-states formed in modern era, national boundaries started restricting people's movements. Still, human migration continued. Especially after the advance of globalisation in the mid-1990s, the number of migrants worldwide rapidly increased.

The International Organization for Migration (IOM) reported that in 2020, the number of global migrants reached 281 million, which was 3.6 per cent of the world population. Moreover, 89.4 million people were living in displacement, which includes refugees, asylum seekers, and internally displaced people, according to a 2021 IOM report.

The increase in migrants has been bringing about new changes in multiple parts of the world. In places lacking a labour force, migrants have been filling these spaces to vitalize the economy. Countries that attract international students from all over the world acquire professional human resources once the students find employment and settle in these countries.

In countries like South Korea as well, which had traditionally emphasised cultural homogeneity, we are seeing tangible evidence of cultural diversity as more migrants arrive. Acts of terror may be perpetrated by Muslim migrants motivated by religious fundamentalism or against Muslim migrants by those driven by Islamophobia.

International migration has been causing both positive change and negative conflicts in various spheres of society, including the economy, culture, and national security. This is why Global Citizenship Education must pay attention to the issue of migration and address it as a key education theme.

The following migration-related education topics should be included in Global Citizenship Education.

© Pierre Desrosiers / Shutterstock.com

△ Immigrant workers from Mexico working at a farm in Quebec, Canada. May 18, 2021.

Migration and Development

Migration has consistently contributed to human development. In ancient times, when human interaction across civilizations was difficult, migrants were key vehicles that spread new knowledge and technological development. When new artefacts were introduced through trade, they were always accompanied by people.

The forced labour of African slaves in the Americas provided material resources to support Europe's Industrial Revolution. Prisoners of war also provided a labour force, contributing to new technological development. In the Japanese invasion of the Korean peninsula in the 16th century, potters taken to Japan ultimately advanced Japan's ceramic art techniques. Today, international migration is contributing to the development of both the sending and receiving countries.

While it is true that developed nations attract the elites of the developing nations, which hinders the sending country's development, contemporary migration has diversified to form a circular migration pattern; the knowledge and technology of developed nations are sent back to the sending countries, and remittances sent home also contribute to the economic growth of the countries of origin.

I witnessed the case of a Ghanaian migrant worker who acquired computer skills and business administration strategies while working in a factory in South Korea for 10 years and brought them home to become a successful entrepreneur. Global Citizenship Education must facilitate discussions on how migrant-sending and receiving nations can both benefit.

Migration and Human Security

Migrants are exposed to numerous dangers in the process of migration and adaptation. Undocumented migrants are especially vulnerable, not only to the violation of their human rights but also to threats to life itself.

Each year, thousands of migrants die while crossing the Mediterranean Sea. The United Nations High Commissioner for Refugees (UNHCR) reported that in 2023, 2,500 people died crossing the Mediterranean on their way to Europe. The number reached 5,096 in 2016.

The procession of migrants from South America to the United States is vulnerable to criminal smuggling operations. Especially vulnerable are undocumented migrants without legal means of migration. The United Nations General Assembly endorsed the Global Compact for Safe, Orderly and Regular Migration

△ International Migrants Day illustration.

on December 19, 2018.

The UN member states committed to protecting migrants from vulnerability and discrimination in all aspects. Migration is a key aspect of human security and must be addressed in terms of peace and human rights.

Migration and Cultural Diversity

The movement of people is essentially accompanied by the movement of culture. Various cultures coexist in countries that have been accepting migrants for a long time. They have much experience with intercultural dialogue, adaptation, and tension.

On the other hand, countries that have only recently seen an increase in migrants and demographic diversity are relatively unaccustomed to respecting cultural differences and understanding one another. They may think the increase in migrants will negatively impact their interests. People who cannot adjust to changes may express their anti-immigrant sentiments and xenophobia.

The issue of cultural diversity is not necessarily related to the increase in migrants. Culture is no longer distinguished by an ethnic group or a nation state. In a multiethnic country, there are diverse cultures of different ethnic groups. Many ethnic groups are also dispersed in various countries and regions through migration. Although they may be of the same ethnicity, their culture may vary depending on the country and region of residence.

Unlike in the past, migrants regularly cross the borders of their country of origin and country of destination and even move across multiple countries. The existence of a transnational diaspora beyond the nation-state unit provides most nations and states with the rationale to protect and respect cultural diversity.

Even in societies with strong cultural homogeneity, different cultural groups exist according to age, gender, class, region, and minority groups. If we step beyond the traditional notion of culture in terms of nation and ethnicity, we will see the significance of the issue of cultural diversity in all societies.

Migration and Identity

Migration is also affecting people's identities. Migrants form new minority groups in each society. Under the policies of the receiving nations, the migrants form their residential communities apart from mainstream society and may even form gated communities.

But migrants forming isolated residential communities according to their national identity is not beneficial for social integration. Local communities must be built in which migrants and native residents relate, communicate, and coexist with each other. Collective identity may strengthen community ties and solidarity, but emphasising ethnic identity may intensify identity politics in a multicultural society.

Both the government and civil society must work together to avoid clashes between identity politics and shared civic values. Not all migrants belong to minority groups formed according to country of origin or ethnicity. As subsequent generations emerge, boundaries between nations and ethnicities blur and merge into the citizenry of the country of residence.

Global citizens must be able to understand the diachronic changes in collective identity in relation to migration. When receiving countries enhance societal acceptance of cultural diversity, migrants with exclusionary identities may acquire a universal citizenship identity. Global Citizenship Education must enhance such capacity.

Migration and Climate Change

Climate change has also been causing much change in human migration. More people are forced to leave their homes due to flooding and drought. Climate-related disasters are creating not only internally displaced people but also increasing the number of migrants finding refuge in bordering countries. The international community is cooperating to support these climate refugees. They are a new group of refugees who are not recognised by the 1951 Refugee Convention and require protection.

Developed urban regions are not immune to the impact of climate change. Buildings constructed based on the safety guidelines set before climate change may no longer protect residents in the new climate conditions. The frequency and severity of torrential downpours may threaten areas that had once been safe from flooding. Residential relocation within cities is increasing.

The Hausa and Fulani ethnic groups of northern Nigeria are traditionally nomadic people. Due to recent climate change, they have been gradually moving south to find feed for their cattle. As the migrants' cattle herds destroy the farmlands of the Igbo people in the south, clashes between the nomads and the farmers have increased.

The tensions are gradually escalating towards armed physical violence. As the Nigerian government has been slow to respond, the tensions have brought up old interethnic grudges. Climate change is creating new types of migration. The increase in climate refugees is a new challenge for global citizens.

△ Geon-soo Han participating as a moderator of the session at the ICONGCED 2023.

Migration and National Security

As migrants were involved in terrorist attacks in the United States and Europe, international migration has turned into a security agenda.

Acts of terror by second-generation immigrants born in these countries are changing the policies of migrant-receiving countries. Most countries are revisiting their policies to alleviate socioeconomic discrimination against migrants. Abolishing institutional and customary discrimination is the first step to sharing common civic values.

France's migrant unrests are acts of resistance by North African migrants and descendants against social discrimination. France has always believed that assimilation policy that shares the republican values of laïcité and tolerance has been successful. But second-generation immigrants are protesting the way they have been excluded by French society. The French government continues in its stance on the need for the migrants' willingness to assimilate.

France is also making new policies to accept more select groups of migrants based on their recognition of migrants' capacity and responsibility. If migrants are not to pose a security threat in any country, there is a need for shared efforts towards social cohesion.

Revision of the 1974 Recommendation Concerning Education for International Understanding

On July 12, 2023, as I was participating in the Special Committee meeting on revising the 1974 Recommendation at the UNESCO Headquarters in Paris up until midnight, I heard word that on the eve of Bastille Day on the 14th, there would be a massive demonstration.

The revised recommendation's title was "Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development." Each delegate from member states voiced different opinions in debates, but all of us gladly stayed for the meetings late into the night because of our common recognition that the unrest and tensions in Paris are not just an issue of France but something the entire world must solve together. The revised Recommendation was finally adopted on 20 November 2023 at the 42nd general conference of UNESCO.

To make a more just world without ignorance and prejudice, to overcome discrimination and hatred, and to respect one another's diversity, we must once again renew our commitment. This is why Global Citizenship Education must address the issue of international migration.

AFRICAN MIGRATION NARRATIVES

Mozambican Migrants in Southern Africa and Trends of African International Migration in Contemporary Africa

By Joel das Neves Tembe (Professor of History and Vice Rector, Eduardo Mondlane University, Mozambique)

△ African refugees rescued at Lampedusa port, Italia. March 25, 2023.

Being a feature of human history, migration has been a very dynamic field of political and economic concern for states worldwide. Although consensus seems to have been reached on global strategies to deal with forced or involuntary migration between developing and Western countries, the issue of economic international migration is still very challenging.

Nevertheless, many countries implement bilateral and multilateral agreements. In Mozambique, as a sending and receiving country as well as a transit country, the government has developed bilateral agreements with South Africa and subscribed to international conventions on forced migration, working alongside the International Organization for Migration (IOM) and the United Nations High Commissioner for Refugees (UNHCR).

The aim of this article is to share my views and reflections on the historical process of migration in Mozambique and southern Africa and on the trends of African international migration in contemporary Africa.

Mozambique Historical Context

Mozambique is an African country that became independent from Portugal in 1975. The capital city is Maputo, situated in the southern part of the country, close to Johannesburg, the capital city of South Africa.

With over 497,000 kilometres in extent and 2,470 kilometres of coastline, the country has a population of about 30 million people. Mozambique's borders were settled by Portugal in contest with British and German colonial powers in southern Africa during the 18th and 19th centuries. It borders Tanzania in the north, Zimbabwe, Zambia and Malawi in the west, South Africa and Eswatini in the south, and the Indian Ocean in the east. Its population is composed of several ethnic and linguistic groups that are distributed and shared with neighbouring territories.

For centuries, those traditional ethnic groups have undergone constant transformations as they are fluid and flexible. Major factors responsible for this fluidity are the movement of people from rural villages to towns and across the border due to drought, famine, or as refugees who fled from war and resisted colonial violence.

△ Memory for the Slaves by Clara Sornas - art installation of life-sized sculptures of slaves chained together in an open chamber in Old Slave Market. Stone Town, Zanzibar.

At the time of the country's independence, there were about 6.5 million people, with about 80 per cent working as traditional farmers and a 90 per cent illiterate rate. According to author Malyn Newitt in *A Short History of Mozambique*, the colonial administration only provided a few rudimentary educational and health facilities, and excluded people from attaining the professional and technical skills needed in a modern economy.

The new Portuguese colonial order still relied on cheap African labour for their undercapitalized economy. The new labour legislation was part of a package of discriminatory measures that treated Africans as indigenous subjects against the citizenship rights fulfilled by white Portuguese settlers.

This system promoted violence and coercion. As a result, many communities, particularly in bordering areas, sought a better life in the neighbouring British colonies, including children seeking labour opportunities, education in plantation companies, or following their parents working as migrant labourers in the mining industries.

Mozambican Migration in Southern Africa

Mozambique has a long history of sending and receiving migrants. Trade and colonisation were the main factors for immigration before independence, with settlements of Asian and European people lasting almost five hundred years.

Colonisation and the dynamics of the regional economy in southern Africa have contributed to the transformation and development of migration trends throughout the 19th and 20th centuries. The economies developed by colonial powers in South Africa, Zimbabwe, and Zambia were relatively advanced compared to the Portuguese colonies, with intensive capital being invested in the industrial mining of diamonds, gold, coal, and copper alongside industrial plantations, demanding specialised and intensive labour. These economic centres attracted labour migration from neighbouring territories, including Mozambicans, who sought better wages to fulfil their social needs with less brutal treatment by property owners.

According to the work of Joel Maurício Das Neves and Luís António Covane, in the 1950s and 1960s, there were about 200,000 Mozambican permanent workers in Zimbabwe, while South African mines were recruiting more than 100,000 people annually.

By 1975, there were more than 100,000 permanent workers in the mining industry in South Africa. Research has shown that Tanzania also managed to attract several rural peasants in northern Mozambique to work in tea, tobacco, and sisal plantations, including a wave of migrants into the Zanzibar and Kenya port and railway services.

However, Portuguese authorities developed control mechanisms through the establishment of segregated administrative institutions overseas, namely the consulate for Portuguese citizens

△ Collapsed houses and flooded roads after a hurricane at African town in Pemba, Mozambique. Disaster that will lead to forced displacement. May 6, 2019.

and the Native Affairs section, so-called "curadoria," to oversee African indigenous migrants in South Africa and Zimbabwe. Working with Catholic Church clerics dispatched from Mozambique, the colonial government also intended to pursue social control through the Christian religion despite facing a growing evangelization of migrant workers by the Protestant church.

During this period, generations of migrants contributed to the development of the Mozambican diaspora, whose community eventually melted with local people and joined local sociopolitical associations and struggles for citizenship and political rights. While fostering sociocultural associations for their local integration, they similarly developed political associations to contest Portuguese colonialism. This process led to the development of regional solidarity networks and culminated with the creation of emancipatory political movements that fought for liberation and freedom in southern Africa.

After independence, Mozambique became a home for thousands of asylum seekers, mostly those involved in the struggles for freedom in southern Africa (1970s-1990s) and elsewhere, but also for many refugees from civil wars in Angola and the Great Lakes (Democratic Republic of the Congo, Burundi, and Rwanda). On the other hand, the civil war in Mozambique (1970s-1992), produced thousands of Mozambican refugees in neighbouring countries (Malawi, Zimbabwe, Eswatini, Tanzania, and Zambia), including those who fled the country during the liberation war (1960s and 1970s).

As a receiving country of migrants, Mozambique has subscribed to international conventions of the United Nations and has been working with international agencies such as the IOM and UNHCR in the management of forced migration. With this long experience of solidarity, Mozambican people share values of friendship and tolerance, a culture of peace, and global citizenship.

New Trends in African Migration

In contemporary times, Africa has developed new migration trends, including transnational migration, due to a variety of factors, such as poverty, youth unemployment, a lack of security due to political conflicts, and climate change, just to name a few.

Given the social advances by post-colonial states in Africa and liberalisation, including access to information and communication networks, these new trends underlined other motivating factors such as the need to pursue further studies and enjoy better social opportunities, including improved health and living conditions worldwide.

Africans migrate worldwide and reshape societies in Europe, America, the Gulf, the Emirates, etc. Some migrants have naturalised and enjoy citizenship rights. However, they also experience exclusion and vulnerability due to racist violence and institutional discrimination.

Human mobility defies traditional state conceptions of migration management, calling for global governance of international migration, including multilateral strategies to promote more regular and secure international migration.

According to author Nelson Antunes in his book *Migração Internacional - Teorias, Temáticas e Análise do Fenómeno em Moçambique*, although there is consensus to use this approach for forced migration, the same approach is difficult when dealing with economic migration, despite the approval of the Global Compact for Safe, Orderly and Regular Migration by the United Nations in 2018.

Mozambicans also migrated worldwide, but mainly to South Africa, seeking better-wage employment and the fulfilment of other social and economic needs. Given its geographical position, migrants from other regions of Africa who wanted to reach South Africa used Mozambique as a transit country.

In the late 1970s, Mozambicans experienced new environments. For instance, many children from rural areas were sent to Cuba and to the former East Germany in order to pursue their secondary schooling and acquire technical and professional skills in schools established for Mozambicans. In the early 1980s, many young Mozambicans also migrated to work in East Germany.

South Africa, as a receiving country of migration from other countries in southern Africa, has developed strategies and policies of management and integration of migrants through bilateral agreements, working with the Africa Union and the Southern Africa Development Coordination Community (SADC) on policies of migration and transborder movement.

Despite economic challenges and the rise of local xenophobic attitudes, the integration policy provided regular migrants with citizenship status. This regional political environment and the management of migration have contributed to the development of the values of global citizenship and solidarity.

Some initiatives towards a culture of peace include the development of a SADC curriculum project for basic and secondary schools on fostering citizenship, tolerance, social justice, human rights, solidarity, and a respect for cultural diversity. These values are also inspired by narratives extracted from the nine volumes of the SADC: Southern African Liberation Struggles research project, published in 2014.

