Sangsaeng

Living Together Helping Each Other

Ethical AI and GCED :
Exploring the
Expanding Domain
of Artificial Intelligence

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EDITOR'S NOTE

While many believe that artificial intelligence (AI) will improve all aspects of life, there are also serious threats at the same time.

Regulations and interventions by governments and international organisations are important. As a result, the European Union and the United Nations are starting to regulate AI, while countries around the world are gathering to jointly cooperate on AI.

Since the things that AI would replace have a global nature, a consensus has been formed that addressing AI should be resolved through international cooperation. The common perception that a "human-centred, reliable, and responsible" AI model should be established has emerged.

In 2021, UNESCO put forth the "Recommendation on the Ethics of Artificial Intelligence," which stated that the Universal Declaration of Human Rights and the prohibition of employment, racial or ethnic discrimination should be taken into consideration when creating AI algorithms.

Artificial intelligence is transforming our societies and challenging traditional notions of education, media, communication and information. GCED, with its emphasis on fostering intercultural understanding, human rights, social justice, and peace, is uniquely positioned to address the complex ethical issues that arise from AI. Ethical AI usage through implementing GCED lies at the intersection of education and technology, and investigating this intersection is a pivotal step towards achieving the SDG 4.7 goals.

In this context, *SangSaeng* No. 62 explores the expanding domain of artificial intelligence and its implications for GCED, offering diverse perspectives on the benefits and challenges of ethical AI and insights into innovative approaches that address those challenges.

In the Special Column, Professor *Dendev Badarch* provides a helpful overview of how and why GCED should be integrated into tertiary education, while the Focus section features contributions discussing the potential benefits and concerns arising from AI and how GCED can address them, offering insights into various aspects of ethical AI.

Topics include the competitive edge AI ethics can provide businesses as well as the role ethics can play in guiding AI processes to protect humanity.

In the Best Practices section, several teachers introduce examples of the connection between GCED and AI through their experiences, including the importance of critical thought when using AI and teaching climate change through media and information literacy (MIL), ultimately fostering global citizens.

Building on the previous topics, this issue of *SangSaeng* also focuses on peace. Peace has been used to justify fighting wars but things are not always what they seem. Alternatively, we must pursue peace for the sake of peace itself instead of justifying war for teleological peace and justice.

The combination of AI and unregulated military technology can lead to catastrophe. After developing nuclear weapons, nuclear physicist J. Robert Oppenheimer abandoned his plans to develop the hydrogen bomb to avoid future disasters.

While the development of new energy sources was considered necessary for the advancement of humanity, he predicted that humanity could be ruined by human abuse, false information, or misjudgement of these technologies and tried to prevent these disasters.

It was once said that after nuclear weapons were developed, the genie was freed from the lamp, like in the Disney movie "Aladdin." These days, that genie is AI and could pose a threat, so it needs to go back into the lamp.

This sentiment can be felt concerning some of the major conflicts affecting our world now. We hope the wars in Gaza and Ukraine, where these technologies have appeared, will end as soon as possible.

Kwang-Hyun Kim

EMBRACING CHANGE TO CULTIVATE SUCCESS

Integrating Global Citizenship Education into Tertiary Education

By **Dendev Badarch** (President, National University of Mongolia, Mongolia)

△ Professor Enkhbayar Altantsetseg giving a lecture on emerging technologies.

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The evolving nature of knowledge in the 21st century has prompted significant changes in education paradigms worldwide.

In the globalised world, the role of education has moved beyond the traditional concept of preparing human resources for national development and economic prosperity.

According to UNESCO, Global Citizenship Education (GCED) represents developing knowledge, cognitive skills, soft skills, and attitudes among learners who can understand and solve global issues.

This knowledge and use of skills can be referred to as 21st century key competencies.

GCED builds a sense of belonging to a global community and a common sense of humanity among learners to promote a better world and future, according to researchers.

In this interconnected and interdependent world, individuals are expected to incorporate GCED from an early age and throughout their lives. Therefore, GCED is lifelong education that prepares children, youth, and adults to deal with challenges in today's increasingly multifaceted and multidimensional world.

Changing Role of Higher Education Institutions

In a knowledge-based economy, factors such as world-class universities, competition for talent and research grants, and global rankings have emerged as significant concerns for high-income and developing countries for the last three decades.

However, in the recent global trend, higher education institutions (HEIs) are being called upon to take more responsibility toward humanity and contribute to solving global issues such as war, climate change, population growth, and environmental problems.

The national and global development issues are complementary, allowing universities to transcend their national dimensions and become global players.

Scholars call for HEIs to have global and social responsibility, meaningful contribution to society, and value-driven internationalisation to help achieve the Sustainable Development Goals (SDGs) of the United Nations.

Moreover, the role of universities is evolving, with knowledge creation expanding beyond research to include teaching and interdisciplinary integration.

Scientific communities and stakeholders collaborate on the exchange, evolution, and construction of knowledge.

In this regard, ownership of knowledge is transitioning from teachers to learners and stakeholders, emphasising utilisation, application, and user satisfaction.

Use of ICT and AI in Higher Education

Information and communication technologies (ICT) are becoming integral to today's education sector.

ICT is critical to enhancing wider access and inclusion in higher education, and its use is transforming learning and teaching practices.

From the perspective of faculty, researchers and educators are constantly expected to explore new ways of integrating technological advances into their classrooms. In this regard, new pedagogies are emerging about the use of ICT in classrooms, open access, and distance education.

Meanwhile, students benefit from developing digital skills, from quality education to better engagement and collaboration, and improved academic performance.

The use of AI technology has risen quickly in the last five years, and a wide range of new AI tools are available worldwide.

AI, with its roots in deep neural networks, provides education transformation in its output production, creating and processing huge amounts of text, audio, and video materials.

The development of ChatGPT and ChatGPT-like technologies is revolutionising higher education by providing dynamic feedback and facilitating learning in various fields such as language learning, engineering education, and the natural sciences.

An example of this can be found in Professor Enkhbayar Altantsetseg's public lecture "Digital Transformation: Working in a Virtual Environment" at the National University of Mongolia. His lecture covered emerging technologies such as VR, AR, and MR and future technological trends. He also introduced projects such as the "Virtual Ancient City of Karakorum" and the "Guyuk" Nomad's metaverse (a social network based on the virtual network).

Bringing GCED into the Mongolian Education System

In the early 1990s, Mongolia transitioned to a free-market economy and democracy, which led to the legalisation of private universities and the cessation of government funding for higher education. Consequently, there was a significant growth in student enrolment and an increase in private institutions.

Mongolia, amidst globalisation and economic shifts, is embracing reforms to adapt its education system.

Mongolia recognises the imperative need to align its education system with global trends, emphasising the development of 21st century key competencies.

To meet the demands of the 21st century, Mongolia must prioritise global citizenship and competencies across all educational stages, from preschool to lifelong learning. This necessitates comprehensive reforms in curriculum design, management structures, evaluation methods, training resources, and human capital development.

HEIs can address the need for GCED through collaboration and engagement, such as infusing GCED and SDGs into curriculum development, addressing global challenges through research, strengthening excellence through international cooperation, and initiating institutional efforts.

Researchers have also stated that another critical role of universities and leaders is facilitating awareness-raising and knowledge dissemination on GCED, involving all levels of faculty, staff, and students.

As a developing country, Mongolia has faced various challenges, such as poverty, urbanisation, inter-regional migration, and environmental problems such as urban air and soil pollution and land degradation.

The young generation of Mongolia should be aware of and educated to

△ Attendees of the National Forum "Transforming Education 2024" working together for a better society.

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△ Mongolia participates in PISA 2022 for the first time.

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contribute to solving these issues and thrive on making changes for global wellbeing.

In other words, becoming a global citizen is not limited to being prepared to compete in the global labour market. Global citizens are also expected to have soft skills to respect cultural diversity and inclusion and to cooperate and collaborate with others internationally.

In the Mongolian context, key competencies such as critical thinking, creativity, self-directed learning, and collaboration are now paramount.

These competencies encompass critical thinking, creativity, communication, and global awareness, which are essential for navigating the complexities of the knowledge economy.

Additionally, soft skills such as building trust, teamwork, and social networks are recognized as crucial for adaptability and active citizenship.

Integrating these skills prepares learners to thrive in a globalised and interdependent society.

Initiatives toward Developing GCED in Mongolia

The National Forum "Transforming Education in Mongolia 2024" was organised in collaboration with the national government and educational bodies and was a collaborative and deliberative effort to address whether stakeholders, including educators and students, are ready for educational transformation and rapid technological changes.

The forum was crucial for disseminating a common understanding among various stakeholders and deliberating on crucial aspects of 21st century education, including GCED, curriculum development, education management, evaluation, training environments, and human resources.

Collaboration with International Organisations

In 2022, Mongolia participated for the first time in the Program for International Student Assessment (PISA). PISA 2022 was

conducted by OECD in collaboration with the Ministry of Education and Science in Mongolia and reinforced the importance of 21st century key competencies, particularly in measuring students' application of these skills in real-world scenarios.

PISA assessed students' ability to solve complex problems, think critically, and communicate effectively. It provided valuable insights into how well education systems prepare students for real-life challenges and future success. By comparing international results, Mongolian policymakers and educators can learn from other countries' policies and practices.

In this sense, tailoring educational strategies to address cultural diversity and inclusiveness ensures the holistic development of learners and fosters a sense of global citizenship.

Institutional Efforts

Establishing dedicated programmes and

departments focused on global citizenship will foster a holistic approach to education, preparing learners to navigate the complexities of an interconnected world.