African international migration and the new transnational migration trends have challenged the states to incorporate migration into a global system of universal citizenship rights. Therefore, new global perspectives against poverty and climate change, as well as international conflicts, should also be combined with fostering cultural diversity, human rights, justice, and dignity for all migrants, regardless of their national origin. These values should be promoted in schools globally, educating new generations and building global citizenship consciousness.

REIMAGINING THAI SOCIETY

Burmese Migrant Children and Their Education in Thailand

By Nongyao Nawarat (Former Professor in Sociology of Education, Faculty of Education, Chiang Mai University, Thailand)

△ Burmese Children use a map to describe the Shan component in their identities.

The number of Burmese migrant children in Thailand is not exactly known. Census data indicates that there are at least 300,000, but the true number may be much higher. These are children whose parents or other caretakers have come from Myanmar (also known as Burma).

The great majority of such family groups are escaping the war, insecurity and poor opportunities in that country, but, beyond that, there are many differences between them that need to be understood.

To start with, we must struggle with the inadequacies and confusion in the words people use to identify themselves and others regarding ethnicity and state membership. Authorities using English now tend to reserve the word "Burmese" for things and people pertaining to the Myanmar state and, in contrast, use "Bamar" to refer to the largest ethnic group within that state. But many English users—even native ones—are unfamiliar with this distinction, and, in Thailand, the word "Pama," which is used to label children in schools for other official purposes, hardly allows speakers to notice this difference at all.

Yet, many Burmese children importantly identify themselves with the culture and language in which their recent generations of forebears have lived—identifications that still bind together communities of migrants in Thailand.

Bamar people in Thailand mainly live on the western fringes of Bangkok, in Samut Sakhon Province, and in the southern region of the country. But their numbers are smaller than those of Burmese migrants in other major ethnic categories: Shan, Karen, Mon, and Burmese Muslim people, who live along the Thai-Myanmar border in the north and northwest of Thailand, with some scattered throughout various regions of the country.

Current research is showing how the identities of these people, especially the children, are becoming complicated as some define themselves as Thai. More and more numbers see themselves as hybrids in terms of ethnic identity: for example, Burmese-Thai, Shan-Thai, and Karen-Thai.

These hybrid identities are caused by children thinking that they were born, raised, and educated in Thailand and have been communicating in the Thai language while having no education or Burmese language skills at all.

Another major distinction to be made is between families of migrant workers (whether legally documented or not) and those regarded by the Thai government as "displaced persons" (not "refugees" because Thailand has not joined the 1951 Refugee Convention) and who live in "temporary shelter" camps along the border. Most are Karen and Karenni people who have fled conflict and civil war inside Burma between 1988 and 2023.

Among both migrant workers and displaced persons, there are some children who were born inside the boundaries of Myanmar, but also many who were born in Thailand. Additionally, a significant number have been born into families where either the father or mother was born in Thailand as an undocumented person.

Unlike the United States, where children born as offspring of first-generation immigrants are granted citizenship and have civil rights according to the law, Thailand does not grant citizenship based on territorial principles. Here, the second generation and beyond are typically stateless, or their citizenship status is ill-defined.

How Do They Get Education in Thailand?

Thailand's written laws and regulations allow its government to argue that it fulfils its international obligations on the rights to education of all children in its territory, but for many Burmese children, this right is theoretical rather than practical.

During the Cold War, the government of Thailand saw its borders – and the ethnic minority groups living near them – very much through the lens of national security. The borderlands were home to armed groups and warlords involved in conflicts in neighbouring countries and illegal drug trafficking.

In the decades since then, the security situation has somewhat improved, and these areas are seen more in the light of development challenges and economic opportunities. Thailand rather promptly signed and ratified the 1989 Convention on the Rights of the Child and, in the following decade, began to devise educational policies for all and to create mechanisms at various levels to implement them.

Since 2005, the government has, in principle, guaranteed access to 15 years of free basic education. This promise of access to education is not restricted to children with citizenship documents, but it does exclude children residing in temporary shelters. The exclusion of the latter from state provision was renewed by a Cabinet resolution on January 10, 2022, in view of the new wave of children coming from Myanmar following the military coup in that country. Any education for these children is provided by volunteers and by charitable and international aid organisations.

△ Burmese children at a Migrant Learning Centre near the border town of Mae Sot.

The resolution says that state education institutions should refrain from providing basic education to children flowing from Myanmar who 1) are registered in a temporary shelter; 2) belong to another country; and 3) are fleeing from armed conflict and war.

On the other hand, although the children of migrant workers are officially eligible for state schooling, most of them face obstacles that make it hard for them to benefit much from this offer. But again, it is important to remember that Burmese migrant children are not all the same; their effective access to education depends on different types of family circumstances. Many of the migrant workers do not have the correct legal documentation. Although schools are not allowed to insist on seeing children's residency documents, a fear of becoming more visible to the Thai authorities may deter parents from sending children to state schools.

Another variable is the length of time the parents have been in Thailand. If it is not long, the children are unlikely to speak Thai well when they apply for school entry. Children as old as 11 or 12 may be put in kindergarten classes while they improve their language skills. This can be a demoralising experience, and even if they are eventually admitted to a primary school level, it is hard to catch up with their Thai age-mates, and many soon drop out of school.

Also, if the child has previously been educated in the Myanmar school system, they will not be given credit for the classes they completed there, which, again, will hold them back and increase the likelihood of dropping out of Thai schools. This problem appeared to be declining before 2021, as an increasing proportion of Burmese migrant children had been born in Thailand, but a surge of new migrants since the coup has brought the issue forward again.

An additional factor is the type of location where the parents work. If they are agricultural or fishery workers in rural environments, schools are likely to be far from the family home, making children's daily transportation costs to get there too expensive. For children of urban workers, travel is easier, although it is still a very big financial burden for the low-paid. And although state schools are nominally

△ Thai language class at a Migrant Learning Centre.

△ Young Burmese children line up to sing the Thailand national anthem at the start of the school day.

fee-free, there are other extra costs that students need to bear.

In the city of Chiang Mai, we observe that competition for places in more prestigious schools means that migrant children (most of whom are from Shan families) are channelled into a more poorly-resourced type of inner-city school run by the city authority.

Some migrant worker families find a partial solution to the above problems in a nonformal education system jointly managed by the Myanmar diaspora community and Thai and international civil society groups. The sites are commonly called "migrant learning centres."

These can provide a step for children to improve their Thai language before entering a state school, or they can be used as an alternative type of education, albeit one that does not lead directly to educational qualifications certified by any state.

Hope for the Future

It has been estimated that more than half of school-age Burmese migrant children in Thailand are not attending school. Many of these will perhaps follow a path similar to their parents, moving periodically between war-troubled Myanmar and precarious work in Thailand. But for those in school, field studies suggest that, on the whole, their teachers see them as more diligent, polite and motivated than their Thai classmates.

These Burmese students are the ones who are most likely to see their futures in Thailand and themselves as becoming more Thai than Burmese, where such Thai-ness will be fused with the ethnic identity of their forebears.

For most, this social transition must be a very long-term process. But since 2017, a clearer target has now been set for the few who can manage to remain in the educational system and enter a Thai university: Thai citizenship can be granted to those who gain a bachelor's degree and who have lived in Thailand for at least 15 years.

This window of opportunity for the exceptional few does little to excuse the weakness of Thailand's claim to meet the educational needs and rights of migrant children.

A more genuine embrace of the principle of "Education for All" would require a reduction of the monoethnic tendencies in the country's official ideology and the exploitation of war-affected people for cheap labour.

More meaningful solutions for the majority of Burmese migrant children would be procedures for them to access economic citizenship (rights not only to work in specified types of jobs but also to have bank accounts, residence permits, own land, conduct transactions, have entitlement to social security, etc.) and to be given more help in education towards flexible cultural citizenship.

Perhaps the best hope for this change comes through the dynamics of the Thai education system itself.

Thailand's population is receiving more and higher-level education than ever before, and, in a small but increasing way, some of this education promotes skills and attitudes for coping flexibly with cultural differences and change in a multiethnic nation and world.

As it expands, this tendency may help constitute a more general reimagining of education and society, a process that the participation of Burmese migrant children surely helps to accelerate.

FORTRESS EUROPE'S EDUCATIONAL OBSTRUCTIONS

Accessing Education for Refugees and Asylum Seekers in Europe

By Prem Kumar Rajaram (Project Leader, Erasmus+ Refugee Education Initiatives)

△ Protest on racism and discrimination about refugees in Newquay, UK, on Feb. 25, 2023.

Access to higher education in Europe for refugees and asylum seekers is generally said to be constrained by four factors:

(1) Recognition of qualifications and previous learning,
(2) Restrictions on mobility,
(3) Inconsistent sharing of knowledge and the limited availability of scholarships,
(4) Various legal and administrative arrangements that pose obstacles for refugees and, especially, asylum seekers as they seek to enter higher education.

Research groups and policy teams work to produce innovative solutions to these problems. The problem is that it does not address the underpinning ideologies that concretise the idea that refugees and asylum seekers are cultural others and/or security threats, whose inclusion into the European polity, including through education, needs to be carefully managed or even obstructed.

I aim to contextualise these four constraining factors in relation to broader ideologies that exclude migrants from the European public. I begin with a brief account of the current nature of what is known as the European border regime and also articulate its origin in a broader European project where zones of mobility and freedom are demarcated based on cultural norms about Europeanness that exclude others. I then consider these five factors in relation to the European border regime and with ethnographic reference to the experiences of students and would-be students that I have worked with while working in a university preparatory programme for displaced people since 2016.

Fortress Europe

The political and cultural project of creating a united Europe has culminated in a fortressing of the continent, where a space of security, mobility and cultural cohesion "inside" is anxiously juxtaposed against unwarranted mobilities from "outside."

The development of this fortress mentality can be seen in the Schengen agreement, which created a space of mobility and freedom for citizens of Europe and focused attention on the continent's external border.

The first signs of the culturalization of the European public sphere could, however, be seen soon after the accession of eastern

△ Refugees and Migrants aboard reach the Greek Island of Lesbos after crossing on a dinghy the Aegean Sea from Turkey. March 2, 2020.

European states, with specific measures put in place to control the mobility of some eastern European citizens, notably Roma citizens, who were seen as possible drains on the economic resources of old Europe.

The culturalization of Europe, where belonging is measured against the demonstration of cultural competences, is most evident today in the establishment of the European Commission Promoting Our European Way of Life office, under whose aegis strengthening a common migration policy falls.

One way of reading these developments is that the racism on which modern Europe was built never actually went away. The willingness across Europe to subject migrants to various forms of exploitation and neglect, most starkly in the thousands that die crossing the Mediterranean, is indicative of this racism. Such racism intrudes into European society, for example, in discrimination against Roma and Muslim European citizens.

It is in this context that access to higher education for refugees and asylum seekers should be considered. Higher education is a means of social mobility, and it is a recognition, in European public universities, of the massification of the right to education.

Since the end of World War II, across Europe, social-minded governments, pressed by working-class struggles and by the spectre of socialism in the East, have widened access to the good life, providing various protections to the poor and working classes.

Since the 1980s, neoliberal economic policies have gradually increased the pressure on these arrangements, with hard-won gains and protections increasingly fragile across Europe. Cutbacks on welfare and the pillorying of the poor have led to a growth in poverty in Europe and a reduction of the poorest's share of the national wealth.

The gradual restriction of access to social wealth has, in part, been justified by culture wars that bring new cleavages. While objective income inequality has not risen, equality of opportunity has been negatively impacted, and there is a growing perception of rising inequality.

Far-right populist groups have responded to this perception, normalising European heritage as a means of deciding deservingness and excluding migrants, as well as the continent's minorities – Roma and Muslim Europeans.

Four Factors

1) Misrecognition of Qualifications

When studying how the previous knowledge of refugees and asylum seekers is recognised and often misrecognised, what comes to mind is Edward Said's argument that the power of the West lies in its capacity to make all things "oriental" secondary or derogated in any possible relationship to the West.

Systems of qualification recognition exist across Europe, but they centre on measuring the knowledge and learning of others against a privileged European norm. Rather than viewing the knowledge of refugees and asylum seekers in their own terms and as a way of expanding knowledge in Europe, a frankly ungenerous attitude prevails, where the refugee or asylum seeker must demonstrate that they do not lack knowledge before the European norm.

While recruiting students for the university preparatory programme, the

Open Learning Initiative (OLIve), in Berlin, we met a Syrian applicant with a bachelor's degree in architecture who had completed the majority of his MSc in architecture.

In my notes on his application, I noted: "The candidate has a bachelor's in architecture and seems to have finished all except his thesis for the MSc in architecture. He is currently working at McDonalds!"

Other candidates we met found that the German education system, touted for its capacity to recognise and integrate educated refugees, posed a number of difficulties for refugees.

Well-qualified students worked in the service and hospitality sectors in precarious jobs. Another applicant we met had refugee status in Norway, where neither her interrupted bachelor's study nor her high school diploma were recognised.

This under-recognition of qualifications gained was brought up again and again in the different places where OLIve worked—in Budapest, Vienna, and Berlin, students would tell us that they end up in precarious jobs because of the misrecognition of qualifications or the difficulties of applying to a university.

2) Restricting Mobility

If travelling to another European state for further education, displaced people may be told that they will be in breach of "integration contracts," and they may not have access to scholarships, let alone the right to pay tuition fees at a reduced European Union rate.

The same student who had to go back to high school in Norway was accepted to the OLIve programme but was forced to return to her host country as she was in breach of integration arrangements.

Another student from Afghanistan was forced to return to Germany, and a third OLIve student based in Switzerland withdrew from the programme after being told by authorities he ran the risk of endangering both his and his family's refugee status by travelling to Austria to study at OLIve.

3) Inconsistent Distribution of Knowledge and Scholarships

Inconsistent sharing of knowledge on how to apply for university is a documented issue faced by refugees. Where education information centres do exist, they require a level of resources and cultural capital to seek out. Many would-be students in marginalised social positions and with family responsibilities and precarious jobs have difficulty reaching out to these centres.

European states are proactive (though albeit inconsistent) in offering opportunities for citizens where accessible continued education is a means of redistributing social wealth and allows for the reproduction of a desirable society.

Refugees and asylum seekers, on the other hand, are not part of this desirable community, and their sanctioned social reproduction does not include their contribution to the development and aspirations of a national community.

Scholarship distribution is also uneven across Europe, with students caught in a catch-22.

In Hungary, where the first OLIve programmes were based, refugees have no access to language training, let alone advanced academic training in Hungarian, leaving them without the possibility of accessing free degree programmes.

OLIve trained these students for English language programmes at Central European University, OLIve's former home institution; those who did not get in on merit sought to enter other English language universities. One student got accepted to a prestigious philosophy programme in the Netherlands but was forced to decline the offer because scholarships for refugees were limited to those who had refugee status in Holland.

The development of a common European zone of mobility and freedom prevents member states from excluding other EU citizens, but not refugees. It is telling, perhaps, that connected activities at the European level to deter migrants exist, but not those that would support their inclusion and social mobility.

4) Legal Obstructions

Finally, there are legal obstructions to accessing higher education for refugees in some instances, but most notably for asylum seekers. These vary across Europe; in Hungary, the government passed a law in 2018 making the provision of education that would assist the "integration" of migrants subject to a punitive tax. This sat alongside other laws that made providing legal assistance to asylum seekers effectively criminal.

OLIve was forced to relocate the core of its university preparatory programmes to a partner university in Berlin, and its other programme, focused on providing informal education for displaced people, was relocated from the university to a private company to minimise any tax burden.

Elsewhere in Europe, the European Council on Refugees and Exile notes that asylum seekers only "very rarely" gain access to higher education.

While not necessarily banned outright from accessing higher education, universities require or presume a social normalcy with the standard trappings of modern life that asylum seekers rarely have:

"These include the requirement for a specific period of residency and tuition fees, the acquirement of a residence permit, language requirements, and the recognition of diplomas. In reality, these conditions are hardly ever met during asylum procedures."

Conclusion

The specific obstructions that refugees and asylum seekers face when trying to access higher education in Europe should be considered in relation to the European border regime and its building of "Fortress Europe."

This agenda points to the wider ideological context of Europe, where migrants are seen as cultural others or security threats to be, at best, carefully managed. Hostility towards them is exacerbated by far-right populist groups building on perceptions of increased inequality and growing poverty.

They do so by culturalizing the public sphere, where demonstrations of Europeanness are the touchstone for inclusion in the public sphere. The European Union's office Promoting Our European Way of Life may be seen as a concretization of this culturalization and the mainstreaming of far-right views.

A full understanding of the difficulties faced by migrants and asylum seekers in accessing universities in Europe cannot be gained without a study of the social and political ideologies that foster their exclusion, which in turn is an important way of building a cultural identity of "Europeanness."

COST OF INVASION AND COLONIAL WAR

Russian Invasion of Ukrainian, Refugees and Migration Governance

By Franck Düvell (Senior Researcher, Institute for Migration Research and Intercultural Studies, Osnabrueck University, Germany)

△ Volunteers are helping Ukrainian refugees at the train station in Warsaw, Poland. March 9, 2022.

It is now almost two years ago that the Russian Federation invaded Ukraine. It is important to consider the invasion in light of previous Russian aggressions, including the occupation of parts of Moldova since 1992, the wars in Chechnya in 1994 and 1999, the invasion and occupation of parts of Georgia since 2008, the military intervention in Ukraine in 2014, and the occupation of Crimea.

This signals Russia's geopolitical and imperial goals, as do its actions in Libya, Syria, Mali and elsewhere. The original goals in Ukraine were to obstruct the country from forging an alliance with the European Union and pull it back into the Russian empire. Since then, the policy's objective has shifted to destroy or severely cripple Ukraine as a nation, state, economy, society, and culture. Many scholars have analysed the conflict as a colonial war because these objectives are characteristic of Russia's past colonial rule in the region.

The Numbers

The entire strength of the Russian army is approximately 1.2 million with an additional 335,000 recruits mobilised to make up for the casualties. In contrast,

the Ukrainian armed forces may have increased from their pre-war figures of 300,000 to their current strength of approximately 1 million.

Russia is now reportedly using around 420,000 soldiers in Ukraine, with a potential total of 700,000 soldiers engaged in combat, according to Bloomberg. Both sides are suffering losses of up to 500,000 military personnel, surpassing those of any other conflict in Europe since World War II with the Russians suffering three times as many as the Ukrainians.

Attacks were launched on large parts of northern, eastern, central, and southern Ukraine, including the nation's capital, Kyiv. The Russian forces were halted and partially driven out of Kyiv and several cities by April 2022, while territory in the south and east of Ukraine was successfully liberated by the Ukrainian Armed Forces in September 2022.

Despite the fierce offensives and counteroffensives, the military situation reached a stalemate in the summer of 2023. Russia still occupies approximately 18 per cent of Ukraine's territory, including Crimea, most of Luhansk, a sizable portion of Donetsk, and parts of Zaporizhzhia and Kherson.

© Janossy Gergely / Shutterstock.com

△ Ukrainian Family is crossing the Hungarian border to get away from war. Feb. 26, 2022.

Destruction and Atrocities

By September 2023, the Office of the United Nations High Commissioner for Human Rights recorded 27,149 civilian casualties (9,614 killed and 17,535 injured) and 11,000 missing people, though the numbers are likely higher.

Since the summer of 2022, there has been a surge in Russian missile barrages and drone attacks on civilian targets in Ukraine. According to the UN Human Rights Office, Russia has committed over 100,000 war crimes, ranging from rape, torture, and indiscriminate bombings of cities and civilian areas, to the detention and subsequent deportation of adults and children. As a result, the security situation across much of Ukraine remains unstable.

The possibility of being occupied or subject to any form of Russian rule has deeply traumatised and scared tens of thousands of Ukrainians. The United Nations Development Programme estimates that 1.5 million homes have been destroyed. According to the International Monetary Fund, the GDP dropped 29.1 per cent in 2022, but it has subsequently rebounded +2 per cent in 2023. The International Labour Organisation reported that the war initially cost 4.8 million jobs, but figures suggest that about a third of those jobs may have been restored by the summer of 2023.

Although many areas of Ukraine have seen a return to some form of normalcy, 17.6 million Ukrainians inside the nation still require humanitarian aid, according to the United Nations High Commissioner for Refugees (UNHCR). So far, the state, economy, and society of Ukraine have benefited from $350 billion in aid from donors, and the World Bank estimates the remaining costs for reconstruction to be $411 billion.

Record Level of Displacement

Many Ukrainians fled as soon as the invasion started, and over 13 million, or one-third of the overall population, have been displaced. Initially 90 per cent went west and few to Russia. Eastward movements were often rather deportations, while the Ukrainian side organised evacuation for those fleeing westward.

According to the European Union Agency for Asylum, out of the over 7 million people, only 4.2 million Ukrainians were still registered under the Temporary Protection Directive in November 2023.

Almost 1 million Ukrainians are considered to be in Russia. Various OCED countries, including the United States, the United Kingdom, Canada and Turkey, took in displaced Ukrainians, as well as other countries such as Georgia.

Various sources report that another 4.8 million to 5.1 million people are internally displaced. By May 2023, an estimated 1 million Ukrainians had returned home from other countries, and 3.8 million had returned home from other parts of Ukraine. Therefore, there are 3.9 million Ukrainian refugees in the European Union.

Since May 2022, there have been around 1.1 million border crossings between Ukraine and the European Union each month, according to the Centre for Economic Strategy. This large volume of border crossings illustrates Ukrainians' high levels of mobility and suggests a significant amount of transnational activity.

Generous Reception

For the first time, the European Union applied the Temporary Protection Directive and granted blanket protection status to Ukrainians, which included free choice of destination, employment rights, social benefits, education, and medical services.

However, unlike those with refugee status, this status is limited to a maximum of three years. Temporary protection in the European Union expires in March 2024 and cannot be extended. Whether and what kind of legal standing Ukrainians have in the European Union and other countries is yet to be decided.

Civil society has played a crucial role in the reception of Ukrainians. For example, the majority have been hosted in private households, making the setup of large refugee camps unnecessary.

In Germany, two-thirds of all civil society organisations engaged in supporting Ukrainians. Notably, the pre-war 2 million-strong Ukrainian diaspora in the European Union also actively transported, hosted, and supported Ukrainian refugees.

Although employment rates are faster and higher than those of other refugee groups, labour market integration is uneven across OECD and European Union countries. For example, 65 per cent of Ukrainian refugees in Poland and 50 per cent of refugees in the Netherlands are already employed; but, only 19 per cent in Germany, according to the respective statistical agencies.

So far, Ukrainians are largely satisfied with their quality of life and employment opportunities in Europe, but language remains a key barrier to swift integration. However, they are critical of bureaucracy as well as the lack of e-governance, affordable housing, medical care, education, and business opportunities.

Therefore, the current situation for Ukrainian refugees is characterised by significant levels of uncertainty due to the military stalemate and volatile security situation within Ukraine, the limited duration of the temporary protection status, and the uneven labour integration processes across host countries.

Exceptional Case

When compared globally, the war, and therefore the migration process, is an exceptional case. Most contemporary conflicts occur within states; however this is a rare inter-state war in Europe.

Currently, it is the conflict with the largest number of combatants and victims and has a distinct root cause stemming from Ukraine's proximity to the European Union. Unlike the cases of the Middle East or across the Mediterranean, there are no protections for gaps caused by migration. Travel between countries is unrestricted, safe, quick, and legal.

The invasion triggered record numbers of displaced people in an unprecedented short period of time. Usually refugees in Europe are mostly men; however men are not allowed to leave Ukraine because of martial law, so women and children make up two-thirds of the refugees in this case. Three-quarters of the refugees are highly educated, compared to three-quarters of other refugees in Europe who are low-skilled.

As mentioned above, the EU's Temporary Protection Directive was applied. As the refugee host countries have exhibited widespread public solidarity and strong resilience, Ukrainians tend to integrate into the labour market quickly, and there has been little tension observed in host communities.

In some member states, Ukrainians are now the single largest number of migrants. A rare type of transnational refuge developed as a result of the high rate of mobility of Ukrainians both inside and between the EU and Ukraine.

What's Next?

The possible outcomes of the war range from Russia's complete withdrawal to Ukraine's total defeat. The war is already lasting longer than what Russia or other analysts had initially predicted. Rather, it is more likely to linger well into 2024, 2025, or possibly beyond; with the possibility of a frozen conflict, similar to previous Russian aggressions.

The ongoing conflict and partial Russian occupation of Ukraine are likely to persist for the foreseeable future, causing continued forced migration.

But, in the winter of 2023-2024, it seems reasonable to anticipate another Russian rocket strike on Ukraine's critical infrastructure with the intent to undermine the Ukrainian people's resilience rather than to weaken the military.

Nonetheless, international funding will continue to sustain national and individual resilience and to keep the state and economy afloat. Demining and reconstruction are now well underway in the areas that have been liberated.

© Moatassem / Shutterstock.com

△ In Hamburg, Germany, young protestors are holding a banner that says 'stop war!' to support Ukraine. Feb. 27, 2022.

Consequently, the majority of surveys conducted among displaced Ukrainians indicate that while no more than 12 per cent of people may return before the conflict ends, roughly one-third would like to return after the war ends, one-third would prefer to remain in their current host country, and a quarter are still undecided.

Younger individuals, better educated individuals, as well as those from eastern Ukraine are all less likely to want to return. At the moment, a third of these individuals hope to temporarily relocate to and keep close ties with host countries such as Germany.

This would mean that 2.9 million Ukrainians would remain in the EU and be joined by an additional 580,000 family members, rather than returning home. Therefore, a total of 3.48 million Ukrainians might settle in the EU.

There may be a conflict of interest between the host countries, which would welcome many Ukrainians to stay due to demographic and economic reasons; the Ukrainian people, who would prefer to think about their individual well-being; and Ukraine, which eventually wants its citizens to return and contribute to the nation's reconstruction and modernization.

In any case, Ukrainians living abroad are likely to travel to, support, and invest in Ukraine, but the Ukrainian government currently lacks a comprehensive return and reintegration policy. As in post-World War II Europe, Ukraine may require post-war labour immigration to stimulate reconstruction.

PATHWAY TO EMPOWERMENT

Self-Reliance: A New Vision Toward Sustainable Solutions for Refugees

By Kari Diener (Executive Director, Refugee Self-Reliance Initiative, USA)

△ Afghan women call for practical support, including refugee status in India at the UNHCR office. New Delhi, India. Aug 24, 2021.

In recent years, our world has experienced a staggering rise in global displacement, forcing more people from their homes than ever before. At the same time, the standard humanitarian response of emergency aid is struggling to keep pace with the increasingly complex and prolonged nature of forced migration.

On average, refugees are displaced between 10-20 years, with fewer than 3 per cent of refugees worldwide being able to access a "durable solution" annually, including repatriation, permanent resettlement to a safe country, or legal integration into their country of first asylum.

A number of converging global factors are also exacerbating and contributing to these challenges. The COVID-19 pandemic had a disproportionate impact on refugees who already faced an alarming number of barriers to achieving durable solutions. Additionally, the humanitarian crisis in Ukraine created ripple effects on an already fragile global economy, straining the resources that support refugees and other displaced populations around the world.

Future challenges, particularly related to climate displacement, are also emerging. One report from the United Nations Intergovernmental Panel on Climate Change paints a grim picture, highlighting that the magnitude of existing and anticipated climate change and environmental impacts on populations like refugees is much larger than previously acknowledged. It is expected that over 1 billion individuals will be impacted by climate-related displacement by 2050.

Call for Refugee Self-Reliance

To better support refugees, other forcibly displaced populations and host countries, it is vital for humanitarian response efforts to shift approaches towards sustainable self-reliance outcomes, enabling refugees to be in control of their lives and futures.

The Refugee Self-Reliance Initiative (RSRI) defines self-reliance as the capacity of individuals, families, and communities to meet their needs in a sustainable way. The goal of this type of approach is to help refugees transition from emergency aid and gain the independence to work, learn new skills, and make their own decisions about their lives and finances.

△ Umutoni is celebrating with a joyful smile. Following her participation in RefugePoint's self-reliance training, she received a grant to launch her own small business, enabling her to support her family.

Through our work in supporting refugee communities, we have repeatedly heard that their experiences have led them to be wary of dependence on unreliable and short-term assistance. Instead, they look for chances to work, provide for themselves and their families, and rebuild their lives in host countries.

Self-reliance is becoming globally recognised as a key component of the response to the growing displacement crisis. Momentum related to uptake of the concept is building, and several high-level intergovernmental initiatives (including the 2030 Agenda for Sustainable Development and the Global Compact on Refugees) emphasise the need to enhance self-reliance opportunities in tandem with increased rights for refugees.

Umutoni's Story

Organisations such as RefugePoint (RSRI's cofounder and host) have developed self-reliance programming as a core pillar of their work, considering it a "runway" for clients to achieve greater independence and quality of life.

Four years ago, Umutoni, a single mother and refugee from Congo who fled to Kenya, enrolled in RefugePoint's holistic self-reliance programme, which provided basic needs support, healthcare, psychosocial counselling, and business development training. Through the training, she learned how to prepare a business plan and budget and was granted KES 31,000 to start a business selling cassava leaves, peanut flour, and mawesa (a local cooking oil from Congo).

"In French, they say, 'I feel I am 'fière' (proud)' of my life now," said Umutoni. "I'm no longer seeking assistance, I'm confident in my business, and now I have my own money. There was a time when we couldn't even afford to buy drinking water, but because of this business, I can pay rent, buy my own food, pay school fees for my two children, and take care of my family."

Innovative Self-Reliance Programming Around the Globe

Umutoni's story is just one example of the

△ The Refugee Self-Reliance Initiative co-convened Expanding the Meaningful Engagement of Refugee-Led Organizations in Kenya.

> By expanding opportunities for refugees to increase their self-reliance earlier in displacement cycles, we can improve outcomes for refugee families and their host communities.

impactful self-reliance work done across the globe by NGOs like RefugePoint. Ideally, self-reliance programmes go well beyond livelihood support and instead consider the breadth of interrelated needs and barriers that refugee families experience.

To support this holistic approach, the RSRI developed the Self-Reliance Index, a tool to measure the progress of displaced persons across multi-sectoral domains, such as housing, food, education, health, employment, income, savings, debt, safety and social capital.

Self-reliance may be seen as a broad tent under which numerous interventions and approaches sit, such as the following:

Graduation Approach

The Graduation Approach is a self-reliance strategy that targets households living in extreme poverty who have the potential to be economically active. This multi-faceted approach provides continuous support through various types of programming interventions with participating households for a period extending between 18-36 months, allowing them to form a pathway out of extreme poverty. Organisations involved in the Poverty Alleviation Coalition utilise this approach to provide services including consumption support, social and financial services, coaching and mentoring, all within a comprehensive case management system.

Agricultural and farming initiatives

Agricultural and farming initiatives can allow refugees to grow their own food and generate income, and can be especially crucial to building self-reliance in rural, protracted refugee situations. One example of this type of programming is the HIAS' Agribusiness Project in Latin America and the Caribbean. Through this initiative, HIAS provides migrant and community households with the opportunity to create agriculture businesses that are efficient and sustainable. All participants are also given additional support through HIAS' services to promote their mental health and prevent gender-based violence.

Technology and Digital Literacy Training

Training refugees in the use of technology and digital literacy can open up job opportunities, educational resources, and other knowledge bases that would otherwise be inaccessible. These programmes can be run by smaller community-based organisations or, on a larger scale, by international NGOs. Na'amal is one organisation using this approach as they partner with organisations around the globe to provide skills training, mentorship, and remote work placement opportunities.

Microfinance Programmes

Microfinance programmes offer small loans to refugees, enabling them to build a foundation to support themselves and their families. One example of this type of programming is Kiva, an international non-profit that crowdfunds loans and unlocks capital for refugees and other underserved populations to help address barriers to financial access. Kiva has provided $14.4 million in loans to over 17,000 refugees since 2016.