In the 2023-2024 academic year, the National University of Mongolia (NUM) initiated the establishment of the Department of Education Studies within its structure.

The mission of this department is to become the leading academic and research centre to educate future leaders, policymakers, teachers, educators, and practitioners in education studies and management.

The Department of Education Studies recognises the importance of lifelong education, catering to the needs of government organisations and emphasising practitioners' involvement.

The NUM's effort signifies a commitment to fostering global citizenship and key competencies.

HEIs Acting as Facilitators and Mediators in Knowledge Dissemination on GCED

Traditionally, education was a linear transfer of scientific knowledge from teachers to students and communication was unidirectional. However, globalisation and the emergence of the knowledge economy have transformed this paradigm.

The focus now shifts towards lifelong learning and knowledge mobilisation, wherein practitioners and students play pivotal roles in knowledge creation, mediation, and application.

Mongolian universities have already started taking initiatives by integrating GCED and SDGs into their curricula, conducting research, and publishing articles on global issues such as climate action, affordable and clean energy, sustainable communities, and quality education.

Further, Mongolian universities can play a vital role as facilitators and mediators in the knowledge transfer and dissemination of GCED among students,

faculty, academia, government bodies, and nongovernmental organisations.

Looking Ahead

As Mongolia embarks on its journey towards 21st century education, the country must embrace change and innovation to cultivate the competencies needed for success in the modern era.

By aligning with international standards and fostering global citizenship, Mongolia can position itself as a leader in education reform and serve as a valuable reference for nations grappling with similar challenges. Through collaborative efforts and a steadfast commitment to excellence, Mongolia can empower its learners to thrive in an ever-changing world.

As Mongolia continues its educational reforms, collaboration with global partners and ongoing adaptation to emerging trends will be paramount in shaping the country's future of education. 🏛

ROLE OF ETHICS IN THE ERA OF AI

Protecting and Guiding AI Processes for Humanity to Flourish

By Emma Ruttkamp-Bloem (Chair of UNESCO's World Commission on the Ethics of Scientific Knowledge and Technology, South Africa)

△ Crosswork puzzle representing interaction of research and ethics.

CORE VALUES
VECTOR ILLUSTRATION

△ Core values representing the core role of the ethics of AI.

In the era of artificial intelligence (AI) technology, AI ethics is an enabler of international law, and as such, it is core to ensuring that humans flourish in the age of AI technology.

The Universal Declaration of Human Rights protects the right of every human to live a dignified life. Rights such as the right to freedom of thought, the right to freedom of opinion and expression, the right to freedom of movement and the right to freedom of association are all necessary ingredients for an autonomous and authentic life.

Every person has the right to live a life free from oppression, manipulation, and discrimination.

One of the core roles of the ethics of AI is to ensure that the guarantee for such a life remains strong and operational in this era of living with AI technology.

The advent of data-driven AI technology brings great promise for good and benefit to all humans. But, as with most worthwhile aspects of human lives, it takes a lot of effort to ensure that this promise is realised.

In the case of AI technology, the mechanics of the mathematics that drive it not only leave it open to becoming an amplifier of existing inequality and discrimination but also to becoming a strong source for manipulation and disinformation.

This means that the effort needed to ensure a life of wellbeing, autonomy, and dignity in the era of AI should focus on building a society in which the unethical nature of these threats can be countered.

Essence of AI

This is the core role of the ethics of AI: to ensure that humans might still attain lives of wellbeing autonomously and authentically in dignified ways through, among other things, safeguarding human rights, fundamental freedoms (such as the right to privacy and the right to equality), and civil liberties (educational and cultural rights as well as rights to due diligence and effective constitutional remedies).

For some, AI ethics represents endless lists of values and principles that remain highly ineffectual, expressed in a vocabulary that is often alien to the researchers and designers of this technology, as they are not trained to contemplate neither the moral consequences of what they create nor to come up with ways to mitigate such consequences.

For others, AI ethics is about creating sets of technical methodologies and mechanisms to evaluate AI models for fairness, explainability, transparency, robustness, and the quality of the data sets used to train these models.

But is this all that AI ethics is?

If so, we are in trouble, as these approaches to AI ethics are not sufficient to allow it to fulfil its role of ensuring the wellbeing of humans.

△ A picture symbolizing AI operating under human guidance.

Chatbot artificial intelligence

Chatbot self-learning

Artificial intelligence regulations

△ Images depicting communication, self-leraning and regulations of aritificial intelligence.

> This is the core role of the ethics of AI: to ensure that humans might still attain lives of wellbeing autonomously and authentically in dignified ways.

More is needed than technical approaches and lists of principles. We need a way to link these two approaches in such a way that ethical concerns are given more than technical solutions and principles become practical guidelines for action.

So, let us pause and consider what kind of ethics AI ethics is.

Categorization of AI Ethics

It certainly is an applied ethics, as it focuses on bringing ethical reasoning skills to bear on real-world situations.

It also sets out certain values (such as the protection of human rights, standards, and principles and upholding the rule of law) and principles (such as the protection of the right to privacy, ensuring AI for sustainability, and ensuring transparent, explainable and accountable AI systems) in its endeavours directed at ensuring that humans flourish and maintain dignity, so it is, at least to this extent, also a normative ethics.

Finally, AI ethicists reflect deeply on the nature of values and virtues, for instance, when they are faced with the challenge of ensuring cultural diversity in the face of the need to adhere to international law, and as such, AI ethics is also a meta ethics.

This richness of AI ethics leads me, when considering the importance of AI ethics in our current age, to not only focus on the what (values and principles) or the how (technical mechanisms to actualize AI ethics values and principles), but also on the why of AI ethics.

The why of AI ethics relates to the core role I identified above: the role of ensuring humans flourish and the attainment of lives of wellbeing in the era of living with AI technology. This is the challenge we face as AI ethicists. But how can this be done?

I will make a few suggestions on how to meet this challenge in what follows.

Meeting Challenges

Firstly, it is imperative to mobilise civil society to stand up for their rights when interacting with AI technology.
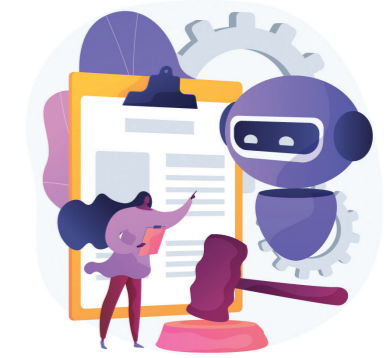
We must find ways in which to make individual members of society aware that the chances of actualizing the potential for good that AI technology has are directly proportional to society's ability to navigate the potential of this technology for harm.

Just explaining the nature of the two kinds of harm that Kate Crawford identified a few years ago in the context of arguing that AI ethics is at the very least a classification ethics might already be enough to justify the need for such mobilisation in the mind of the everyday person.

Crawford speaks of representation harm, which is a subtle structural harm that results in the amplification of identity prejudice and stereotyping in society, and of a related harm, namely allocation harm, which is an economic harm relating to the allocation of resources.

If one adds to these harms ethical concerns around manipulation, misuse of data, and transgressing the right to privacy, as well as the potential for AI technology to negatively influence human values, it is clear that civil society has an essential contribution to make to protect their communities and vulnerable groups from these kinds of harm.

Secondly, society must come to view AI ethics principles as mechanisms that enable them to live a life of value in the era of AI technology.

This means these principles—such as transparency and explainability, accountability and responsibility, privacy, sustainability, multistakeholder collaboration, fairness and inclusivity, and proportionality—should be understood as safeguards or enablers of human rights, standards, and principles.

AI ethics principles assist in organising society's interaction with AI technology in such a way that every member of society's right to a life of dignity remains protected and respected.

Thirdly, AI ethics principles should be unpacked in terms of duties placed on all AI actors throughout the lifecycle of AI systems to ensure the possibility for the attainment of a life of wellbeing for each citizen.

AI actors are the researchers, designers, developers, deployers, and users of AI technology, and as such, governments are also AI actors.

Actualising AI Ethics

The role of AI ethics in this sense is to ensure the authenticity and rationality of every citizen's deliberative and decision-making abilities through the translation of ethical values and principles into the duties of all AI actors that will actively prevent harm and support human agency and autonomy.

More concretely, consider the following example: AI ethics translates the ethical principle of data protection and privacy into duties or actions for AI actors such as drawing up consent letters, ensuring responsible third-party sharing, and regulating access to data ownership, such that each individual is able to realise their agency by, for instance, deciding whether or not to sign a consent letter in a dignified, uncoerced, and autonomous manner.

With such an approach, AI ethics protects and guides the potential of AI processes to enhance humans' ability to flourish in authentic ways.

AI ethics enables adherence to international law and assists with the kind of sociotechnical restructuring of society necessary to prevent harm and ensure humans flourish in the era of AI.

The risks and adverse effects of AI technology are minimised in this way, opening up the possibility to realise the potential for good that AI technology offers humanity. 🏛

PAYING ATTENTION TO AI ETHICS

An Avenue for a New Competitive Edge in Business

By Myoungshin Kim (Principal Policy Officer, LG AI Research, Republic of Korea)

Artificial intelligence (AI) presents vast potential to address global challenges like poverty, hunger, and climate change but necessitates careful attention to mitigate its adverse effects.

Ethical concerns in AI span issues related to data representativeness, copyright and privacy infringements, structural limitations of AI models leading to hallucinations, and the black box problem. Moreover, the misuse of AI technology, such as spreading false information, poses significant societal risks.

As our world increasingly digitalizes, the emergence of generative AI introduces new challenges, emphasising the urgent need for rigorous AI ethics to ensure technology's safe and beneficial use.

The international community has engaged in discussions on AI ethics for the last decade, culminating in significant developments such as the Organisation for Economic Cooperation and Development's AI Principles in 2019, United Nations Educational, Scientific and Cultural Organization's (UNESCO) unanimous adoption of the Recommendation on the Ethics of AI by 193 countries in 2021, and the United Nations' upcoming Global Digital Compact.

Amid accelerating global discourse, notably in the United States and Europe, divergent regulatory approaches reflect varied national priorities, from Europe's risk-based AI Act emphasising individual rights to the United States' Executive Order on AI promoting self-regulation for innovation and China's targeted regulations for national security.

The movement to establish global AI norms is intensifying the corporate focus on AI ethics. However, the reason businesses are interested in AI ethics is not solely due to regulation. Leveraging AI can bring substantial benefits, such as enhanced productivity and efficiency. Yet, if businesses do not use AI responsibly, they risk eroding their customers' trust.

Building trust with customers is a long and challenging process for companies, and regaining trust once lost is no small feat. Furthermore, given the increasing number of legal conflicts arising from the neglect of AI ethics, AI ethics will ultimately become a critical competitive edge for AI companies.

LG AI Research's AI Ethics Practices

In August 2022, LG officially announced its AI Ethics Principles, consisting of five core values: humanity, fairness, safety, accountability, and transparency.

A distinctive feature of LG AI Research's approach to AI ethics is its holistic approach.

While many AI companies tend to focus solely on research to address ethical issues, LG AI Research adopts a three-pronged strategy encompassing governance, research, and engagement to systematically implement AI ethics.

Governance

From the perspective of governance, LG AI Research has established organisations and procedures to monitor and manage the entire process of AI research, development, and usage to prevent unethical decisions in AI ethics.

Specifically, LG AI Research has developed its own AI Risk Management

△ A balance scale symbolizing the equal weight of AI outputs and human-set AI ethics.
© Suri_Studio/Shutterstock.com

△ LG holds Aimers AI Hackathon to grant future AI experts opportunities to improve their competencies.
© LG AI Research

process, a procedure designed to identify and address potential risks that may arise throughout the AI lifecycle.

This process involves four steps: analysing the characteristics of the AI project, identifying potential risks, setting priorities for problem solving, and verifying results along with documentation.

The documentation for the AI Risk Management process includes information on the project's purpose, end-users, stakeholders, training data, and model performance, as well as any limitations and vulnerabilities.

Through such documentation efforts, LG AI Research strives to ensure the transparency and accountability of AI systems.

△ LG AI Research forms partnership with UNESCO in order to promote ethical AI practices.

Research

AI is not a flawless technology. The issues that arise due to its technical limitations necessitate research to solve these problems technically. Sometimes, generative AI language models generate inaccurate information, a phenomenon known as hallucination.

To address this concern, LG AI Research is actively developing AI models that generate answers based on factual information and evidence.

To minimise copyright issues, the institution has legally acquired images and research paper data for training purposes through partnerships with Shutterstock, a stock image provider, and Elsevier, a scientific research publisher.

Furthermore, LG AI Research has developed and is utilising evaluation metrics aimed at reducing bias during the image captioning process, ensuring that the outputs are not only accurate but also fair and unbiased.

Engagement

LG AI Research conducts an 'AI Ethics Awareness' survey every year to assess the awareness and practice of AI ethics among its members and collect their opinions on how to enhance the institution's capacity for AI ethics.

To foster interest and participation in AI ethics, the institution holds a biweekly 'AI Ethics' seminar. This seminar features presentations and discussions on the latest

issues in AI ethics, including policies and technological trends, with the aim of finding actionable insights for the institution.

What makes these seminars particularly interesting is that they are not led by external speakers but are conducted by the members of LG AI Research themselves, fostering a sense of ownership and engagement in the topic among the members.

These efforts are aimed at integrating AI ethics as a core aspect of the organisation's culture and encouraging its members to recognise the importance of ethical values in the AI research and development process on their own.

Social Contribution and Global Partnerships

LG AI Research is dedicated to raising public awareness about AI and addressing educational inequalities. It offers tailored AI education programmes for students of all ages, from elementary to high school, as well as for young adults and working professionals.

Through initiatives like LG Discovery Lab, LG Aimers, and LG AI Academy, it provides high-quality, practice-focused AI education and projects to over 30,000 individuals annually, free of charge.

LG AI Research goes beyond simply adapting to the fast-evolving regulatory landscape surrounding AI; it plays a proactive role in shaping global AI standards.

For instance, at UNESCO's Global

Forum on the Ethics of AI in February 2024, the institution showcased its knowledge and practices in managing AI risks.

Furthermore, as the sole Korean entity, LG AI Research underscored its dedication to ethical AI by joining the 'AI Elections Accord' during the 2024 Munich Security Conference, thereby affirming its stance against deceptive AI content and championing the principled application of generative AI technologies.

Transparent Disclosure Implementation, Process and Results

LG AI Research transparently discloses the process and outcomes of its AI ethics implementation through the "LG Accountability Report on AI Ethics."

Although numerous companies, including global big tech, have announced AI ethics principles over the past decade, very few have openly shared their achievements in AI ethics implementation with external stakeholders.

The LG Accountability Report on AI Ethics has been prepared with these issues in mind, aligning with the UNESCO Recommendation on the Ethics of AI and the Republic of Korea's National Guidelines for AI Ethics and Digital Bill of Rights.

It provides detailed explanations on how the institution is implementing the core values, principles, and policy actions mentioned in both domestic and

international AI ethics standards.

LG AI Research plans to continue publishing this report annually, with the hope that it can serve as a reference for other companies aiming to report on their AI ethics implementations.

Joint Efforts to Achieve AI Ethics

Achieving AI ethics requires a collaborative effort across sectors, recognising that no single entity can ensure the responsible development and use of AI technology.

First, companies have a significant role to play.

They need to develop reliable AI models capable of overcoming technical challenges like hallucinations and establish robust AI risk management and governance.

Furthermore, businesses should aim not only to eliminate real and potential risks throughout the AI lifecycle but also take an active role in using AI to address social issues.

Governments play a crucial role in creating new governance frameworks through social consensus among diverse stakeholders in response to new conflicts arising from the proliferation of AI, ensuring no one is left behind by AI's advancements.

The emergence of new AI technologies, including generative AI, has led us to witness conflicts previously unseen, such as those related to the copyright of training data. As these conflicts are likely to become more frequent, governments need to actively coordinate and mediate the positions of various stakeholders and build proactive governance.

Moreover, considering that many people have not yet used AI services, policies should be established to ensure that everyone can enjoy the benefits of AI technology without exclusion.

Individuals need to recognise their roles not just as consumers but also as data producers, content creators, and influencers, and reconsider their involvement in AI ethics.

Even if generative AI models become fully interpretable and accurate and governments establish correct governance, issues arising from human behaviour when using AI will remain.

AI acts as a mirror reflecting our

△ LG Discovery Lab and LG Aimers initiatives show LG AI Research's commitment to offering diverse AI educational programmes.

society by learning from human-generated data and patterning its outputs accordingly. Thus, individuals should strive to produce content free of discrimination and bias.

Avoiding the creation and spread of harmful content, such as deepfakes and misinformation, is also part of the users' responsibility. When individuals transition from being mature users to critical watchdogs of the AI market, non-ethical and ethical AI companies will naturally undergo a market correction.

International organisations should identify and standardise best practices in AI ethics globally and disseminate them, while also enhancing the capacities of developing countries.

Furthermore, in creating new AI ethics norms, it may be beneficial to consider the principle of Common But Differentiated Responsibility (CBDR), as discussed in climate change negotiations.

Similar to how more developed countries, bearing greater responsibility for climate change, should assume a larger burden, a similar principle should be applied to AI ethics.

Developed countries and global big tech companies, due to their significant influence, should bear a greater responsibility.

Applying the CBDR principle to international standards would effectively help obtain voluntary support from countries

and small to medium-sized enterprises adopting AI technology.

Conclusion

AI capabilities are not static; they grow exponentially with technological progress, increasing the challenges humanity faces. However, paradoxically, the rapid development of AI and the growing interest in AI ethics present new opportunities for humanity.

For thousands of years, humanity has debated peace, human rights, and development, pondering how to create a fair, safe, and trustworthy society.

Although there have been abstract agreements on these issues, concrete actions have often lagged behind. However, the rapid progress in AI technology, impacting daily life, has sparked a voluntary interest among people in the principles and practices of global citizenship.

Amid the rapidly evolving landscape of AI technology, remembering this one message can guide humanity towards a better future: Looking forward is crucial as we move towards the future; but we must not forget to look around us as well.

This balance between innovation and ethical consideration ensures that as we advance with AI, we do so in a way that benefits all of humanity, maintaining a vigilant eye on the impacts of our technological strides. ■

DRIVING INNOVATIVE EDUCATION

Balancing Future Possibilities and Ethical Concerns: How GCED Can be Used to Address AI Issues

By Angelique Southern (Henly Luce Scholar, APCEIU)

△ A list of ethical problems in AI.

△ Image of robot painting art with a person generated with AI.

The 21st century has undoubtedly seen unprecedented technological advancement, particularly in regards to online application software development. Currently, the most trending of these advancements is the use of artificial intelligence (AI) in various fields.

From the generation of text and images to the ability to comb through massive datasets to identify and solve problems, AI is proving to be an invaluable tool that cannot and should not be ignored.

Artificial intelligence is already revolutionising various industries at breakneck speeds, and there seems to be little anyone can do to slow or stop it. Rather, the focus should be on how to best capitalise on the burgeoning opportunities that AI systems afford while mitigating any unforeseen issues they may cause.