Self-Reliance and Global Citizenship

As our world becomes increasingly interdependent, it is more important now than ever before to reimagine refugee response efforts. The growing challenge of forced migration is too significant for any one nation to tackle, which is why the concept of global citizenship—and the connectivity of individuals to a broader community—is central to formulating solutions.

This can play out in many ways with refugee self-reliance, including through responsibility-sharing related to the funding of response efforts and via the involvement of a broad range of stakeholders, such as the private sector, civil society, state actors, and those impacted by displacement, in developing and promoting opportunities for refugees.

Increasingly, these opportunities extend beyond borders, including through approaches such as digital employment and the engagement of regional cooperation bodies such as the Intergovernmental Authority on Development (IGAD) and the Comprehensive Regional Protection and Solutions Framework (MIRPS).

The foundation of these efforts is equitable access to educational opportunities. When paired with other support, this access is an important stepping stone to self-reliance outcomes. As reaffirmed in the Incheon Declaration of 2015 at the World Education Forum, education is central to promoting a global outlook and appreciation for local perspectives, including those of forcibly displaced populations and host communities that are essential to effectively addressing the cross-cutting challenges of humanitarian response.

Where Do We Go From Here?

To build a foundation for lasting solutions for refugees and other forcibly displaced populations, we must start planning for self-reliance early on in the displacement cycle while also maintaining a focus on continued support for the most vulnerable populations, such as refugees with specific safety needs or disabilities.

There are many ways that NGOs, the humanitarian and development sectors, host countries, and other stakeholders, including the private sector, can promote self-reliance opportunities for displaced populations, including elevating champions of self-reliance, replicating and scaling effective practices, building a robust evidence base, and prioritising refugees' input and feedback to ensure that self-reliance approaches are truly impactful and fit-for-purpose.

By expanding opportunities for refugees to increase their self-reliance earlier in displacement cycles, we can improve outcomes for refugee families and their host communities. Self-reliance is not merely a goal; it is a pathway to empowerment, dignity, and a brighter future for millions of refugees.

△ RSRI's Steering Committee.

EXPLORING TRANSFORMATIVE LEARNING FOR CRITICAL EMPOWERMENT THROUGH GCED

Highlights of the 8th International Conference on GCED

By Institute of Global Citizenship Education and Office of Research and Development, APCEIU

△ Over 200 in-person attendees celebrate the opening of the conference on 18 October 2023.

For the first time following the COVID-19 pandemic, more than 200 participants convened face-to-face to explore the challenges and possibilities of putting Global Citizenship Education (GCED) into practice at the 8th International Conference on Global Citizenship Education: Platform on Pedagogy (IConGCED) on October 18-19, 2023, in Seoul, Republic of Korea.

The 8th IConGCED, co-organised by APCEIU and the Ministries of Education and Foreign Affairs of the Republic of Korea, in partnership with UNESCO, centred on the theme "Unpacking GCED: Transformative Learning for Critical Empowerment."

This year's conference addressed topic areas such as implementing innovative pedagogical approaches and GCED competences to contribute to transformative learning and critical empowerment, adapting school and classroom GCED practices in diverse settings, and advancing a culture of peace through GCED and the necessary types of advocacies, policies, and partnerships.

The conference invited GCED experts, scholars, policymakers, educators, practitioners and others to discuss and explore key issues while also sharing innovative initiatives and practices. In particular, the conference focused on the multidimensionality and interdisciplinary nature of GCED and issues around the practicality and possibility of integrating GCED competences into innovative curricular content and pedagogical practices.

The conference facilitated the sharing of ideas and experiences between in-person participants as well as over 2,500 online participants, contributing to emergent discourses around transformative education and strengthening levels of commitment, solidarity, and cooperation.

On the first day, opening remarks highlighted the interconnectedness of today's world and, thus, the interconnected and wide-ranging challenges that require critical engagement and collective action.

Christopher Castle, director of the Division for Peace and Sustainable Development, UNESCO, stated, "Learners need the knowledge, skills, and values to engage critically with the world" and, therefore, "global citizenship education, like education in general, needs to be reinvigorated to be transformed."

Dr. Lim Hyun Mook, director of APCEIU, extended this sentiment with an urgent call to unite under GCED ideals while still respecting the diversity of experiences and understanding of GCED. In his keynote speech, Minister of Education and Sports of the Lao People's Democratic Republic H.E. Phout Simmalavong shared the achievements of the Lao

△ Panelists discuss the multidimensionality of GCED in the face of violence and climate change on 18 October 2023.

GCED framework, inspiring attendees to think critically about how to implement GCED-related activities in local contexts.

Following the opening ceremony, the first plenary session was a moderated conversation about the multidimensionality of GCED in the face of violence and climate change. Significant topics of discussion were naming and understanding the components of empathy, the connection between climate change and other economic and social issues, and the value of using empathy education to address climate issues and promote global citizenship. Key takeaways included the positive benefits of using empathy education as a tool for violence prevention and to support the goals of climate justice, the need for new and more holistic approaches to address the climate crisis, and the importance of reframing climate change education as a community issue for global eco-citizens.

In the second plenary session, presenters provided models for integrating GCED "Competences" into educational frameworks and systems for transformative learning, critical empowerment and social engagement. Participants also discussed the values, attitudes, skills, and knowledge that accompany GCED "Competences" and the challenges of getting "buy-in" from governments and countries.

All panellists emphasised the need to adapt GCED frameworks to the specific local, community, regional, or country contexts going forward and that it is important to understand the various aspects of a learner when seeking to transform the curricular and assessment systems.

The third plenary session was a panel-style discussion about the need to transform education and the successes and failures thus far. Ghana, for example, has been conducting an ongoing curriculum review to ensure a focus on transformative learning and develop teachers' understanding of global citizenship.

Panellists also discussed what is required to transform education, including reforming policies, raising public awareness and advocacy, developing extensive teacher training, using whole-school approaches, and engaging all actors in the transformation efforts. Panellists reiterated that the constantly changing world means learners need to be adaptable and resilient in order to be active and responsible global citizens.

Crucially, panellists discussed how GCED has contributed to transformative education by highlighting the need for continuous evaluation and adaptation and showing that transforming education should be done in a holistic and comprehensive manner, tying it to broader social, political, and economic contexts.

On the second day of the conference, concurrent sessions were held under various themes relating to the curricular integration of GCED, lifelong learning, tertiary and pre-service education, GCED competences for educators, youth as change agents, and rethinking GCED monitoring.

The sessions included a workshop on GCED storytelling for transformative learning, as well as presentations on transformative pedagogies of empowerment, innovative teaching pedagogies and GCED resources to support teachers.

To close the conference, select participants presented key takeaways from each of the concurrent sessions, including:

1. Empathy, soft skills, and capacity building are crucial for countries to implement GCED.
2. Engaging in community partnerships enables teachers to better implement GCED.
3. APCEIU provides useful materials and resources to support teachers and educators in implementing GCED and transformative learning.
4. Several adjustments should be made to improve GCED monitoring at the national, regional, and global levels, including establishing new reporting and monitoring platforms.
5. Art and storytelling can be effective mediums to promote peace and transformative learning.
6. Engaging and empowering youth participation is critical for promoting GCED.

△ Libby Giles invites participants to play 'The Infinite Game' as a method to think about transforming education on 19 October 2023.

Closing remarks were given by Director Castle and Director Lim, who were impressed and encouraged by the stories and discussions that occurred over the two-day, in-person conference.

Director Lim concluded his remarks with a reminder that UNESCO will soon adopt the revised 1974 Recommendation and expressed his belief that this will give significant momentum to convince governments, policymakers and community leaders of the necessity and power of GCED to influence change in the face of uncertain and dangerous times. The 1974 Recommendation provides a fresh view of the purpose and shared vision of education moving forward.

TAKING IT LOCAL

Using a Collaborative Approach to Contextualise an International Global Competence Framework

By Karena Menzie-Ballantyne (Senior Lecturer in Education, Central Queensland University, Australia)

△ Karena Menzie-Ballantyne and her colleague are collating the participants' suggestions with research to create the draft Global Competence Framework.

Too often, educational policies, both national and international, are designed without sufficient input from the school leaders and classroom educators who will ultimately be responsible for their implementation. This can cause frustration and a lack of understanding, as well as adding to already overcrowded workloads and contributing to the teacher burnout and attrition currently being experienced throughout the world.

In educating for global citizenship and global competence, the need to include local educators' perspectives and expertise is even more important, as it is widely recognised that this type of education must start with a reflection of yourself, carefully considering your own culture and values before exploring those of others. In addition, to avoid the either/or mentality that you either teach for national pride or global citizenship, any new policies developed or adapted from international initiatives must be considerate and inclusive of the local context in which they will be implemented.

This article provides an example of how a truly collaborative, ground-up approach that included the perspective of local educators from the outset was used to develop a whole-school global competence framework, contextualising and making practical the OECD PISA Global Competence Framework.

The Context

Although Australia has a national curriculum and national professional standards for teachers, under our federated system, the implementation of both, as well as broader interpretations of education in schools, is the responsibility of the individual states. In their consultation with stakeholders, the Queensland Department of Education's International Division identified the need to provide:

> "…high-quality and inclusive teaching and learning environments that support students to be critical and creative thinkers who can investigate the world, recognise the benefits of multiple perspectives, communicate ideas effectively with diverse audiences, and take action on matters of significance," Queensland Government, Department of Education, 2019.

It was recognised that providing such environments would not only address the national Alice Springs (Mparntwe) Declaration's goal that all young Australians should be active and informed members of their local and global communities but would also ensure that Queensland schools were welcoming and inclusive centres for migrants, refugees, and international students. The question was then posed: "How do we take this aspirational goal and put it into practice in our schools?"

The Process

Considerable research and consultation had already been undertaken in this area at the international level, resulting in initiatives such as Sustainable Development Goal 4, particularly target 4.7, and the release of the OECD PISA Global Competence Framework, so it was decided to leverage off this work rather than start from scratch. However, it was recognised that whatever initiative or policy was developed and implemented in Queensland needed to be relevant to the schools and educators in our state, and the only way to ensure this was to hear directly from those educators and school leaders.

It was also recognised at this point that implementing such a process required specific expertise, so the department manager of DEI Strategy reached out to consultants with expertise in change management, education changemakers, educational training and resource development, The Change Collab, and CQUniversity, who acted as critical friends, providing a research perspective throughout the process.

Phase 1 of the pilot programme involved putting out a call for applications from state schools that could demonstrate that they were already engaged in activities designed to develop students as globally competent citizens. There was substantial interest, resulting in 11 schools being chosen instead of the original plan of 10. Each school was asked to provide a school leader, a curriculum leader, a passionate teacher, and to commit to three full days of face-to-face workshops, online check-ins, and an action research project.

An analysis of the schools' applications revealed five main reasons for applying: ensuring best practice in catering for their diverse student body; ensuring continuous improvement by engaging with like-minded schools and having an understanding of the latest research and evidence; a desire to develop a global competence framework using a common language to build consistency and clarity across disciplines and/or an integrated approach; building teachers' confidence and capability; and developing student agency and empowerment.

△ Some of the 600 plus notes collected from the participants of the research on the draft Global Competence Framework.

At the first workshop, participants were given an overview of our changing world and insights into future educational needs before being introduced to the four dimensions of the OECD's PISA Global Competence Framework:

- examine local, global and intercultural issues
- understand and appreciate the perspectives and world views of others
- engage in open, appropriate and effective interactions across cultures
- take action for collective wellbeing and sustainable development.

They were then asked to consider what each of these dimensions might look like at the school and classroom level for schools that were at the beginning, developing, embedding, and leading stages of their global competence journey.

This resulted in over 600 post-it notes that then had to be collated and combined with relevant local and international research to form a coherent framework structure. Based on the responses received, it was decided to structure the framework according to four organising elements:

- inclusive and equitable school communities
- culture of leading and learning
- co-designed teaching and learning
- connect and collaborate.

Thirty-two descriptors were written for each organising element, eight for each PISA dimension, outlining what that dimension would look like at each stage of a school's development. This draft framework was then provided to the participants for their feedback.

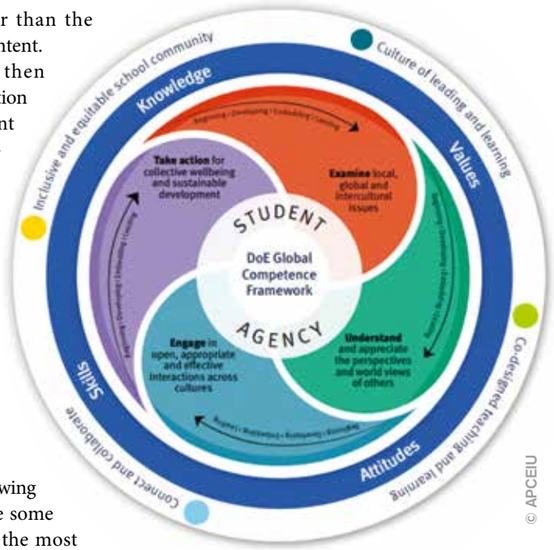
It is interesting to note that immediately after the first face-to-face workshop, the COVID pandemic hit. Schools were closed, teaching went online, and the department asked that all research involving schools cease. Despite this directive, all but two of the schools involved in the global competence pilot programme asked to continue the work, so workshops and feedback sessions were conducted via Zoom until it was possible to meet face-to-face again.

In 2021, Phase 2 of the programme sought expressions of interest from schools that were either beginning or very early in their global competence journey to gain their perspective on the developing framework. A similar cyclical process of workshops, action research projects, and feedback was undertaken.

This helped to refine the framework but also highlighted the need for supporting resources in the form of professional learning packages to better understand global competence and elements of the framework such as intercultural understanding and examples of practices. These resources were subsequentially developed in the form of online training packages and vlogs from schools and educators involved in the pilot programme.

At the end of 2021, all 22 schools were brought together to gain their final insights. This ranged from concern over the use of certain words to redesigning the overall layout and softening the grid format, as the teachers identified it as an assessment rubric rather than the reflective tool that was its intent.

The framework was then sent out for wider consultation throughout the department and to other relevant stakeholders. In their feedback, the local teachers' union described both the draft and the process used to create it as "a revolution" and "a welcome addition to the field of education and Queensland state schooling."



△ OECD PISA 2018 Global Competence Framework modified by Queensland Department of Education, Australia.

Takeaways

Although the union was glowing in its praise, it did provide some points for consideration, the most significant of which was the need to make the Indigenous voice of Aboriginal and Torres Strait Islander peoples more prominent in the document. This was taken onboard, and advice was sought from relevant sections of the department and other Indigenous organisations.

Resistance was encountered, however, as it was justifiably felt that adding an Indigenous perspective at a late stage of development may make it an add-on rather than a genuine representation. It was acknowledged that advice should have been sought far earlier in the process.

Another takeaway from the pilot programme was that true collaboration takes time. The process from the initial school applications to the final sign-off by the director general of education took the better part of three years.

This caused issues during the process as the department manager coordinating the pilot and framework development was constantly pressured for outcomes. It became evident that it was important to ensure constant communication to all stakeholders about the various outputs achieved along the way as well as the final product or outcome.

The third takeaway was the reminder that the only constant is change. During the three-year period, there were constant personnel changes in the department and among the schools involved, interestingly many as a result of promotions gained in part from experience and learnings from the pilot.

Most recently, a change in the director general has resulted in a new overall Equity and Excellence (E&E) strategy for the department, which created the need to reengage pilot participants in focus groups to give feedback on how the Global Competence Framework helps school leaders and teachers make the new E&E strategy business as usual.

A final takeaway was the importance of creating space for educators, at both the school and departmental levels, to take risks.

Whether it was enabling a truly collaborative process to create department policy; undertaking a school-based action research project to embed global perspectives in science; empowering students to create their school's definition of what global citizenship meant in their context; or giving voice to deputy principals and heads of curriculum to redefine the school's vision around education for global competence, it rapidly became evident that transformation was only really possible if there was time, freedom to take risks, and visionary leadership open to change.

HARMONIZING THE STREETS FOR YOUTH

Jelajah Harmoni: Exploring the Meaning of Harmony through Community-Based Learning

By Anna Tan (freelance writer and editor for Arts-ED) and Arts-ED

△ The Street of Harmony Seberang Jaya Map.