AI systems, as defined in UNESCO's Recommendation on the Ethics of Artificial Intelligence, are systems that have "the capacity to process data and information in a way that resembles intelligent behaviour, and typically includes aspects of reasoning, learning, perception, prediction and decision-making in material and virtual environments."

This, of course, brings about a host of possibilities, from streamlining written processes in the workplace to advancements in the medical field and even transforming educational spaces.

The world is racing to keep up with the ever-expanding utility of AI, which seems to only be bound by the limits of our imagination.

At the same time, this definition and the very use of AI stir considerable ethical concerns that should be carefully considered to avoid recklessly and needlessly harming the users of this technology.

Even prior to AI's growth in popularity, a significant digital divide existed within today's society.

Those with not only access to the internet but also the knowledge on how to effectively use and navigate it are directly correlated to those with the most power.

AI has the potential to widen this gap, further leaving behind individuals who do not have equitable access to stable internet and quality education.

These concerns, among others, showcase why it is also increasingly important to incorporate Global Citizenship Education (GCED), Education for International Understanding (EIU), and Education for Sustainable Development (ESD) into curricula so that governments, schools, educators, and individuals can participate in the benefits and combat the ethical harms of AI use.

Possibilities and Ethical Concerns within the Working World

With the development and launch of OpenAI services like ChatGPT, AI usage in corporate industries is booming, reshaping everything from the interview process to the actual work individuals are responsible for. Tasks that previously required several days to create or do can now be done with a simple copy and paste.

While the reduction of time spent on menial tasks is most certainly a positive

△ A human teacher imparting ethics to an AI, symbolized by a small robot, to uphold from now on (this image was generated using AI tools).

outcome of AI use in the workplace, it has also brought about the question of an appropriate workforce size.

Many have sounded the alarm that, like with the Industrial Revolution, the technological advancements of AI will obliterate the need for some jobs altogether. However, unlike in the Industrial Revolution, instead of manual labourers being impacted by this change, it is speculated that it will largely be the corporate workforce that is impacted.

Dozens of companies have recently had massive layoffs, and the number of individuals who were in the tech space is hard to dismiss.

After all, what would be the purpose of hiring ten employees if you could just pop a prompt into ChatGPT and let it do the work in half the time for you?

This potential harm has rocked the foundation of the modern-day workplace, as most developed countries have a considerable number of "desk" jobs.

Possibilities, Ethical Concerns within Policymaking

So what can be done to address this concern?

One path to alleviating this concern is by preparing the next generation, the young people who will soon be entering the workforce, to work alongside AI.

By implementing the practices of GCED and EIU into our educational systems, we can prepare students to live and work in a world that exists with AI.

Media and Information Literacy (MIL), then, becomes critical to implement, as it is a driving component of giving students the tools to be able to handle AI and goes hand-in-hand with GCED curriculum.

The Recommendation on the Ethics of Artificial Intelligence tells us that one possible avenue to alleviate these concerns includes upskilling and reskilling programmes. For those who are unable to adapt AI usage into their existing professions, it is crucial for governments to set up means for people to be self-sufficient.

Additionally, the Recommendation urges government and education officials to promote MIL and GCED courses to strengthen the general public's competencies to be able to use and understand these

AI systems with the necessary critical thinking skills.

The Recommendation also urges appropriate oversight and due diligence mechanisms to ensure these AI technologies are not unduly biased and remain accountable. This aspect is key to tackling some of the most egregious ethical concerns related to AI.

Not only can these steps help the next generation engage with AI, but they can also significantly reduce the spread of misinformation and hate speech, fostering a more peaceful world.

Impact on Learning and Education

The ways in which AI can be used to advance and improve learning and education instruction are still unfolding, but there is no denying the impact it already has in the academic arena.

Students have realised that these technologies can be used to complete assignments, and teachers have started using them to create lesson activities, grade papers, and generate lecture materials.

Simultaneously, ethical concerns around plagiarism, copyright

infringement, and the loss of skill-building have become hot topics in the educational space.

However, there are aspects of AI in education that are often hidden and go even deeper into potential ethical concerns.

For example, in an era where multilingualism is a beneficial tool for professional opportunities and social mobility, millions of people have flocked to language learning apps that utilise AI, such as Duolingo or Rosetta Stone, to boost their language skills.

The use of artificial intelligence has long been a key feature of these apps, using pattern recognition and language processing to teach learners grammar and vocabulary.

This use of AI can indeed help fill holes in language learning and increase student interest by "game-ifying" language learning, a process that has been and will continue to be duplicated for other educational subjects.

However, many users of these apps will tell you that they are not without serious flaws.

The ability of the AI systems in these apps to successfully complete their tasks means assigning binary right or wrong answers, which often confuses learners when it comes to aspects such as grammar variations within the dialects of a language.

This can result in the serious ethical dilemma of the erasure of linguistic diversity and a bias towards the hegemonic perpetuation of a dominant dialect.

It may not appear as an obvious issue at first, but we must take a critical look at how these AI models determine what is "correct" in a given language while also making sure to not inaccurately convey what is "wrong." And then this perspective must be adopted when considering the materials produced by AI in all aspects of education.

Incorporating GCED into curricula directly combats these ethical concerns.

By promoting a kind of education where students think about and feel connected to the world around them, there is a decrease in the likelihood that they will grow up into unquestioning adults who fall victim to misinformation.

Using GCED in schools and through

lifelong learning can be the difference between AI demolishing trust between students and educators or being an indispensable tool in the tool belt to drive innovative education.

Investment in the Promotion of GCED

The underlying impacts of AI perforating various aspects of daily life mean that we must take action on multiple levels.

On an individual basis, we must exercise healthy scepticism when approaching AI-produced materials and incorporate GCED practices into our use of artificial intelligence.

GCED equips learners with the knowledge, skills, and key competencies to become ethical, empathetic, and understanding citizens. This practice will limit the negative impacts of AI in the professional sphere and encourage people to play their part in making a more peaceful world as global citizens. It is the aim of GCED to nurture critical thinking, social and other skills in learners to help them understand and address global issues.

On a societal level, we must ask ourselves how to ethically harvest all of the benefits of AI without worsening existing human rights issues or even creating new ones.

AI usage in society is not going away, and yet institutions and leaders must find a way to limit its adverse effects.

It is the responsibility of those with power to protect and uplift the most vulnerable populations.

We sit at a crossroads in our history—with rampant mistrust and misinformation, a looming climate crisis, and hate speech and violence both online and offline, it has never been more crucial to invest in and promote the ideals of international understanding and peace education encompassed by GCED.

While GCED's promotion of human rights and peace may seem idyllic, in an AI-infused world with an ever-changing digital landscape, we must ask ourselves what will happen if we do not take action.

AI is no exception when it comes to preparing ourselves and our youth for the future, and GCED can help us do it. 🏛

> " By implementing the practices of GCED and EIU into our educational systems, we can prepare students to live and work in a world that exists with AI. "

EMPOWERING A CLIMATE GENERATION

From Classrooms to Climate Frontlines:
The Transformative Role of Education highlighted at COP28

By Djian Sadadou (Manager, Networks and Communications, Office for Climate Education, France)

△ Logo for the COP28 held in Dubai, United Arab Emirates.

△ TeachersCOP prize ceremony during COP28 celebrating teachers who apply climate education principles to their classrooms.

The 28th Conference of the Parties (COP28) held in Dubai, United Arab Emirates, from 30 November to 12 December 2023, marked a historic turning point in the global approach to combating climate change.

For the first time, education had a true (physical) space in the climate agenda, underscoring its pivotal role in driving long-term environmental and climate resilience.

Central to this effort was the collaboration between the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Office for Climate Education (OCE), a UNESCO Category 2 Centre, and the Ministry of Education of the host country, the United Arab Emirates.

Together, they led and organised a collaborative effort highlighting the indispensable role of educational initiatives in tackling the climate crisis.

UNESCO's Leadership in Climate Change Education

UNESCO, in its role as a global leader in education, has long advocated for education for sustainable development (ESD) to be at the core of learning and teaching processes worldwide.

At COP28, UNESCO, in partnership with the UAE Ministry of Education, launched the first-ever Education Pavilion, a dynamic hub for dialogue, learning, and advocacy at the crucial intersection of education and climate action.

This groundbreaking initiative hosted over 200 events, including key gatherings such as a high-level ministerial meeting and a series of engagements within the Greening Education Hub.

These events showcased UNESCO's extensive efforts in accelerating climate change education and greening initiatives, emphasising the need for concrete commitments from countries to empower both learners and teachers with the necessary knowledge and skills to address the climate crisis.

OCE's Role in Promoting Climate Literacy

The OCE, working closely with UNESCO and other partners, played a crucial role in bringing climate change education to the heart of COP28's agenda.

The OCE's participation in organising the programming of the Education Pavilion, alongside its involvement in various side events and initiatives, underscored its commitment to disseminating in-depth expertise in climate change education across the globe.

One of the OCE's standout contributions was the organisation of the third edition of its TeachersCOP initiative, an event designed to bridge the gap between local educational initiatives and global climate challenges.

This platform provided an opportunity for teachers worldwide to share their projects and insights with fellow teachers and policymakers from around the world, demonstrating the practical application of climate education principles in classrooms and communities.

Mobilising Global Commitments for Climate Change Education

A highlight of COP28 was the significant mobilisation by countries in support of climate change education, epitomised by the signing of the Declaration on Education and Climate Change by 39 nations.

This Declaration, championed by the Greening Education Partnership and its partners, serves as a framework for developing climate-resilient educational systems.

It emphasises the importance of adapting education to climate risks, engaging learners in mitigation efforts, and securing the necessary financial support to enhance the resilience of educational infrastructures against climate impacts.

The endorsement of this declaration marks a critical step in solidifying country commitments towards integrating climate change education into national policies and curricula.

It also sets a clear path for future actions and collaborations at subsequent COP meetings and beyond, aiming to ensure that every learner is equipped to contribute effectively to climate resilience and sustainability.

Education: A Victim and a Solution to Climate Change

The discussions and initiatives at COP28 highlighted a dual reality: education is both a victim of climate change and a crucial part of the solution.

Schools and educational systems worldwide are increasingly threatened by the adverse effects of climate change, from natural disasters disrupting educational infrastructure to the psychological impact on students and teachers.

However, COP28 shed light on the transformative potential of education in mitigating climate change.

By empowering educators and students with the knowledge, skills, attitudes, and behaviours necessary for impactful environmental action, education can play a decisive role in shaping a sustainable future.

The collaborative efforts of UNESCO, the OCE, and their partners at COP28 showcased the growing global consensus on the need for a society that is aware, engaged, and capable of driving positive change in response to the climate crisis.

Looking Forward: The Path Ahead for Climate Change Education

The outcomes of COP28 represent an advancement in the global climate agenda, with education emerging as a key driver of change.

As we move forward, the focus must remain on implementing the commitments made at COP28, translating policy frameworks into actionable strategies that reach every classroom and community.

The journey ahead involves not only integrating climate literacy into educational curricula but also fostering a culture of sustainability and resilience that permeates every aspect of learning and teaching.

The role of education in the context of COP28 and beyond is clear: it is an indispensable ally in the global fight against climate change.

The concerted efforts of international organisations, governments, educators, and communities will be crucial in realising the vision of a world where every student is equipped with the knowledge and skills to contribute and thrive in a sustainable and resilient future.

As we look to future COP meetings and beyond, the foundation laid at COP28 offers a beacon of hope and a roadmap for integrating education into the heart of climate action.

Moving from Hope to Action through Meaningful Partnerships in Education

In addition to the pivotal roles played by UNESCO and the OCE at COP28, the collaboration between the Asia-Pacific Centre of Education for International Understanding (APCEIU) and the OCE, both operating as UNESCO Category 2 Centres, underscores the depth and breadth of efforts to integrate comprehensive educational approaches in addressing the climate crisis.

This partnership is particularly significant in its focus on combining Global Citizenship Education (GCED) with Climate Change Education (CCE), an approach that enriches the educational landscape with a multidimensional perspective on climate and global stewardship.

The collaborative efforts of APCEIU and OCE in promoting this integrated approach signify a crucial step towards realising SDG-4 by 2030.

Both parties have been working together for the past two years on implementing projects relating to GCED and CCE, including the co-organisation of relevant international expert meetings, workshops, and seminars.

The latest example of this collaboration took place just a few weeks before COP28, on 11 November 2023, when the Reception for Advocating Global Citizenship Education and Climate Change Education was held at the UNESCO Headquarters in Paris, France, on the occasion of the UNESCO General Conference's 42nd session.

By embedding the principles of GCED within the context of Climate Change Education, APCEIU and the OCE are paving the way for an educational paradigm that prepares learners not just to understand and adapt to the impacts of climate change but to actively participate in the creation of sustainable and equitable solutions for the future of our planet. 📖

NAVIGATING AN AI FUTURE
Ethical AI and the Importance of Critical Thought

By Hannah Grant (Maths and Science Teacher, Vaiala Beach School, New Zealand)
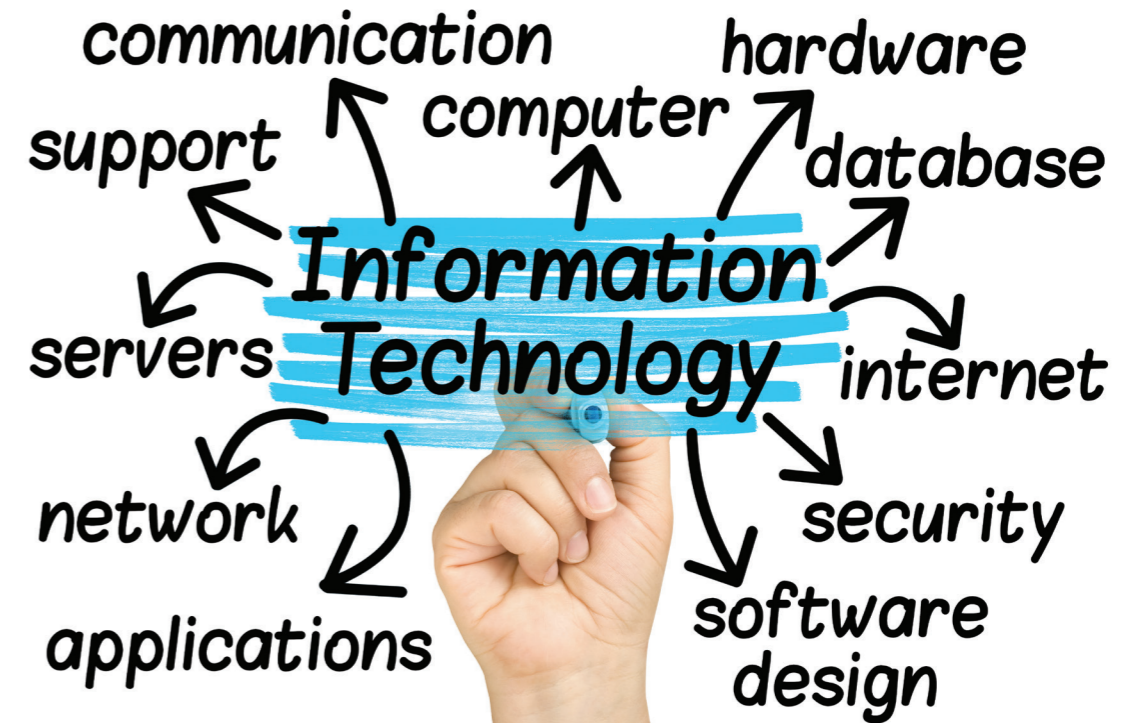
△ Connecting the various aspects of information technology.

© Canbedone/Shutterstock.com

△ Students learning online on computer app using AI helper bot.

© ProStockStudio/Shutterstock.com

"BREAKING NEWS!" Scrolling through Facebook, a video captures my attention. Simon Dallow, a respected New Zealand television presenter, announces an offer to ease the cost-of-living crisis. There is only one issue: the product he is advertising does not exist.

It has all the telltale signs of a scam, telling me to act urgently and provide my account details, but it looks exactly like a real news item. The video is AI-generated, and a sophisticated one at that. When I reported it to Facebook, a content moderator failed to identify it as a scam, and the video stayed up.

Artificial intelligence (AI) is here—no longer a tale out of science fiction, but a powerful tool changing how we work and poised to reach into every aspect of our lives.

Tomorrow's AI could be an existential threat, but today's AI has plenty of risks and opportunities too, especially for how we construct and interpret knowledge.

Since the term "fake news" entered daily speech in 2017, journalists have eagerly questioned whether the proliferation of misinformation and conspiracy theories means the information age is coming to an end, and AI is about to accelerate everything.

Since moving from New Zealand to teach in Samoa, I have learned that the Pacific region is not shy about adopting new technology. Social media is the new-age village.

On Facebook, you can buy and sell products, find the latest news (and gossip), and check the weather (even cyclone forecasts).

Nearly everyone owns a phone, and in countries like Samoa, where the overseas diaspora outnumbers the locals, you can stay connected to your family and village and even send money.

All of this happens on just one or two apps. In Samoa, it is often joked that Facebook IS the internet.

But social media's rapid adoption comes with risks.

Tech giants are fighting a losing war against scams and misinformation while pushing ahead at breakneck pace with AI developments.

Such developments could drive an explosion of the quantity and sophistication of material that, at best, aims to score a quick buck amongst vulnerable communities in both Samoa and the world over and, at worst, aims to radicalise our young people.

How can we equip people to survive in these online communities in this new era? The first line of defence is in our schools.

Critical Thinking and Knowledge Systems: Contrasting or Complementary Foundations?

In my classroom in Samoa, I asked a group of 11-year-olds what they already know about science experiments. The results were impressive, as they recited a good definition of a hypothesis and discussed the scientific method.

When quizzed further about their science knowledge, I discovered that they could tell me about the internal structure of plants, the orbits of planets around the sun, and what the periodic table is, even reciting some of the elements.

My mind was immediately taken back to a New Zealand school where I once taught a 15-year-old student who had moved to New Zealand from the Pacific region.