What is the meaning of harmony? What can we learn about ourselves and our identity as a society from the stories of the houses of worship at the Seberang Jaya Street of Harmony?

These were the two driving questions behind our recent Jelajah Harmoni (Journey of Harmony) Seberang Jaya programme. For someone living outside Malaysia, it might seem unusual to have various houses of worship in close proximity to each other. Yet there are several such "Streets of Harmony"—areas where various houses of worship can be found clustered together—scattered across the state of Penang. Which begs the question: why, then, the need for this programme?

Despite Malaysia's outward emphasis on multiculturalism, society in Malaysia has become increasingly segregated by race, religion, and language. With a national constitution that equates being Malay with being Muslim and a dual legal system for Syariah and civil offences, many Malaysians grow up with the concept of religion being tied to a specific ethnicity.

Adding to that, with the various language streams available for education, which inadvertently compound segregation by ethnicity, it is no surprise that many young Malaysians grow up in cultural silos without the opportunity—or reason—to learn more about their own fellow citizens.

Yet, in order to promote global citizenship, it is important for the youth of Malaysia to learn about the cultures and religions that surround them and shape their everyday lives—more so when such knowledge is so easily and readily accessible.

Jelajah Harmoni Programme

Jelajah Harmoni is a 4.5-hour programme targeted at 15-18-year-olds that involves visiting various houses of worship (HOW) in Seberang Jaya's Street of Harmony (SOH). By teaching students to identify the religions around them and understand how various HOW function as not just religious entities but communal hubs that promote the well-being and sustainability of their surrounding community, Jelajah Harmoni emphasises the Global Citizenship Education (GCED) themes of identity, diversity, conflict and peacebuilding.

At the start of the programme, students are invited to reflect on their own identity and what harmony means to them. Such reflection helps them connect vague concepts such as "harmony" to their daily lives and how they view themselves. Students visit four to five HOW along two available routes, where a guide or community member provides an introduction to the HOW, including their space and function, religion and main deities, key festivals, and core values.

At each HOW, they complete tasks, including documenting observations of various practices and conducting interviews with community members. These activities were selected by the HOW themselves to answer the question, "What unique aspect of your HOW do you want to share with youths who are unfamiliar with you?" Examples include a masala tea-making demonstration in Gurdwara Sahib Butterworth to share the continued importance of their ties to Punjab and a show-and-tell about the free medical, food, and funeral aid provided by Ku Cheng Tse Temple.

For Jelajah Harmoni, we wanted to push beyond a surface-level understanding of "Streets of Harmony," a term coined by the state government on the assumption that being neighbours guaranteed harmony.

Instead, we wanted to understand—and let students interpret for themselves—how the communities viewed the term. This moved us from covering the tip of the cultural iceberg, such as foods, festivals, and games, to exploring the submerged parts: how their practices and activities are not only related to worship but community identity; the services provided to the community at large, not just their own devotees; and that all communities need to work together to create harmony.

The last hour of the programme is dedicated to analysis and reflection. Students analyse the diverse practices of the HOW they visited, ideate a "Harmony Project" to promote harmony between the HOW, and reflect on what they have learned. This circles back to their initial thoughts about identity and harmony and how these may have changed through learning about other communities.

Putting It Together

As a nonprofit organisation, Arts-ED has always pushed to promote cultural richness and diversity through learning about history and heritage. So when Penang Harmony Corporation (HARMONICO) asked us to partner with them in coming up with a "Journey of Harmony" in Seberang Jaya, a somewhat new area of Penang to us, we were eager to jump onboard.

Jelajah Harmoni Seberang Jaya was modelled on the 2014 Journey of Harmony Street Interpretation Project in George Town. Given our experiences in George Town, we continued using the community-based learning (CBL) approach, where the focus and starting point are inviting the communities involved to lead the conversations about themselves.

Increasing Community Involvement

CBL is an educational approach that shifts the focus from textbook-based classroom learning to allowing students to learn by doing and interacting with a real community and environment—in this case, the HOW in Seberang Jaya.

Students got to hear personal perspectives on the HOW's key principles and practices that go beyond pure information and observe concrete examples of these principles of harmony, tolerance, and respect in action. But while CBL helps students connect experiences and skills, it requires a lot more coordination with and cooperation from the communities involved.

△ Youth participants visiting various houses of worship along the Street of Harmony in Seberang Jaya.

△ Based on tasks in the booklet, participants interview community members to learn about the unique values and practices at each house of worship.

△ For many participants, entering other houses of worship and experiencing the associated rules, like washing their feet, was a first experience.

Besides being open to sharing their stories, community leaders and members must avail themselves of their time to not just be part of focus group discussions during the planning and research stages but to also host the students at their HOW and assign someone to share during the programme. It requires a lot of positive involvement, and not all of the houses of worship were willing to take up those formal tasks.

The Seberang Jaya community rallied around the programme, supporting us by sharing key insights and comments on the programme from the first draft, observing pilot programmes and giving improvement suggestions, and providing continuous input as we refined the syllabus.

Expanding the Notion of Cultural Diversity

A key balance that we had to keep in mind when selecting guides was to ensure that they could be neutral towards all HOW and not push their own values and agendas on the students. The HOW communities were also concerned about what they could or could not say—discussing religion is taboo, and they were not familiar with sharing with youths from varied backgrounds. How could they share their stories to create mutual understanding while avoiding coming across as being "preachy?"

Drawing on our experiences in George Town that highlighted historical migrant settlements as an entry point to talk about ethnic and religious diversity, we shaped the main thrust of Jelajah Harmoni to highlight the HOW's role as communal hubs and their impact beyond worship services, rather than the religious beliefs behind them. In that sense, the focus of Jelajah Harmoni is not to understand world religions but to discover what core values are shared across religions and how that is shown in action.

Creating Opportunities for Growth

There are not many platforms for youth in Malaysia to talk about religion, so their base of knowledge is very small. Students from a national school had at least heard about some of the religious groups before, but students in another pilot group knew very little other than their own religion.

This was evident in the students' reflections. Answers to the prompt "One thing that left a strong impression on me is..." ranged from "the mutual tolerance among the different religions" to "religions in Malaysia are not limited to Chinese, Indian, and Malay."

Teacher Wong, who accompanied one of the pilot groups, wants more programmes like this. "We often tell students to respect diversity and differences, but if we do not create opportunities for students to have personal contact (with people of other religions), (they will not) produce deep internalised feelings. Respect that only stays at the level of knowledge is ineffective." She adds that localised learning makes it easier for students to connect their learning and their lives and has taken her students to visit other communities near their school.

For many students, Jelajah Harmoni was the first time they interacted with people from other religious backgrounds who answered questions that they did not know who or where to ask and were not even sure they were allowed to ask. This had a strong impact on them, breaking the stereotypes and challenging the assumptions they held.

Conclusion

As a half-day programme, we may not be able to see the long-term impact, but it is heartening to know that all the students left with more curiosity to learn about other cultures and religions, including their principles, songs, history, and foods.

As one of the student reflections says, "From this trip, I realised the importance of harmony, especially in Malaysia, a country with diverse races and cultures. It is all the more crucial that we respect, tolerate, and understand more about each other's religions, cultures, and customs."

TEACH TO TRANSFORM

Creating Empowering Learning Spaces and Building Community of Changemakers

By Rajvi Trivedi (Director, Sattva - A Space for Lifelong Learning and Performing Artist)

△ Participants of Teach to Transform workshop, held on 20 June 2022, engaging in a role play and movements for understanding learners' perspectives.

We are living in a world wherein humankind is faced with intimidating challenges, including poverty, climate change, discrimination, violence, depletion of resources, and more. Researchers, educators, and other stakeholders have highlighted the need to urgently respond to the challenges of our current society.

It is crucial that educational institutions across the world take the initiative to develop global citizens who have critical literacy, feel connected to the larger community, and are willing to take action for a more just and sustainable world.

There is consensus about the idea that Global Citizenship Education (GCED) is imperative to develop the required knowledge, skills and attitudes among learners of the 21st century and to respond to the crises of the context in which we live.

GCED in India

GCED is gradually becoming more visible in the Indian educational context. The National Education Policy 2020 spells out that Global Citizenship Education should become an integral part of the educational system. On the other hand, there are times that GCED is viewed as an idea coming from the west, and therefore there is resistance to its integration in the mainstream curricula.

Rather than being entangled in the debate about the definition and origin of GCED, it is important to understand its essence and contextualise it according to the needs of Indian society. Given the context, it was crucial to take GCED directly to the teachers in India, the ones who will be shaping future generations.

Introducing GCED – Teach to Transform

Guided and supported by UNESCO APCEIU and Habi Lab, I was able to design a workshop module for introducing teachers to Global Citizenship Education. The workshop included 30 pre-service teachers.

We began with a discussion about the context and the challenges so that teachers could understand the relevance of GCED. Participants learned about the need to shift to transformative pedagogies and created their own short lesson plans integrating GCED with their specific subjects, including mathematics, science, English, and social sciences. They were also introduced to APCEIU and the GCED online learning campus.

△ Discussion on the relevance of transformative education after a film screening on 5 April 2023 at Dialogues café in Bengaluru.

The Space and the Pedagogy

The workshop was designed to keep the learner's perspective in mind. The space for the workshop was such that there was differentiated seating, so the participants could decide how they wanted to sit.

The workshop started with classroom contracting, where we decided the guidelines of the workshop together instead of a teacher imposing rules on the learners. The workshop was entirely activity-based, so the participants felt engaged.

We included think-pair-share, board games, chart and poster making, role plays and other activities. This was an inclusive space for them to share their thoughts, feelings and ideas. They were not restricted by their language, presentation skills, or fear of being judged.

In the feedback, participants mentioned that they felt engaged, could think beyond conventional ways of teaching, and wanted to create similar inclusive learning spaces as educators. This feedback and the dream to build a community of changemakers encouraged me to come up with Sattva- A Space for lifelong learning.

Sattva- A Space for Lifelong Learning

The Sattva project was launched with the aim of creating an informal learning space outside the classroom. At Sattva, we are committed to nurturing well-rounded individuals who are not only knowledgeable but also compassionate, creative, and engaged citizens. Our aim is to go beyond academics and focus on the overall development of students. We intend to shift away from conventional ways of teaching to make learning fun and engaging.

Our activities at Sattva:

- Teacher Training
- Informal events (Dialogue on Documentaries, Café Conversations)
- Skill classes (reading, communication, critical thinking, etc.)
- Guest lectures and seminars on matters of significance

Dialogue on Documentaries and Learning in Cafés

The major idea behind the Café Conversations was to create an inclusive and empowering space where the facilitator and learners could explore ideas and grow together. These sessions started with some movement, music, or brainstorming activities, as well as teambuilding activities so that learners felt connected.

Guided and supported by SIMA Academy and APCEIU UNESCO, I completed the course titled "The SDG

△ Educators reflecting and sharing perspectives following a film screening and discussion.

Challenge: Advancing Media Information Literacy and Global Citizenship through the Power of Film." This course helped me conduct a series of Dialogue on Documentaries events in formal and informal learning contexts.

The documentaries screened introduced students to some burning issues and important questions, and pushed them to think critically about the issues. From gender equality to sustainability, we have attempted to screen documentaries on several major global issues. Learners watch the documentaries, take note of their thoughts and feelings, and then collectively work on advocacy plans wherein they find solutions to problems. This experience helped learners become more aware and sensitive, and allowed them to think about solutions.

Feedback showed that students felt engaged and could relate to media that was more real and grounded. In this context, films had a bigger impact than any textbook. Learners not only became more aware and sensitive to the issues but also develope critical thinking and problem-solving skills.

Integrating Art and Heritage

At Sattva, art is an integral way of teaching and learning. An example is the celebration of World Happiness Day. The lesson included the use of ghazals (poems written in Hindi or Urdu) to understand happiness and internal peace. We wanted to understand people's perspectives and definitions of peace and happiness.

Listening to and writing ghazals helps students manage their emotions and allows them to respect multiple perspectives, and thus is connected to both socio-emotional learning and GCED.

We also include movement, dance, role plays, and other art forms at Sattva events because they make our classes interesting and have a long-lasting impact on learners.

Lessons Learned

Initiating the Sattva project has been an enriching learning experience. Our learners connected with the learning process because they felt seen, heard and valued.

At Sattva, we make sure that learners express themselves, are appreciated, and are the ones driving the process of learning. Our creative modules have helped us create a rapport with our learners, bring in higher-order thinking, and focus on all aspects of the person: head, heart, and hand. We do follow-up activities with students and request that they share feedback videos, which will help us improve the learning process in the future.

Developing a team of teachers who are willing to contribute to the creation of a better world has been an important accomplishment. Through our sessions, teachers have started to view themselves as agents of change, and they have shared their lesson plans integrating GCED and sustainability education.

The Dialogue on Documentaries series helped students think critically about global issues and develop advocacy plans, short pieces of writing, and solutions demonstrating elements of global citizenship and sustainable development. So far, we have reached 50 teachers and 100 students from different courses, and we hope to reach more learners.

An important lesson learned is about being consistent in our small yet meaningful efforts to promote GCED and transformative education. For ages, we have been following conventional teaching methods, and we have been conditioned to think in convergent ways. We are still a part of a system that is driven by cutthroat competition.

To develop an informal learning space, to break free of conventional patterns, and to change mindsets are challenging endeavours. To deal with these challenges, we will continue to follow the principle of learn, unlearn and relearn.

We intend to promote GCED and transformative education by spreading awareness on our social media pages, conducting events, developing teaching materials and collaborating with other institutions.

Through this project, we will make sure that we reach out to all learners, irrespective of their backgrounds and ages, especially those who might come from underprivileged places. We continue to walk on this rewarding yet challenging path and contribute to the betterment of society at large.

This educational project, Sattva, represents the hope and the optimism that we will be able to make a difference. It also embodies the idea that while we sit under the shade of a banyan tree and learn together, I hope my students come and learn with joy, that they are not bound by rules of attendance, they feel internally motivated to learn; they are not just listening to me but actively involved in the discussions and discovery of things; that they will come to question, challenge, explore and grow; they shall strive to become global citizens and give back to their community, and together we will act for a more sustainable and peaceful world.

Unparalleled Look into Lives of Migrants

Changing the Narrative on Migration through the Power of Social Impact Films

By Virginia Pittaro (Director of Global Partnerships at SIMA Studios, USA)

How can we dare to trust the unknown? How can we get closer to what looks alien? How can we create an antidote to prejudice and ignorant hate speech? How can we celebrate our differences if we do not perceive our commonalities? Today's leading storytellers can help us see the world through the eyes of those at the frontlines of modern migrations across the world. Understanding the complex realities of migrants trapped in human rights violations can change the narratives that surround them and allow them to fulfil their potential in a new society.

People on the Move: Migrant Reality

Migration is a fundamental human experience that has been part of everybody's story. Since its earliest times, humanity has been on the move, with some people moving in search of new opportunities and an increasing number of others being forced to leave their homes due to human rights violations, conflict, environmental degradation, and climate change.

According to the Office of the United Nations High Commissioner for Human Rights (OHCHR), "An estimated 281 million people, approximately 3.6 per cent of the world's population, currently live outside their country of origin." This proportion equates roughly to the size of the world's fourth-most populous country.

Migration could be a positive and empowering experience. However, current migration governance and policies at the global and national levels are leading to the violation of migrants' rights in transit, at international borders, and in the countries of destination.

As the OHCHR states, "human rights violations against migrants can include a denial of civil and political rights such as arbitrary detention, torture, or a lack of due process, as well as economic, social and cultural rights such as the rights to health, housing or education. The denial of migrants' rights is often closely linked to discriminatory laws and to deep-rooted attitudes of prejudice or xenophobia."

In its latest report titled "Human Rights of Migrants," the OHCHR concludes that "Migration is an age-old human phenomenon which can have positive outcomes for migrants and societies when governed in a manner that places migrants at the center and ensures protection of their human rights. Yet, pervasive, fear-driven and xenophobic anti-migration narratives in all regions are negatively impacting the human rights of all migrants and our common values."