Despite her limited knowledge of English, she had words like respiration and photosynthesis in her vocabulary, terms that were crucially lacking among her peers despite their relative simplicity

△ Human joins hands with AI to show partnership that works together to achieve greater innovation and success.
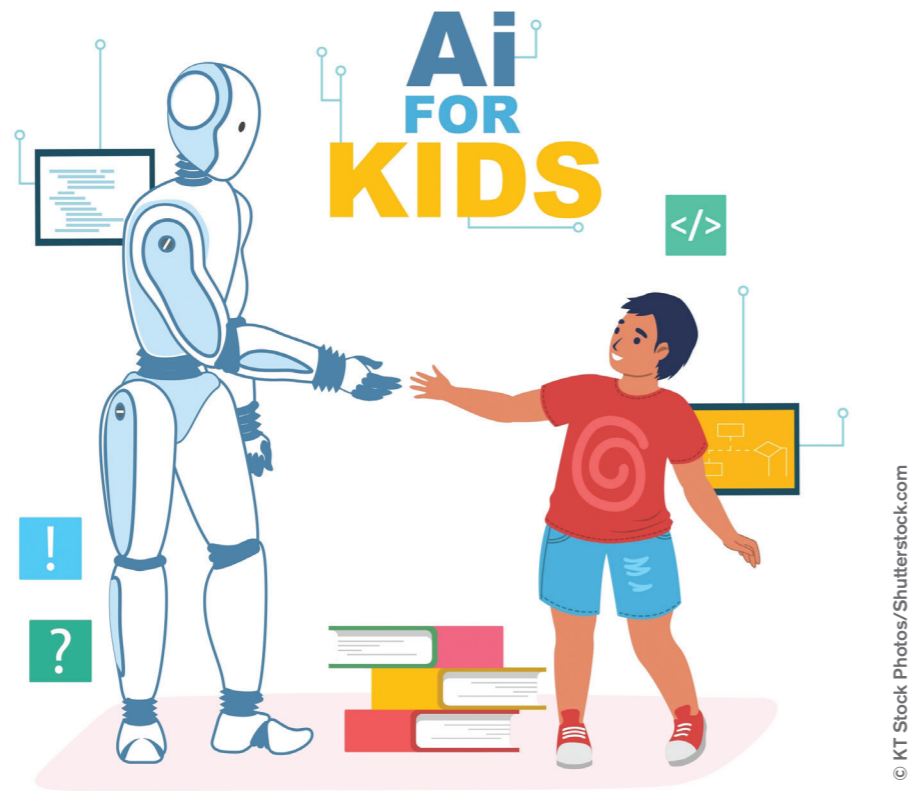
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for their grade level.

Since coming to Samoa, the differences with the New Zealand curriculum have been striking.

Here in Samoa, knowledge is valued in the curriculum across both secondary and primary contexts, and students have relatively advanced knowledge in many areas compared to students I have taught in New Zealand.

But I quickly discovered that this emphasis had its downsides. An excerpt from Tim Heath's "The Accidental Teacher" illustrates it well. He was teaching at a school in Savaii, Samoa where the following took place:

I took a class outside and pointed at the sun. "What is that?" I asked. "The sun," they chanted. "No," I said. "It's the moon. The moon. Now, what is it?" "The moon," they chanted, "the moon." They did not seem resentful or confused. They were a million years away from yelling, "Don't give us that bullshit teacher, that is the sun and we have always known it to be the sun."

Excerpt from "The Accidental Teacher" by Tim Heath

Cultural values can affect educational systems in interesting ways.

Psychologists Jonathan Haidt and Craig Joseph have found that non-western cultures and especially conservative cultures and ideologies emphasise a range of different moral values. One of these in particular—respect for authority—is, I think, behind Heath's experience in Samoa. "Fa'aaloalo" (respect) is fundamental to Samoan culture, and in education, there is an emphasis on inheriting and memorising knowledge passed on from authority figures like teachers, parents, or respected texts like the Bible.

In contrast, the New Zealand curriculum emphasises developing key competencies like thinking, using language and symbols, managing oneself, relating to others, and participating and contributing. Critical thinking, though not explicitly in the New Zealand curriculum, comes under the thinking competency, which is woven throughout the curriculum.

Schools I have taught at in the past have also encouraged inquiry-based learning approaches to encourage critical thinking, analysis, and students' ability to process information in order to come to their own conclusions.

There is a stark contrast between the two educational systems.

In Samoa, the curriculum values a knowledge-rich approach, and the curriculum is very clear at each level around what the expected knowledge is that students should be able to do and access. In New Zealand, the focus is almost entirely on competencies and soft skills.

However, too often, the conversation about knowledge and soft skills turns into a false dichotomy. New Zealand and Samoan education curricula can learn from each other. Samoa's knowledge-rich education system has the scope to expand its approach to help students engage critically with a changing world. But you cannot think critically without having knowledge.

Critiquing a video that claims to debunk climate change is difficult if you have no knowledge of Earth systems and greenhouse effects. Australian Professor of Psychology Daniel Willingham

summarised it well in his 2019 paper:

"Just as with routine problems, critical thinking for open-ended problems is enabled by extensive stores of knowledge about the domain."

In New Zealand, discourse has shifted heavily towards skill-based competencies. Students constantly question the need to memorise information; after all, we have calculators and Google now.

This is not to say that the content we teach cannot change, because it can and should. But this kind of thinking can also detrimentally impact our most vulnerable students.

I have taught 15-year-olds who have never left the small town they have lived in and have seen vastly different knowledge bases among year nine students entering secondary science.

Flexibility in the curriculum means that students can have vastly different schooling experiences. It is these most vulnerable students we risk letting down by not opening their worlds to new experiences, ideas and knowledge.

A curriculum that equips our young people for this changing world needs to teach the skills used to evaluate, create and understand knowledge while building rich knowledge systems that students can rely on and evaluate information against.

Ethical AI: ICT and Equitable Access

In designing systems that take both critical thinking and knowledge into account, we also have to consider how to ensure access to all.

If our young people are equipped with the skills and knowledge to critically engage with AI, then its potential in education is exciting. But with ICT accessibility challenges already magnifying inequitable outcomes, how do we avoid leaving behind developing countries?

Improving ICT infrastructure and granting more access to digital resources is a great start.

I was fortunate enough to support UNESCO's ICT in Education project, which aims to do this and more, in Samoa last year. A key and important part of this project was the follow-up support

provided to schools and the training that teachers received.

Providing training in remote and isolated parts of Samoa was a good reminder that some digital skills I took for granted were not always intuitive. It is unreasonable to expect teachers who are unfamiliar with email to be able to immediately use Google Classroom, or, for that matter, use generative AI.

AI could act as a magnifier for inequity on a global scale, or it could help bridge gaps, but it all depends on how we use it and how we provide resources to our most vulnerable communities.

What can Teachers do?

As a classroom teacher, generative AI has an incredible number of uses for my work. I have found it helpful for planning, generating ideas for activities, designing images for classroom use, or adapting worksheets for different students. More recently, large language models have made leaps and bounds at translating between languages.

If you are a classroom teacher interested in using generative AI in your practice, then I would encourage you to give it a go!

Try it at home first, when you are cooking on the weekend or have a question you may have otherwise Googled.

It does not take long to get a handle on its limitations, which will help you teach your students how to engage with it critically. Join an online group or find other teachers to discuss and have conversations with.

I also recommend starting conversations about AI with students, parents and communities. Explore with students what AI is and what it is not.

Talk about where large language models get information from, what information is missing, and the biases that AI can help perpetuate.

Help them use AI in appropriate ways and discuss plagiarism. Explore the information that AI produces and support students in identifying gaps, holes, and incorrect information. AI is not a substitute for strong knowledge bases, and it requires critical thinking to use.

Ultimately, at the end of the day, the new age of AI is coming—are we prepared for it? 🏛

> " **AI is not a substitute for strong knowledge bases, and it requires critical thinking to use.** "

GLACE BRINGS THE WORLD TO A CITY

Empowering Youth as Global Citizens: Lessons from Navotas City's Project GLACE

By Marco D. Meduranda (Education Programme Supervisor, DepEd SDO Navotas City, Philippines)

△ GLACE students engaging in cross-cultural interactions, critical thinking, and global citizenship education.

△ GLACE students participating in the American Spaces Philippines' literacy programme in 2023.

In a rapidly globalising world, empowering young people to become responsible global citizens is more crucial than ever.

In the highly urbanised city of Navotas, Metro Manila, an innovative after-school programme called Project GLACE (Global Learning through Active Citizenship Education) has been doing just that—empowering high school students and equipping them with the knowledge, skills, and values to tackle global challenges and drive positive change in their communities.

At its core, Project GLACE is about nurturing the next generation of leaders committed to social justice, human rights, cultural diversity, environmental sustainability, and the United Nations' Sustainable Development Goals (SDGs).

Through a combination of interactive learning sessions, intercultural exchanges, and community service projects, the programme encourages students to think globally while acting locally.

"GLACE has opened my eyes to the world beyond my community," shares Maria, a Grade 11 student at Navotas National High School. "Through interactive activities and cultural exchanges, I've learned to appreciate diversity and develop empathy for people from different backgrounds."

The GLACE Experience

Stepping into a GLACE classroom is like embarking on a journey around the world without leaving the school premises.

Students engage in thought-provoking discussions on topics ranging from poverty and inequality to climate change and peacebuilding. They participate in cultural fairs, celebrating the richness of diversity, and learn to communicate across cultures with empathy and respect.

"Meeting with representatives from the American Spaces Philippines and the Embassy of the Republic of Indonesia has broadened my understanding of global issues," recalls Juan, a GLACE participant. "It's like travelling the world without leaving the city."

The learning process is guided by the innovative "4-I" framework: Inquire, Investigate, Innovate, and Impact. In the Inquire phase, students gain awareness and curiosity about local and global challenges. They explore global citizenship concepts through interactive, collaborative activities and reflective learning approaches.

During the Investigate stage, students analyse the root causes of problems, develop empathy towards others, and gain deeper local and global perspectives. The Innovate phase challenges them to propose creative solutions to the identified community issues.

Finally, in the Impact phase, students reflect on how the concepts and experiences have shaped their values and worldviews, using authentic assessment strategies like reflective journals and essays.

But GLACE is more than just a classroom experience. Students also have the unique opportunity to visit foreign embassies, broadening their understanding of international affairs and cross-cultural dynamics.