Divisive narratives contribute to the criminalization of migrants, arbitrary detention, discriminatory policies, and the normalisation of hate-fuelled ideas and language. Authentic storytelling becomes an essential antidote to the harmful and dehumanising narratives on migration that have increasingly permeated political movements, the media, and other forms of public discourse across the globe.

Migrant Stories in First Person

Authentic storytelling is an engaging and effective way to shift to value-based narratives, highlighting our commonalities

△ A snapshot from the short documentary "Transit" by Mariam El Marakeshy.

△ Las Patronas help to feed immigrants in the short documentary "La Casita Rosa" by Elvin Herrera.

and celebrating our differences. Documentaries are windows into other worlds that allow us to experience compelling personal narratives. They help us see the world through someone else's eyes. They add vital perspectives to the way we comprehend familiar and unfamiliar stories. Ultimately, the way we relate to stories and the part we play in them allows us to get closer to and form a connection with the characters, which resonates with us long after the credits roll.

Take, for example, the case of the following short documentaries that allow viewers to get a unique glimpse into the personal realities of refugees and migrants around the world:

"Transit" (Turkey, 25') offers a window into the powerful, intimate stories of young refugees who risked their lives crossing the Aegean Sea to Europe, only to get trapped on the Greek Island of Lesvos with no future and closed borders. It was supposed to be only a stop on their transit, but it turned out to be where they stayed.

"Aguilas" (USA, 14') introduces the story of a group of volunteer searchers —construction workers, gardeners, and domestic laborers—that once a month set out to recover the missing migrants along the southern desert border in Arizona. Amidst rising political repression and cartel violence, the Aguilas carry out their solemn task.

"La Casita Rosa" (Mexico, 12') is a short documentary based on the humanitarian efforts of Las Patronas. A group of Mexican women determined to help feed the countless immigrants riding on the top of cargo trains heading to the United States.

"The Invisibles" (Italy, 9') opens people's eyes to the reality of over 200,000 migrant labourers, mostly from Africa, who work in Italy's fields. After being exploited for years, the global pandemic made these farmworkers "essential" overnight, but without labour rights or even access to basic sanitation, they are living and working in conditions that have been described as modern slavery. Union leader Aboubakar Soumahoro has been documenting these inhumane conditions and is helping the workers organise to demand real and lasting change.

"How Far is Home?" (United States, 21') shares the experience of teenage refugee Ahmed and his sister Ruba trying to find a home at a Cleveland school for immigrants in the midst of former United States President Donald Trump's immigration ban.

"Through the Wall" (United States, Mexico, 5') is a short documentary about a family divided by the United States/Mexico border. Abril is living undocumented in the United States with her 2-year-old son Julian. Julian's father was stopped by police for a minor traffic incident and was deported back to Mexico. In order to see each other, Uriel, Abril and Julian must cross difficult terrain to reach the border fence, where they spend time together through the wall.

"Fortune's Gift" (Denmark, 2') captures positive stories of refugees and ordinary Danish citizens who have made a conscious decision to embrace what connects us as human beings rather than what divides us.

The above-mentioned films offer a vast diversity of perspectives that speak not only to people's minds but reaches straight into their hearts. Being exposed to this type of storytelling that breathes transparency and authenticity helps viewers develop their critical thinking and media literacy skills while nurturing their capacity for empathy and compassionate action.

After watching these films, audiences will never see the discussion about migration as just a purely intellectual or political exercise. Hopefully, it turns passive witnesses into committed changemakers.

△ Migrant workers in Italy from the documentary "The Invisibles" by Diana Ferrero and Carola Mamberto.

△ The documentary "How Far Is Home?" by Apo Bazidi depicts the experience of a teenage refugee and his sister in the United States.

> **Empathy, critical thinking, perspective thinking, compassion, and transformative action start with genuine connections.**

We eagerly invite you to watch these stories at SIMA Academy (https://simaacademy.com) and get an unparalleled look behind the complex issue of migration.

Change the Narrative: Migrant Power

At SIMA, we amplify the voices of migrants and refugees and celebrate their stories. We passionately work to bring these stories to millions of people across the globe. We aim to shift narratives from fear, hate, and division to upholding everyone's human dignity, resilience, and courage.

The only way to sustain long-term change is to change the mindset from which we think, feel, and act in the world. Deepening the understanding that what we have in common outweighs what divides us is the main challenge. It is also a chance to create positive and real change in the world.

Now is the time to challenge the dominant and mainstream narratives by amplifying our connection and empathy towards migrants. Now is the time to embrace a paradigm that recognises the corrosive reality of systematic intolerance, xenophobia, racism, and stigma against migrants.

It is time to embody a sense of responsibility (response + ability = ability to respond) to combat hate speech, negative stereotyping, and misleading narratives that generate harmful perceptions of migration and migrants. It is time to connect with empathy and compassion.

This is required to even start imagining the complex and unbearable circumstances that push people out of their territories, cultures, and communities. There is an inherent value in recognising the wealth of invaluable experience, talent, and knowledge migrants bring with them.

The unknown is full of possibilities. There is opportunity in embracing diversity over fear and letting this process transform our experience. You are invited to travel the world through these social impact films to meet the people and communities behind all the statistics and reports.

Empathy, critical thinking, perspective thinking, compassion, and transformative action start with genuine connections. Social impact films become a conduit for those connections to happen anywhere, anytime.

CULTIVATING TRANQUILLITY: THOUGHTS ON PEACE

Pursuit of Peace is a Collective Endeavour for a Better World

By Wisdom Addo (Founder and Executive Director, West Africa Centre for Peace Foundation)

△ Students at the Peace Centre's site.

In a world often characterised by chaos and uncertainty, the pursuit of peace remains a universal aspiration. The concept of peace extends far beyond the absence of conflict; it embodies a state of inner serenity, societal harmony, and global cooperation. Peace is not merely the absence of war or conflict; it is the presence of justice, equality, and a sense of security. It is a state in which individuals can flourish, societies can prosper, and nations can coexist peacefully.

I would like to share a personal experience of a conflict I encountered and how it ultimately transformed into a peaceful resolution.

In 2011, my grandfather bestowed upon me a nine-acre piece of land in Odumase Krobo, located in the Eastern Region of Ghana, approximately a two hours' drive from the capital city, Accra. During that time, he sold one plot of that land to an individual. Due to financial constraints, I left the land untouched for several years until my visit in 2019, when I discovered that the individual had constructed a house on his section and encroached upon my portion with a new foundation for another project.

Despite numerous warnings and attempts to communicate with him, he remained unresponsive. Given my commitment to peace education and the rapid growth of my PeaceJam programmes, I decided to repurpose the land to be used for a Peace Centre. This envisioned centre aimed to train over 2,000 young individuals in conflict resolution, life skills, entrepreneurship, and personal development. The Peace Centre was intended to serve as a facility for mentorship, fostering dialogue, cultural exchanges, and building the capacity of youth in Africa for conflict prevention.

Building Blocks to the Centre

In 2022, I secured funding from a friend in Canada to clear the land, and I hired a bulldozer to commence the work. In the process, a portion of the existing structure had to be broken. The individual reported the incident to the police, and I was summoned to the police station to provide a statement. The involvement of our local chief became necessary for my release.

△ Proposed site for the West Africa Peace Centre.

△ Clearing of the Peace Centre's site.

Recognising that the police case could prolong the conflict, the local chief suggested that I take responsibility, compensate the individual, and allocate a new piece of land to him. Though a challenging decision, my primary goal was to establish the Peace Centre, and as for my neighbour, resolving the conflict amicably required setting aside my ego and making compromises. An evaluator assessed the costs of the damage, and in the end, I paid the individual for the damages to the structure, allocated a new plot of land to him, and peace was restored.

On June 19, Nobel Peace Laureate Rigoberta Menchu Tum visited the land and ceremoniously broke the ground for the establishment of the West Africa Peace Centre.

Pursuing Peace

Today, the West Africa Centre for Peace Foundation (WACPF) is a nongovernmental organisation that serves young people in schools and communities through education on human rights, leadership training, and peacebuilding, and is the official Ghana affiliate of the PeaceJam Foundation (United States).

From September 16-18, 2023, WACPF-PEACEJAM GHANA held its annual three-day conference in Accra, which brought together sponsors and PeaceJam officials from the United States and participants from Nigeria, Uganda, Liberia, and Ghana.

WACPF also held a three-day youth residential training programme from September 8-10, 2023, which brought together a diverse group of 75 youth to

△ Ground-breaking ceremony with local leaders after making peace.

equip them with the skills and knowledge necessary to become effective agents of positive change in their communities.

The pursuit of peace requires conscious effort, diplomacy, and the ability to empathise with those who may be different from us. As we navigate the complexities of modern existence, it becomes imperative to reflect on the significance of peace and its transformative power.

Understanding the Costs of Conflict:
Thoughts on peace should begin with an understanding of the costs of conflict. War and violence result in the loss of life, the displacement of people, and destruction on an unimaginable scale. The toll on human lives, infrastructure, and the environment is something that should never be taken lightly.

Inner Peace:
True peace emanates from within, flourishing in the fertile soil of a calm and composed mind. Amid the hustle and bustle of daily life, finding moments of introspection can be a profound source of tranquillity. Mindfulness practices, meditation, and contemplation serve as gateways to inner peace, fostering self-awareness and a deeper connection with one's thoughts and emotions.

Societal Harmony:
Beyond individual tranquillity, peace extends into the fabric of society. A harmonious community is built on the pillars of understanding, empathy, and collaboration. Embracing diversity and recognising the shared humanity that binds us together can bridge gaps and dissolve prejudices. Communication becomes a tool for resolution rather than confrontation, and collective efforts can be directed towards common goals, fostering an environment conducive to lasting peace.

Societal harmony is a critical component of any region's stability and progress, and this is particularly important in the context of Ghana and West Africa in terms of cultural diversity.

West Africa is renowned for its cultural diversity, with numerous ethnic groups, languages, and traditions. In fostering societal harmony, West African states celebrate and respect this diversity by embracing and preserving cultural heritage, which helps to create a sense of unity amidst diversity.

Ghana, for instance, celebrates and promotes cultural festivals among its tribes like Panafest and Emancipation Day, both of which bring various ethnic groups together to celebrate their shared history.

Many West African countries, including Ghana, have implemented traditional conflict resolution methods alongside modern legal systems. These mechanisms, like chieftaincy institutions and community elders, help resolve disputes and promote peace at the local level. The peaceful resolution of conflicts through conflict resolution mechanisms is essential for societal harmony.

Another approach to societal harmony in West Africa and Ghana is through interfaith cooperation. Religious diversity is prevalent in the region, with Islam, Christianity, and indigenous belief systems coexisting. Interfaith dialogue and cooperation bridge the gap among

△ Nobel Peace Laureate Rigoberta Menchu blessed the land.

people in the region. Religious cooperation promotes understanding and tolerance among religious groups. In fact, Christians and Muslims promote religious cooperation through invitations to visit each faith's religious building.

Ghana is known for its interfaith initiatives, encouraging dialogue and cooperation between different religious communities. At every state function, religious leaders from the Islamic, Christian, and traditional faiths are invited to say the opening prayer before the beginning of events.

Global Cooperation:
The interconnectedness of the world underscores the importance of global cooperation in the pursuit of peace. Transcending borders, cultures, and ideologies, peace becomes a shared responsibility. Diplomacy, dialogue, and international collaboration are essential tools in resolving conflicts and addressing the root causes of tension. Sustainable peace is not merely the absence of war but the presence of justice, equity, and the shared pursuit of a better world for all.

Global cooperation is essential for addressing the unique challenges facing Ghana and West Africa at the regional integration level. West Africa has taken significant steps towards regional integration through the Economic Community of West African States, ECOWAS.

ECOWAS promotes economic cooperation, peace, and security in the region. Member countries, including Ghana, collaborate on trade agreements, conflict resolution, and disaster response. Ghana and other West African nations collaborate with international organisations and foreign governments to address shared challenges. These partnerships often focus on development, health, education, and environmental sustainability. For instance, Ghana collaborates with organisations like the United Nations, the World Bank, and various countries to achieve development goals.

West African nations have a history of contributing troops to United Nations peacekeeping missions. These missions aim to resolve conflicts in other regions, contributing to global peace and security. Ghana's involvement in peacekeeping missions underscores its commitment to global cooperation.

Also, climate change and environmental degradation are global issues that require collaborative efforts. West African nations work with international partners to address environmental challenges such as deforestation, desertification, and access to clean water for environmental sustainability. Effective global cooperation involves regional integration, international partnerships, peacekeeping efforts, and addressing environmental challenges. Together, these efforts contribute to the growth, prosperity, and peace of the region and the world at large.

The Role of Diplomacy:
Diplomacy, dialogue, and negotiation are essential tools in the quest for peace. Instead of resorting to violence to resolve disputes, we should engage in open and constructive conversations. This not only prevents bloodshed but also leads to lasting solutions.

Cultivating Peace:
The cultivation of peace requires intentional efforts at both the individual and collective levels. Education becomes a powerful instrument of peace efforts, nurturing the values of tolerance, empathy, and conflict resolution. By instilling these values in future generations, we sow the seeds of a more peaceful world. Moreover, fostering economic stability, social justice, and environmental sustainability contributes to the creation of conditions conducive to lasting peace. Addressing the root causes of conflict, such as inequality and resource scarcity, is essential for building a foundation upon which peace can thrive.

In the tapestry of human existence, thoughts on peace are threads that weave through the fabric of our daily lives. Whether manifested through moments of personal reflection, harmonious societal relations, or global cooperation, the pursuit of peace is a collective endeavour. As we navigate the challenges of our time, let us recognise the transformative power of peace and strive to be architects of a world where tranquillity prevails over discord. By valuing peace and working towards it, we can build a world where people of all nations can live in harmony, prosperity, and security.

MIGRATION AND GLOBAL CITIZENSHIP EDUCATION: YOUTH VOICES FROM THE GROUND

Listening to Youth to Increase Awareness around the Migration Process

By Oshan M. Gunathilake (Core Team Member of the GCED Youth Network)

Within the range of objectives of Global Citizenship Education (GCED) and Education for Sustainable Development (ESD), there is a heavy emphasis given to the interconnectedness of our global communities, which has increased since the beginning of globalisation efforts throughout the world.

Intersections of cultural identities, social values, ethical perspectives, and religion stemmed from this phenomenon and gave birth to many subcultures that current communities are centred around. This social transformation was fuelled by the accessibility of movement across borders—both natural and built—through technologies coproduced by various nations.

Today, human movement across borders has become quite a common day-to-day act that can be propelled by different needs and objectives that differ from person to person as well as community to community. At the same time, migration and movement across borders have become a necessity for the world to function within its economic, developmental, and political dimensions.

Global migration, whether due to conflict, climate change, or economic factors, has significant implications for nations, communities, and individuals, particularly for youth.

While there are various push and pull factors that influence global migration among youth, we can clearly see the most prominent reasons within this range of factors as the search for a better livelihood; a desire for improved living standards and financial opportunities (economic migration and labour migration); and the result of violent conflicts, persecution, and environmental disasters (forced migration).

In many cases, the two ends of the spectrum are propelled by similar complex conditions such as social injustice, structural violence, systematic corruption, poverty, and inequitable resource distribution.

In both cases, we can see a real-time increase in the need for migration rising every day among communities, especially within developing countries that seek security, wellbeing, and opportunities to reach their highest potential.

Among these cases of migration, reportedly, women, children, and youth remain the most discriminated and vulnerable groups when it comes to exercising their rights and accessing safe migration due to the cultural, traditional, and structural injustices brought on by different governing bodies as well as local and host societies.

Most of the time, these groups are chained down by burdens of family responsibilities, unjust social dynamics, financial barriers and access to support systems. At the same time, they always remain targets for those involved in human trafficking, sex trafficking, and other forms of illicit activities that are prevalent in the area of migration.

According to the principles of GCED, we see the value of human migration and movement patterns in how they contribute to the development of new ideas, technologies, economies, cultures, values, and more. Migration can strengthen global citizens' and youth's understanding of diversity, respect, inclusive thinking, empathy and cultural competence.

This allows for multicultural integration and peaceful coexistence among communities. It provides young learners with global perspectives, enhancing their cognitive understanding of global issues and challenges such as poverty, climate change, armed conflicts and violence, racial discrimination, and many other issues.