In partnership with organisations like the American Spaces Philippines and the Embassy of the Republic of Indonesia, students engage in immersive intercultural educational activities.

These off-campus learning experiences are complemented by community outreach initiatives, where students apply their newfound knowledge and skills to address real-world challenges in their neighbourhoods.

From coastal clean-ups and literacy campaigns to advocacy efforts supporting marginalised groups, GLACE students become agents of positive change.

"Through our service-learning project, we addressed the issue of mental health stigma in our community," shares Pia, a GLACE club member. "We organised workshops, distributed informational materials, and engaged with local organisations to raise awareness and promote understanding. It was incredibly empowering to see the impact we could have."

The impact of GLACE extends far beyond the classroom walls. Through service-learning projects, students have

△ Marco Meduranda with Project GLACE focal persons in ten public high schools in Navotas City.

△ A group of GLACERs proudly posing together.

organised initiatives that directly benefit their communities while putting into practice the principles of global citizenship. They have become voices for social justice, human rights, and environmental sustainability, inspiring collective action.

A History of Success and Global Recognition

Project GLACE was first conceptualised in 2019 by Dr. Marco D. Meduranda, a teacher at Navotas National High School and a recipient of the Korea-Philippines Teacher Exchange Programme.

Inspired by the rich after-school programmes he witnessed in South Korea, Dr. Meduranda envisioned a way to bring Global Citizenship Education to life for students in his hometown.

In its inaugural year, Project GLACE engaged 354 students and 27 teachers from nine public high schools in Navotas City.

The programme's impact was immediate, with students reporting increased knowledge, skills, and attitudes related to global citizenship, as measured by pre- and post-assessments using the Global Citizenship Scale.

Crucially, GLACE was designed to be a collaboration between educators, students, and the broader community.

Before launching, 27 teachers underwent specialised training on Global Citizenship Education, active learning strategies, and community engagement pedagogies.

The project also secured funding and support from the Department of Education, the National Capital Region, and the City Government of Navotas.

The success of Project GLACE did not go unnoticed.

In 2022, it was recognized as one of the best practices on GCED by APCEIU alongside initiatives from Sri Lanka, Brazil, Denmark, and Burundi. This global recognition underscored the programme's innovative approach and tangible impact.

Building on this success, Project GLACE has continued to expand its reach and impact.

In the 2021-2022 school year, the programme engaged 549 students and 67 teachers, and facilitated nine youth-led service-learning projects.

The following year, the number of student participants swelled to an impressive 2,402, with 126 teachers across the city's nine public secondary schools.

Measurable Outcomes, Continuous Improvement

Quantitative and qualitative data consistently demonstrate Project GLACE's

> **GLACE has opened my eyes to the world beyond my community,"** shares Maria, a Grade 11 student at Navotas National High School. **"Through interactive activities and cultural exchanges, I've learned to appreciate diversity and develop empathy for people from different backgrounds.**

effectiveness in enhancing students' global citizenship skills. Pre—and post—assessment scores reveal significant improvements in areas such as valuing diversity, social justice, intercultural communication, social responsibility, empathy, and environmentalism.

Focus group discussions with students and teachers provide rich insights into the programme's impact. Students report developing self-awareness, respect for diversity, and enhanced communication and critical thinking skills.

Teachers, too, have grown professionally, developing over 90 lesson plans focused on global citizenship themes and competencies.

Importantly, GLACE maintains a commitment to continuous improvement.

Regular "kumustahan" (catch-up) sessions with teachers allow for open dialogue about challenges, successes, and areas for refinement.

Student portfolios and reflections are carefully analysed, and feedback from parents and community members is actively sought.

"The growth I've witnessed in my students is remarkable," beams Mrs. Hernandez, a GLACE teacher facilitator. "They've developed critical thinking skills, problem-solving abilities, and a deep respect for cultural differences. Their reflective journals and portfolios are a testament to their transformative learning experiences."

This iterative process has led to valuable lessons and adaptations.

For example, in response to student feedback, GLACE has extended the duration of after-school learning sessions and increased opportunities for embassy visits.

Teachers have also received support in overcoming logistical challenges like class suspensions and resource constraints.

Sustaining Gains, Expanding Impact

As Project GLACE entered its fourth year of implementation, the focus shifted towards sustaining and expanding its impact.

The programme has transitioned to a club-based approach, empowering students to take ownership of their learning journey and become advocates for Global Citizenship Education within their school communities.

School-based GLACE clubs will continue to organise workshops, debates, cultural events, and community outreach initiatives, fostering a youth-led movement that champions the values of social justice, human rights, and sustainable development.

Guided by detailed terms of reference, these clubs will maintain a presence on social media, promoting their activities and amplifying their voices.

"Our GLACE club is a space where we can continue to learn, grow, and inspire others," shares Jessa, a club officer. "We organise workshops, cultural events, and community outreach initiatives to promote the values of social justice, human rights, and sustainable development."

Moreover, the programme aims to create a network of young global citizens who can share their experiences, collaborate on projects, and drive broader societal changes.

The annual "Festival of Learning" will serve as a platform for students to showcase their achievements, present their service-learning projects, and inspire others to join the movement.

"GLACE has been a game-changer for me as an educator," shares Mr. Santos, a GLACE teacher. "Through the programme's training and support, I've learned how to integrate Global Citizenship Education into my teaching practices effectively. It's been incredibly rewarding

to witness my students become more socially conscious, compassionate, and committed to making a difference."

Crucially, GLACE's sustainability rests on the strong partnerships forged with stakeholders at all levels.

The Schools Division Office of Navotas City remains committed to supporting the programme through funding, logistical assistance, and policy alignment.

External partners, like embassies and non-governmental organisations, continue to collaborate on intercultural education initiatives and community outreach efforts.

Looking ahead, the success of Project GLACE serves as a beacon of hope for educators and policymakers alike.

It demonstrates the transformative power of Global Citizenship Education in shaping the mindsets and actions of young people, equipping them to navigate the complexities of an interconnected world with empathy, critical thinking, and a commitment to positive change.

As the programme continues to evolve, its legacy will be defined by the countless lives it has touched and the ripple effect it has created in communities far and wide.

Through the tireless efforts of dedicated educators, supportive partners, and, most importantly, the passionate engagement of students themselves, Project GLACE is paving the way for a more just, sustainable, and inclusive future—one global citizen at a time. 🏛

LOWERING ECO-ANXIETY

Teaching Climate Change through Media and Information Literacy

By Laetitia Legrand (Life and Earth Science Teacher, Collège Olympe de Gouges, France)

△ Students meeting with a journalist to discuss the journalistic profession, the specifics of scientific writing, and media and climate change issues.

△ Radi'Olympe, a sustainable development web radio station.

> **Climate change has gone from being a science teacher's problem to a real social issue. Indeed, it is imperative to link Global Citizenship Education with Climate Change Education.**

As a science teacher at Collège Olympe de Gouges (Cadaujac, France), I have been trying to teach climate change in a different way for a few years now. To do so, I have decided to rely on media and information literacy.

Let us take a look at a few examples of how media and information literacy can help shape future citizens who are better informed about climate issues and eager to get involved, while reducing the sense of helplessness among my students, I carried out a survey in 2019. It revealed growing eco-anxiety in recent years.

eco-anxiety associated with the issue of the climate crisis.

My school has around 600 students and is located some 15 kilometres from Bordeaux, France. The surrounding area was rural when it opened, but the community has undergone clear urbanisation over the last 10 years.

Our region of south-west France has been suffering the consequences of climate change for several years. For example, we have experienced several heatwaves in 2019 and 2022.

The buildings are not well-equipped, even though the college is only 15 years old. We have had to cancel classes for several days because of the heat and our region is subject to increasingly frequent extreme weather events such as storms, forest fires, and more.

Eco-anxiety on the Rise

Faced with these events and a growing sense of helplessness among my students, I carried out a survey in 2019. It revealed growing eco-anxiety in recent years.

Nearly 70 percent of students said they were afraid of the future, thinking that climate change would prevent them from having a decent life, a job, or children. They feel charged with a mission but also overwhelmed by a sense of powerlessness.

Our students tell us that climate change information is not sufficiently present in the official French school curriculum.

When we probed this finding with open-ended questions, it became clear that many of them wanted to take action but did not know how. Fifty-seven percent say they are ready to get involved in the fight against climate change.

A feeling of powerlessness is present among most of these young people, and although they are sensitive to environmental issues, they feel they have no tools other than "eco-gestures" to take action.

Faced with this growing ecological anxiety among schoolchildren and their demand to deal with the subject more often and differently, I proposed a new way of tackling the issue of climate change in the school curriculum.

New Approach

Time devoted to this subject has increased in the curriculum and should ideally represent around 25 per cent of science teaching time in secondary schools. In practice, however, this is rarely achieved.

How can we meet the expectations of students and the institution by moving away from a catastrophist approach that in itself only accentuates eco-anxiety?

It was with this objective in mind that I decided to investigate the integration of media and information literacy, which is included in the curriculum, as a guideline for my teaching.

One of the main problems in educating teenagers on this subject is the way they use media.

Indeed, few of them have mastered the codes of research and the selection of good sources of information, particularly scientific ones.

We also know that the main tactic of climate sceptics is to sow doubt about climate science. Persisting in making citizens believe that there is no consensus within the scientific community on this fundamental issue is the main way of slowing down public consensus on essential scientific knowledge.

And yet, without proper media education, it is often tempting to be content with the article at the top of the list of results provided by Google search engines and not to compare information or to go back to the original sources.