It also provides them with the skills of advocacy to face these challenges and invent creative solutions that are empowered and envisioned by more inclusive, pluralistic perspectives.

However, the fact remains that the impact of these movements can also be negative depending on the reasoning behind these migration patterns. Migration is felt worldwide, with millions of lives disrupted, economies influenced, and social fabrics transformed. In this context, youth are particularly affected.

△ Refugees from Venezuela are at the border at Juárez, Mexico. May 13, 2023.

△ Refugee truck starting the journey from Agadez in Niger to Libya to reach the european countries. June 30, 2019.

△ Afghan refugee children carrying pots filled with drinking water from a handpump at a refugee camp on the outskirts of Lahore, Pakistan. September 24, 2018.

Youth Perspectives from Two Continents

Melissa's Story: As an alumnus of the UNESCO APCEIU Youth Leadership Workshop on GCED, Melissa Lindley has been actively supporting the promotion of GCED values on the Latin American continent. She shared her reflections on the topic of "Youth, Migration and GCED" based on her experience in her home country, Peru. In 2017, the government, led by then President Pedro Pablo Kuczynski, made the decision to allow unconditional safe passage for Venezuelan refugees who were escaping a dictatorship in their own country.

This exodus or mass migration of Venezuelan refugees was caused by the unjust and unsafe environment created by an authoritative system and dictatorship that propelled the country towards a humanitarian crisis. The political instability created an economic downfall that led to shrinking access to healthcare, food, clean water, and other essentials, causing widespread suffering.

Melissa pointed out how this unnatural migration pattern stemmed from violent conflicts and humanitarian crises, and made a cascading impact not only in Venezuela but also in Peru.

In the beginning, the decision by the government to accept Venezuelan refugees unconditionally was praised by the international community as well as the local citizens of Peru. However, this also resulted in Peru experiencing a critical strain on its resources and economy.

The large influx of refugees, which mainly included youth, children and women, had no social security systems or sustainable support systems to help them adapt to their new environments and left them in a sorrowful state with no proper shelter, healthcare, employment or education.

The Peruvian government's lack of systemic thinking about creating a sustainable migration and a refugee support programme caused many refugees to depend on charity and donations, and caused Peruvian citizens to lose their livelihood and capacities to care for themselves due to resource shortages, price hikes, and a falling economy and industry.

△ Oshan at the 5th Youth Leadership Workshop on GCED.

This further created social dilemmas such as interracial discrimination, hatred and mistrust among the host communities and refugee groups and a fuelling of violent conflicts and tensions within the communities.

Another negative outcome was the violation and misuse of the eased migration policies, which created channels for individuals with criminal backgrounds to find a safe haven and an increase in crime rates.

Ali's Story: As an active advocate for HIV prevention and education in Pakistan, Ali Raza Khan has been engaging in sexual and reproductive health and HIV prevention in refugee communities, mainly based in the neighbouring areas of Haram Gate in Multan.

As an alumnus of the UNESCO APCEIU Youth Leadership Workshop on GCED, he has been sharing GCED values and principles among the youth living in refugee camps, connecting these GCED values to their main concerns of healthcare, wellbeing, and migration rights through his youth-led initiative HiVoices.

The community of refugees based in Multan mostly consists of Afghan refugees as well as internally displaced persons from the Pakistani border who are victims of violent conflict.

He reflected on how the bad sanitary conditions of these camps worsened during the COVID-19 pandemic and how the spread of sexually transmitted infections such as HIV, AIDS, gonorrhoea, and other forms of disease has been prevalent among youth and women, threatening their lives as well as their overall quality of life.

Other than the harsh healthcare concerns, Ali also shared the challenge of the lack of legalisation and any form of documentation to support these individuals, who face multiple issues when they seek employment outside the travel and public service industries.

This case is especially true for internally displaced persons (IDPs) who are citizens of the country who have lost their documentation during their forced migration journeys and are treated differently.

Malnutrition, lack of proper sanitation, mental and physical vulnerability, lack of adaptation and reintegration support all keep the safe migration of these community members at bay, deepening the issue each day.

The political landscape remains very challenging as the government focus stays clouded by war and conflict, whereas the communities that are affected by those conflicts remain refugees and IDPs in these unjust and unsafe conditions.

Due to the structural loopholes and lack of governing, asylum rights remain at unsatisfactory levels, and asylum holders and seekers remain under the threat of discrimination, violence and a lack of belonging to the community they live in.

Youth-friendly Way Forward

Through this reflection, Melissa and Ali shared their opinions on how migration processes can be made more needs-based, human-centred and sustainable based on the values of GCED.

In order to raise empathy, they collectively emphasised the importance of creating community awareness of global challenges, push and pull factors, climate disasters, and conflicts that propel migration patterns which often lead to refugee crises, discrimination, and further injustices faced by the many communities that undergo forced or voluntary migration.

This will further sensitise the communities to each of their counterparts' needs and expectations by providing other perspectives within migration.

Especially in schools and community learning settings, there needs to be better awareness-building and educational mechanisms to address these migratory events, allowing young learners to understand the value of cultural diversity, respect diverse identities and learn to live together.

At the same time, there is a widening need for more youth representation, involvement and participation in the decision-making processes that relate to local and global migration policies and standards.

Youth are a key demographic that undergoes migration and feels the impacts of migration and so they need to have their voices heard through global platforms.

Their lived experiences and localised knowledge can contribute to coproducing more sound migration practices, increasing understanding of migrants' value, and transforming negative perspectives at various levels of our societies.

Similarly, governments and policymakers should also focus on the development of socially conscious and humane migration policies that are consistent with national capacities and sustainable for follow-up action.

In the above instances, what we can see is a lack of proper migration support structures, political will, national interest, and systematic thinking, leading to negative consequences that create harmful conditions in society and affect both migrating communities as well as the host communities.

This further contributes to social conflicts such as racism, interracial competition for resources and opportunities, discrimination, hate crimes and many more negative responses.

In order to create safe environments that foster support to attain the full benefits of migration, nations need to first ensure the standards of migration policies, create follow-up support, and make sure that the legalisation and documentation processes are up-to-date and meaningful.

One important point to keep in mind is that this is a social transformation that takes immense effort and time. People's perceptions of migration vary based on their own local backgrounds, environments, and conditions. This conditioning creates narratives on the role of migration, defining whether it is good or bad, needed or not, caused by harms or benefits.

Therefore, shifting those narratives and showcasing a more holistic view of how various parts of the world function differently can be seen as a major part of the awareness-building process.

Through the values of GCED, youth can pave the path to building that awareness, which ultimately contributes to a shared sense of humanity that surpasses borders.

EDUCATION WITHOUT BORDERS

Empowering Displaced Children and Youth through Global Citizenship Education

By Victoria Ibiwoye (Founder of OneAfricanChild, Nigeria)

△ OneAfricanChild Foundation Empowering Gaa-Alanu Community in Kwara State with a New School.

No one, knowing the consequences of conflict and insecurity, willingly chooses to live a life of constant fear and instability. Migrants and refugees are first and foremost humans with unique identities, cultural backgrounds, and a sense of belonging to a place they call home.

When they are forced to flee their countries of origin without notice or official documentation, they are leaving behind everything they hold dear to their hearts: their freedom, dreams, and sense of dignity. Those who manage to carry the necessary documentation with them, such as their academic achievements or work qualifications, often find that it is not recognised when they reach the safety of their host community.

Today, there are over 7 million out-of-school refugee children, according to the United Nations High Commissioner for Refugees (UNHCR) 2023 "Refugee Education Report." Africa, known as a continent on the move, represents nearly one-third of the world's refugee population, with over 30 million internally displaced persons, asylum seekers and refugees living on the continent alone, according to the UNHCR.

For children and youth who have been displaced from their homes due to the turmoil of conflict, poverty or climate

△ Muyiwa Kotila (OAC Team Lead) engages students of Gaa-Alanu Nomadic Primary School in an activity.

change, the barriers to education are not merely logistical; they are deeply rooted in the psychological scars left by displacement.

In addition to the devastating impacts caused by climate change, violent conflicts are a major contributor to displacement, often stemming from deep-seated issues of inequality, a lack of respect for the rule of law, and widespread human rights violations.

When a significant portion of a population, particularly its most vulnerable members, is denied equitable access to education and economic opportunities, it creates fertile ground for frustration, disillusionment, and a sense of exclusion.

In the absence of quality educational opportunities that empower individuals to make informed decisions, out-of-school children and youth become particularly susceptible to radicalization and recruitment by extremist groups.

Implementing GCED

These stark realities underscore the critical importance of Global Citizenship Education (GCED) as a holistic approach to addressing the root causes of instability and displacement. By fostering critical thinking skills, promoting intercultural understanding, and inculcating values of empathy, tolerance, and respect for human rights, GCED empowers individuals to become responsible and engaged members of their communities, capable of contributing to peaceful and just societies.

In the context of displacement, GCED plays a pivotal role in creating inclusive and supportive environments for migrants and refugees. It equips both host communities and displaced individuals with the knowledge, skills, and attitudes necessary to navigate the challenges of migration and build bridges of understanding and cooperation. By promoting a sense of shared humanity and fostering mutual respect, GCED can help to break down barriers, combat prejudice and discrimination, and create a more welcoming and inclusive world for all.

Education Under Attack

Attacks on education also contribute to displacement. For countries in West Africa, such as Mali, Burkina Faso, Cameroon, and Nigeria, attacks on education have become increasingly rampant, taking the form of kidnappings, threats, and violence against students and educators.

According to the Global Coalition to Protect Education from Attack (GCPEA), over 1,000 attacks on education were reported in Africa in 2022 alone, resulting in the deaths or injuries of nearly 1,000 students and educators. These attacks not only disrupt education and hinder the development of future generations but also create a climate of fear and insecurity that drives displacement.

Attacks on education exacerbate the already dire situation in conflict-ridden regions, further intensifying instability and fuelling displacement. The devastating impact of attacks on education is particularly evident, for example, in the context of Gaza.

Since October 2023, more than 200 schools have been damaged in the Gaza Strip. This accounts for about 40 per cent of all schools in the area, disrupting the education of hundreds of thousands of children and leaving them vulnerable to the negative effects of conflict and displacement. The conflict has also killed over 11,000 people, injured more than 27,000, and displaced 1.6 million, according to reports by the Office of the United Nations High Commissioner for Human Rights (OHCHR).

These attacks have not only disrupted the learning process and undermined the prospects of Gazan youth; they have also created a climate of fear and anxiety that has driven families to flee their homes in search of safety. The destruction of schools and the targeting of students and educators have instilled a sense of hopelessness and despair among innocent civilians, further exacerbating the displacement crisis.

Perpetrators of violent extremism resort to violence for reasons ranging from lack of socioeconomic opportunities to marginalisation and injustices they may have experienced directly or indirectly. Attacks on education aim to perpetuate vulnerability by keeping people, particularly children, women and young people, ignorant, depriving them of the ability to think critically for themselves.

Education is the key to unlocking potential, liberating minds, and empowering individuals to become productive members of society. This was my inspiration behind establishing the OneAfricanChild Foundation for Creative Learning as a college student in Nigeria.

Path to Creative Learning

OneAfricanChild (OAC) started with the vision of an empowered continent with a vibrant youth population and a thriving economy. I believed that education was the key to resolving the complex social issues affecting my country, such as unemployment, corruption, poverty, and many others.

As a young leader advocating for quality education, participating in UNESCO APCEIU's Global Citizenship Education Training in 2015 was a life-changing experience for me. It was the first time that I learned about the concept of GCED. It brought together my interests in advocating for a more peaceful, resilient and sustainable future, and gave me a compass to navigate our complex society as an agent of change.

Citizenship education is founded on the principles of respect for human rights, social justice and equity, environmental sustainability, and the fundamental values that help raise the defences of peace against violent extremism.

As a community youth leader, the immersive experience of the Busan training marked a transformative turning point in my life. It opened my eyes to the lived experiences of youth leaders from all backgrounds, including one of the locals who recounted the story of what it was like to leave their home in North Korea to find a safe haven in South Korea.

My experience in South Korea, coupled with exposure to other opportunities, ignited my drive to go beyond my community to become a global advocate for education.

I believe that through education, we can empower young people to become peacebuilders, mediators, and voices for reconciliation. By nurturing their understanding of diverse perspectives and fostering a sense of shared humanity, we can help them bridge divides, heal wounds, and create a future where education is not a target but a cornerstone of hope and progress.

Global Bridges

Young people today are taking action to address local and global issues with the goal of raising their global consciousness and acquiring competencies that will enable their engagement in today's changing and developing world.

A good example is Diana Cristancho, a young professional from Colombia who founded FARO for Migrants and Refugees, an educational platform focused on issues of international migration and gender equality for socioeconomic inclusion for youth in France.

Another brilliant example is Stanley Anigbogu, founder of LightEd, a company that recycles electrical and electronic waste to provide energy solutions to rural families. Stanley's social enterprise uses technology to help mitigate climate change and repurposes electronic waste to build sustainable energy solutions, including solar-powered lamps. Stanley's innovative project was recently recognised as the Global Refugee Challenge winner by Amazon and Social Shifters.

△ Victoria guiding student of Dream Catchers Academy through a reflection exercise on International Peace Day 2023.

These inspiring examples showcase the unwavering commitment of young changemakers working to create a better society.

Role of GCED in Transforming Education for Migrants and Refugees

Global Citizenship Education is not merely a theoretical concept; it is a practical tool for building a more peaceful world. It encourages us to cultivate empathy, respect, and a willingness to continuously challenge our biases and preconceived narratives regarding migrants and refugees while championing and celebrating their resilience, capacity and contributions to host countries.

While GCED empowers displaced individuals to become active participants in their own development and well-being, it also extends its support to every individual, including those not directly impacted by displacement or those who may be perpetrators themselves, by transforming their mindsets, attitudes, and behaviours, enabling them to contribute to building more peaceful, just, and inclusive societies.

Migrants and refugees are not liabilities; they are assets to our communities. Championing for their rights underlines our duty as global citizens to value and embrace their diversity in all its forms: languages, religions, food, lived experiences, etc.

Educating ourselves is as crucial as educating migrants and refugees. It is a reciprocal process that enriches both parties, fostering mutual understanding and appreciation. Engaging with migrants and refugees, listening to their stories, and learning about their cultures provides invaluable insights into the complexities of displacement and the resilience of the human spirit.

Recognising the value and contributions of migrants and refugees strengthens the bonds of our interconnected world. Their entrepreneurial spirit, diverse skill-sets, and cultural knowledge can revitalise communities, boost economic growth, and foster innovation. By embracing their contributions, we strengthen the bonds that unite us as global citizens and cultivate a more inclusive and peaceful global community.

In conclusion, GCED is not just about educating others; it is about transforming ourselves. It is about shedding our biases, embracing diversity, and recognising the inherent value of every individual, regardless of their background or status. It is about fostering a global community where every individual's contributions and experiences are acknowledged, celebrated, and valued.

Incorporating the voices of migrants and refugees in decisions that affect them not only ensures that our approaches are more effective and responsive, but also empowers the very demographic most affected by the challenges of education in the co-creation process of transforming education, modelling the real values of global citizenship.

FACILITATING CONNECTIONS THROUGH MY EXPERIENCE WITH APCEIU

By Lorena Gamarra
(Alumni member of Youth Leadership Workshop on GCED from Peru; Graduate Student, Graduate School of International Studies, Korea University)

△ Lorena Gamrra facilitating a session on GCED during the 3rd Youth Leadership Workshop on GCED in 2017.

Eight years ago, a series of firsts took place: I read about Global Citizenship Education (GCED) and had an "Aha!" moment while researching on the internet late at night. I realised that through GCED, I was able to combine my academic background in international relations with my passion for education and my experience promoting youth participation in and youth contributions to society.

Soon after, another first: I was selected to travel to Busan, Republic of Korea, and participate in the Global Youth Advocacy Workshop on GCED. I met the APCEIU team and about 50 young leaders from all regions of the world who were involved in GCED through different approaches: cross-cultural understanding, civic education, women empowerment, environmental protection, and more. Many of them I met for the first time without knowing that I would get to meet them repeatedly as my friends and teammates.

During the workshop, the other Latin American participants and I discussed strategies to improve teacher training, motivation and value in our societies.

Later, I would continue working on this aim as part of the organising team of an International Congress for Educators in my city, Lima, Peru. I also continued working by delivering workshops and facilitating discussions on GCED aimed at teachers in both private and public high schools, university students, and youth leaders in my country.

Participating in that first workshop set the path for my academic, professional and personal endeavours.

Locally, I continued to participate in and lead different youth organisations. Globally, I was part of the Core Team of the GCED Youth Network between 2016 and 2018, and with them, I participated in the GCED Youth Leadership Workshop again, only this time as a facilitator. We also collaborated with APCEIU in creating the online course called "Voices of Youth."

In the professional field, I became involved with higher education programmes targeted at developing youth's socio-emotional skills and empowering them to develop social entrepreneurship projects. I also was involved in a project aimed at providing financing to ensure access and continuity in high-quality university education amongst talented students in Peru.

Even during the pandemic, when isolation became the norm, GCED was crucial in bringing a sense of connection and hope to our lives.

Through the GCED Online campus, I learned valuable lessons, participated in an online panel discussion, and even got to collaborate with youth on a song project to portray fellowship and solidarity through art.

Fast forward to 2023, and I am now living in South Korea and pursuing my master's degree in international development and cooperation. Peru is a country that is so diverse in terms of ethnicity, language, geography and traditions. Coming from Peru, I believe that GCED is the key to solving the challenges that stem from this diversity and transforming those challenges into strengths that will lead us to cohesion, solidarity, and inclusive and peaceful development.

However, I believe that there is a bridge to be built between education practitioners and policymakers in order to mainstream GCED in our country's education policy and reach every learner and educator, regardless of geographic or socioeconomic differences.

Through my studies and experiences, I hope to facilitate that connection and be a contributor to spreading GCED in the Latin American region and all throughout the world.

In the meantime, I am learning every day by living in South Korea, and I hope to continue this friendship with APCEIU and all the GCED leaders I have met over the years.

FACILITANDO CONEXIONES A TRAVÉS DE MI EXPERIENCIA CON APCEIU

By Lorena Gamarra
(Exalumnos del equipo central de la Red Juvenil GCED)

△ Participants discussing issues related to GCED during the 3rd Youth Leadership Workshop on GCED in 2017.

Hace ocho años, una serie de "primeras veces" ocurrieron: por primera vez leí sobre Educación para la Ciudadanía Mundial (ECM) mientras navegaba por internet por la noche y "Ajá!" tuve uno de esos momentos de realización. Me di cuenta de que bajo la ECM podía combinar mi formación académica en Relaciones Internacionales con mi pasión por la educación y mi experiencia promoviendo la participación y contribución a la sociedad entre la juventud.

Poco después, otra "primera vez": fui seleccionada para viajar a Busan y participar en el I Taller Global para jóvenes en Educación para la Ciudadanía Mundial. Conocí al equipo de APCEIU y a unos 50 jóvenes líderes de todas las regiones del mundo que participaban en ECM desde diferentes campos: entendimiento intercultural, educación cívica, empoderamiento de las mujeres, protección del medio ambiente y más. A muchos de ellos los conocí por primera vez, sin pensar que me los encontraría de nuevo como amigos y compañeros de equipo.

Durante esta experiencia, junto con los otros jóvenes latinoamericanos, propusimos estrategias para mejorar la formación, motivación y revalorización docente en nuestros países. En los años que siguieron, continuaría trabajando en este objetivo como parte del equipo organizador del Congreso Internacional de Educadores en mi ciudad, Lima, y facilitando talleres y conversatorios sobre ECM dirigidos a docentes de escuelas públicas y privadas, estudiantes de secundaria y universidad, y líderes juveniles de mi país.

Participar de ese primer workshop trazó un camino para mis proyectos académicos, profesionales y personales. A nivel local continué participando en y liderando diferentes organizaciones juveniles. A nivel global, integré el equipo del GCED Youth Network (jóvenes por ECM) entre 2016 y 2018 y con ellos participé del Taller de Liderazgo Juvenil para ECM en dos nuevas ocasiones, esta vez como facilitadora. También colaboramos con APCEIU en la creación del curso en línea "Voices of Youth" (Voces de la Juventud).

En el ámbito profesional, me introduje en el campo de la educación superior en programas dirigidos a desarrollar habilidades socioemocionales entre los jóvenes y empoderarlos para desarrollar proyectos de emprendimiento social. Luego, en un proyecto enfocado en otorgar financiamiento accesible a estudiantes talentosos del Perú para garantizar su acceso y continuidad en la educación universitaria.

Aún durante la pandemia, cuando el aislamiento se hizo norma, la Educación para la Ciudadanía Mundial fue crucial en mantener la conexión y esperanza en nuestros días. Por medio del GCED Online Campus obtuve lecciones valiosas, participé en conversaciones en línea y hasta tuve la oportunidad de colaborar con otros jóvenes en un proyecto musical para demostrar compañerismo y solidaridad a través del arte.

Adelantemos hasta 2023 y ahora vivo en Corea y estoy cursando mi maestría en Desarrollo y Cooperación Internacional. Viniendo de Perú, un país tan diverso en etnias, idiomas, geografía y tradiciones, creo que la ECM es clave para resolver los desafíos que trae consigo esta diversidad y transformarla en fortalezas que nos lleven a la unidad, solidaridad y a un desarrollo con inclusión y paz. Sin embargo, creo que necesitamos construir un puente entre los profesionales de la educación y los gestores públicos para incorporar la Educación para la Ciudadanía Mundial en la política educativa de nuestro país y llegar a todos los estudiantes y educadores, independientemente de las diferencias geográficas o socioeconómicas. A través de mis estudios y experiencia, espero facilitar esa conexión y contribuir a la difusión de la ECM en Latinoamérica y en todo el mundo.

Mientras tanto, aprendo cada día viviendo en Corea y espero continuar esta amistad con APCEIU y todos los líderes en Educación para la Ciudadanía Mundial que he conocido a lo largo de los años.

CAPACITY-BUILDING

2023 SSAEM Conference Celebrates Successful "Two-Track" Approach to the Asia-Pacific Teacher Exchange for Global Education

The annual 2023 SSAEM Conference (Sharing Stories of Asia-Pacific Education Movements) hosted by the Ministry of Education of the Republic of Korea and organized by APCEIU was held on November 17. The conference aimed to address the increasing need for enhanced cultural understanding and global competency among teachers by offering an opportunity for teachers to showcase the outcomes of their educational exchanges, explore improvements for future implementation, strengthen collaboration among stakeholders involved, and encourage networking. At the conference, teachers took centre stage to share best practices from their experiences during the Asia-Pacific Teacher Exchange for Global Education (APTE).

The 2023 APTE included 34 Korean teachers dispatched to 16 schools for three months in Cambodia, Indonesia, Malaysia, and the Philippines to teach GCED-integrated topic courses, Korean language, and culture. This year marks an important milestone, as the APTE programme brought back face-to-face activities after a three-year hiatus due to the pandemic while continuing the online exchanges through the "Two-Track" approach.

ite@unescoapceiu.org

Advanced Workshop on GCED for Alumni

APCEIU held the Advanced Workshop on Global Citizenship Education (GCED) for Alumni in 2023 from October 16-22. The workshop brought together 27 educators and youth leaders from 13 countries who have implemented GCED projects in their local communities over the past three years. Participants engaged in in-depth workshops that included poster presentations, case study forums, and participation in the 8th International Conference on Global Citizenship Education.

All participants presented their experiences with teacher education, GCED practices in classrooms and communities, and youth-led GCED activities. After the presentations, participants discussed the diverse possibilities, impacts, and future directions of GCED. Participants committed to continue networking with fellow educators and youth leaders, promoting and practicing GCED.

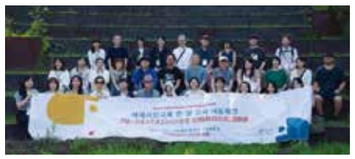
ent@unescoapceiu.org

2023 Global Capacity-Building Workshop on GCED

APCEIU held the 8th Global Capacity-Building Workshop on GCED with 50 teachers and educators from 28 countries on July 13-21. This year's workshop focused on the theme, "Transforming Education through Critical Reflection, Dialogue, and Action." At the workshop, various lectures, presentations, and examples from all over the world were shared. APCEIU alumni also shared their experiences and projects, inspiring and encouraging participants to explore alternative and innovative ideas and approaches. Participants who successfully completed the workshop are given the opportunity to apply for mentorship by APCEIU's experts group. Those selected receive advice on project planning and implementation, along with a grant for project execution by APCEIU.

ent@unescoapceiu.org

Korea-Japan Teacher's Network Hosts First In-Person GCED Workshop



APCEIU held the first 'face-to-face' "Korea-Japan Teacher's Network on GCED 2023" workshop since its launch on August 17-21. The workshop hosted 33 Korean and Japanese teachers and started at APCEIU in Seoul, followed by field training at the DMZ Peace-Life Valley in Inje, Gangwon Province. During the workshop, teachers presented on GCED practices and educational activities done in schools and communities in Japan and Korea, covering themes related to peace and life through a range of topics. Participants learned about the implementation of GCED and ESD from community educators. The workshop concluded with participants sharing ideas for future action such as fostering collaborative student-teacher interactions and activities. Participants expressed their commitment to establishing peaceful relationships among students, schools, and local communities.

ent@unescoapceiu.org

RESEARCH AND DEVELOPMENT

GCED CDI Partners' Meeting: Technical Meeting on GCED CDI Project

APCEIU hosted the Technical Meeting on Global Citizenship Education Curriculum Development and Integration Project (GCED CDI): Achievements and Challenges as part of the GCED CDI Partners' Meeting that ran from October 20-21 in Seoul, Republic of Korea.

Delegates from the project's 3rd round countries showcased their final project outputs, such as GCED material-led online teacher courses and modules that they had developed. Delegates from the project's 4th round countries presented their midterm outputs and future strategies, such as a draft trainer's manual for teacher training on GCED. Delegates from the project's 5th round countries shared their countries' contexts and ideas for the GCED CDI Project.

The meeting concluded with presentations on project monitoring and evaluation, and the participants are expected to improve on their plans for and beyond the GCED CDI Project based on the ideas shared and feedback received.

rnd@unescoapceiu.org

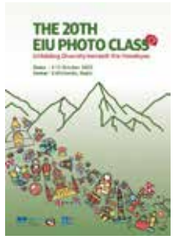
Final Sub-regional Peace Education Workshop in China

APCEIU and Nanjing University UNESCO Chair on Peace Studies co-organized the final Sub-regional workshop as a part of the 2023 Nanjing Peace Forum on September 20- 21, in Nanjing, China. Forty experts and educators from China, Japan, and South Korea participated by gathering critical comments on the draft guide developed from peace educators in China. Teachers from various education levels shared their experiences of practicing peace education in the classroom and Chinese peace educators shared specific peace education cases in Nanjing. International experts shared the context of peace education in Japan, South Korea, and Germany. Key comments included ensuring common ground in the Northeast Asia region and differentiation of approaches and pedagogies.

rnd@unescoapceiu.org

INFORMATION DISSEMINATION

Celebrating 20th EIU Photo Class in Nepal



On October 5–12, APCEIU conducted the 20th EIU Photo Class in Kathmandu, Nepal. Twenty-eight students and three professional photographers from Korea and Nepal participated. The students learned about photography and engaged in cultural exchanges with the local community under the theme, "Unfolding Diversity beneath the Himalayas." They visited several places to photograph UNESCO World Heritage sites, cultural rituals, and the nature and life of Nepal. Professional photographers instructed students on how to express their perspectives and students participated in a workshop to be able to integrate EIU/GCED frameworks into their experiences. The photos were displayed in a Photo Exhibition at the Patan Museum, which invited teachers, students, parents, associates, and local people in Nepal to celebrate the students' work.

photo@unescoapceiu.org

PARTNERSHIP AND NETWORKING

UNESCO GCED Roundtable Reception for Advocating Global Citizenship Education and Climate Change Education

On November 11, the Reception for Advocating Global Citizenship Education and Climate Change Education was held at the UNESCO Headquarters in Paris, France during the UNESCO General Conference - 42nd session in collaboration with the Office for Climate Education. This reception aimed to discuss and reinforce the connections between Global Citizenship Education and climate change education to achieve common goals.

This reception event highlighted the significance of the adoption of the revised 1974 Recommendation which captured Global Citizenship Education in the title and within the text. Welcoming remarks reiterated the importance of GCED in creating peace and enhancing international understanding, and then four invited speakers shared their experiences and best practices in the promotion of global citizenship education and climate change education. The event closed with remarks noting that GCED and ESD share a common aspiration towards a better world.

eri@unescoapceiu.org

5th Annual GCED Actors' Platform Meeting

UNESCO and APCEIU co-hosted the 5th GCED Actors' Platform Meeting on October 20. This meeting brought together coordinators from four regional GCED networks, encompassing the Arab States, Asia-Pacific, Latin America and the Caribbean (LAC), and Sub-Saharan Africa, in Seoul to share their achievements in advancing Global Citizenship Education (GCED) in their respective regions over the past year.

Updates included the GCED publication targeting different learners in the Asia-Pacific region, the integration of GCED and Southern Africa Liberation History in the curriculum of Sub-Saharan African countries, capacity building, and the integration of GCED into higher educational institutions in the LAC region. Participants also discussed current challenges and potential ways to strengthen GCED implementation on both regional and global levels, including potential future partnerships between different offices and networks.

eri@unescoapceiu.org

Uzbekistan Agency of Preschool Education Visits APCEIU

The Agency of Preschool Education under the Ministry of Preschool and School Education of the Republic of Uzbekistan visited APCEIU on August 25. The Agency is currently setting up a Category II Centre for Early Childhood Care and Education as a result of the Agreement between the Government of Uzbekistan and UNESCO. During the visit to APCEIU, the Uzbek delegation had the opportunity to engage in discussions with APCEIU colleagues and gain insight into best practices, drawing from APCEIU's 23 years of experience as a Category II Centre in the field of Education for International Understanding (EIU) and Global Citizenship Education (GCED). This process is expected to assist with the Agency's preparedness and capacity to establish a UNESCO Category II Centre in Education.

eri@unescoapceiu.org

GCCs Enhance GCED Capacity-Building of TEIs

GCED Cooperation Centres (GCCs) actively conducted workshops to enhance capacity-building of teacher educators and teachers for implementing GCED in Thailand, Cambodia and Lao PDR.

On July 23, GCC-Thailand held a workshop for GCED Schools in Bangkok, Thailand, in cooperation with the Bangkok Metropolitan Administration (BMA) to develop an action plan for integrating GCED into the existing curriculum. The BMA will continue to cooperate with GCC-Thailand on capacity-building activities for teachers in Bangkok.

On September 2-4, GCC-Cambodia organised the Training of Trainers and the Management Teams of Teacher Education Institutions on GCED in Kampot, Cambodia. About 50 teacher trainers from NIE, Phnom Penh Teacher Education College, and Battambang Teacher Education College attended the training.

GCC-Lao PDR also conducted the Training of Trainers on Global Citizenship Education (GCED) on September 13-15 in VangVieng and on September 20-22 in Pakse City, with the participation of about 50 teacher trainers each from 8 teacher education colleges in Lao PDR.

igced@unescoapceiu.org

EIU Photo

GREAT BARRIER REEF, QUEENSLAND, AUSTRALIA. © MARCOBRIVIO.PHOTOGRAPHY / SHUTTERSTOCK.COM
IN THE WORLD'S OCEAN, CORAL REEFS PLAY AN ESSENTIAL ROLE IN SUPPORTING BIODIVERSITY AND LIVELIHOODS, AND IN FIGHTING AGAINST CLIMATE CHANGE. LOCATED ON THE NORTH-EAST COAST OF AUSTRALIA, THE GREAT BARRIER REEF IS THE WORLD'S MOST EXTENSIVE CORAL REEF ECOSYSTEM AND WAS INSCRIBED AS WORLD HERITAGE IN 1981.

SangSaeng is available online:
www.unescoapceiu.org/sangsaeng