While it is easy for the educated to sort through information, it is questionable whether it is appropriate for a young, uninformed audience. It is essential that schoolchildren understand the scientific approach so that they can develop a critical sense of awareness and question the flow of information to which they now

△ In French, DECODER is Découvrir / Être Curieux / s'Ouvrir / Démontrer / Expérimenter / Rechercher.

have access via the Internet.

The second reason for using media and information literacy is to avoid the anxiety-inducing effect. In France, climate change education is mainly focused on the risks associated with climate change, and this catastrophist approach is also often found in the media. Integrating media and information literacy is a good idea, but we need to start by producing solution-oriented journalism to reduce eco-anxiety.

In the first year of secondary school, we began introducing media and information literacy to our youngest pupils by working on sources, discovering media professions, and learning about the responsibility of journalists in handling information and constructing an article.

The focus then shifts to science and its place in the media, with a particular emphasis on climate change.

I then integrated media and information literacy into the other levels and started to write articles on climate change and its consequences. Having long been convinced of the value of the project-based approach, which gives meaning to student learning, I have implemented several projects combining media and information literacy with climate change education.

For example, I implemented the "DECODER" (discover, be curious, open up, demonstrate, experiment and research) project, which reminded me in many ways of the approach that was initiated by the media "The Conversation."

Project-Based Learning

The aim of this project, initiated by a group of young researchers, is to produce a scientific journal in which researchers publish their articles in a "popularised," open-access version. These popularised articles are then validated after proof-reading and/or rewriting by secondary school students.

The aim is not to distort the original article but to make it more accessible to a wider audience while preserving its scientific quality, with the scientists having the final say.

This partnership between scientists and students reconnects fundamental science with the concerns of students. It offers these young people a means of taking action and disseminating scientific knowledge.

Researchers are often apprehensive at first, worried because they doubt young people's ability to understand scientific writing, and worried because they doubt their own ability to popularise science.

This project has brought together two worlds that rarely rub shoulders: young people and researchers.

When I asked participants why they had agreed to take part in this project and what was in it for them, they were unanimous in saying that the aim was to disseminate science to as many people as possible, to highlight its complexity, and above all, its great beauty.

They also expressed wanting to help students realise that things are never as simple as they seem and to develop their critical faculties. They felt that this type of two-way exchange was and continues to be fundamental to building and developing society.

By using media and information literacy as a common thread, we managed to integrate different subjects into the project, which meant we spent more time on it, but it also gave more meaning for the students.

Climate change has gone from being a science teacher's problem to a real social issue. Indeed, it is imperative to link Global Citizenship Education with Climate Change Education.

As I mentioned earlier, at the time of the initial survey, around 70 per cent of students declared themselves to be eco-anxious.

Among the students who raised this point, it appeared that participation in this project generated a feeling of positive action and developed the desire to engage in a more active struggle.

Involvement in the actions of this project reduced feelings of anxiety and was rewarding for the young people.

After writing the article for this project, most of them felt that the media had a fundamental role to play. They felt that this type of partnership made them want to get involved, to take a greater interest in scientific issues related to the subject, and gave them a different perspective.

To further develop this project, we then chose to develop another form of media with radio. We set up a web radio station on the Sustainable Development Goals, with the production of podcasts linked to climate themes, including some with the Tara Ocean Foundation on extreme climate events and rising sea levels.

This approach via radio also helps to create a sense of emulation around the conception and realisation of these projects, giving them an innovative, "trendy" aspect.

Various means of communication have been tried and tested at the school in recent years, such as a monthly internal newspaper and the posting of articles on the school website.

We have, however, noticed a greater number of visitors when we put sound extracts online, as the format is visibly more appealing to the site's audience.

So, the creation of a web radio platform seems to be an appropriate way of diversifying the media used and enabling students to express themselves by broadcasting their achievements and thoughts on the theme of climate change in particular.

In the end, I think this project will help shape better-informed citizens who are more critical of media and its sources. And, I hope, it will help shape future citizens who are capable of making the right decisions to fight climate injustice, global warming, and its undesirable effects on biodiversity.

And let us not forget that taking action and engaging in solutions-based journalism is a unifying and rewarding experience, and one that helps young people reduce their sense of anxiety. 🏛

NEW WAVE OF YOUTH ADVOCACY
Role of AI in Youth Advocacy and its Ethical Implications to Global Citizenship

By Oshan M. Gunathilake and Diego Manrique (Youth Network Core Team)

In today's rapidly evolving landscape, where technology intertwines seamlessly with every aspect of our lives, the emergence of artificial intelligence (AI) stands as a testament to humanity's relentless pursuit of innovation.

From its roots back in the mid-20th century where the groundwork for computational thinking began, over the decades, AI has evolved from rule-based systems to machine learning algorithms capable of learning from large data sets available thanks to modern technologies we use every day.
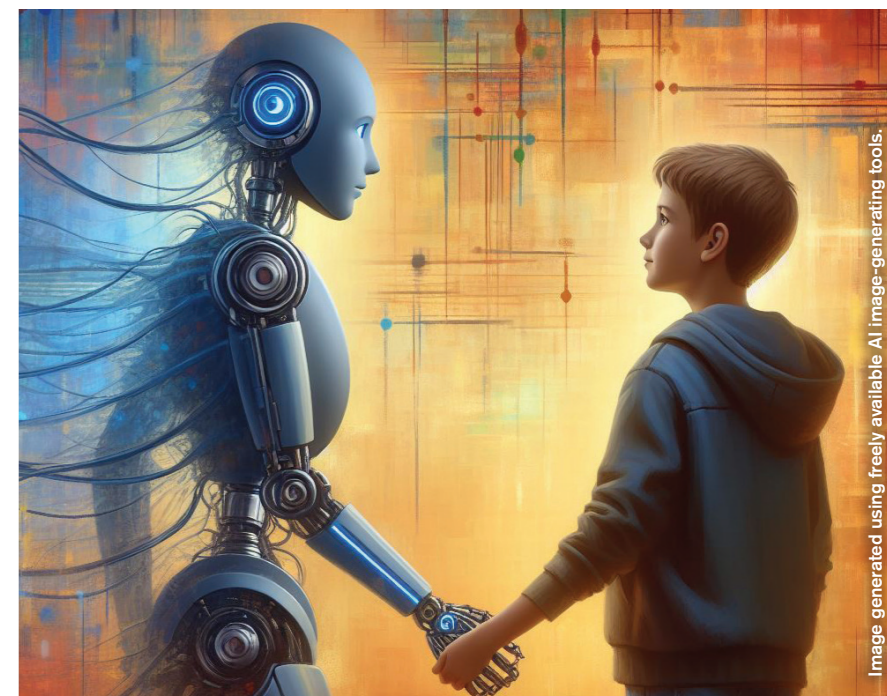
Today, from facial recognition technology to intelligent chatbots, AI algorithms shape how we access information, interact with the world, and even form our opinions.

On a sociopolitical front, AI-powered tools are influencing everything from political advertising strategies, marketing campaigns, and public relations management to algorithmic decision-making in legal systems, advocacy work and social welfare programmes.

Similarly, AI's influence on cultural landscapes is growing heavier by the minute due to its ability to translate languages, create content, and personalise experiences that can foster global interconnectedness and cultural exchanges. These impacts resonate deeply within current glocal communities and the interconnected globalised world.

How AI Reshapes the Landscape of Youth Advocacy

Exposed to this transformation happening in the technological hemisphere, it is only natural that AI makes its way to youth advocacy in Global Citizenship Education (GCED) and other topics.

As a tech-savvy generation, the youth of today tend to develop great allyships with AI in developing their advocacy strategies, materials and approaches while also being inspired by the ideas AI can provide.

Also, quite often, AI tools are used to assist their research, information gathering and fact-checking purposes, as well as to reach out to wider audiences through more advanced AI tactics that were not available before.

The most widely popular tools in these cases can be identified as Generative Pre-trained Transformer (GPT) technology, which is available for free through the patronage and development testing modalities of large global tech giants.

This free accessibility to such powerful tools and quick adaptability among youth communities have proved to be an advantage in their advocacy efforts, which has encouraged more youth participation, action and engagement based on awareness than in any other decade.

Organising youth advocacy for social change has become easier with the support of AI in designing impactful campaigns,

△ AI robot and child joining hands.

Image generated using freely available AI image-generating tools.

△ Youth engaging in ethical AI usage.

analysing data, and amplifying audience voices.

With these free AI tools available, young people around the world can easily automate content creation, engage in data-driven decision-making, hyper-target their messaging to penetrate audiences and drive their opinions further.

However, amidst these heightened possibilities lies a crucial question: are young people competent enough to navigate this complex, AI-driven landscape responsibly and ethically, even if their intentions are pure?

Ethical and Critical Considerations in AI for Advocacy

Although AI has many positive uses, youth changemakers must have a working awareness of what critical and ethical standpoints they should consider in empowering their social advocacy campaigns.

While AI can offer the potential for efficiency and data-driven solutions, there have been growing concerns regarding the transparency, bias, and accountability of the information they provide.

Furthermore, algorithmic curation can also lead to filter bubbles, reinforcing existing biases and homogenising information access, which can infuse certain opinions without contextually critical details or omit certain information that is crucial for informed decision-making.

This can directly impact GCED core themes such as respect for diversity, human rights, peace and conflict resolution, social justice, and more.

Furthermore, as ongoing debates on AI versus privacy and intellectual property rights create certain grey areas in the decision-making spectrum, youth advocates should also be aware and have some level of capacity to function from ethical standpoints when using AI for their efforts for good.

Similarly, the following ethical considerations and best practices can be linked to the development of youth advocacy with the support of AI:

a. Privacy and Data Protection:
AI relies on vast amounts of pre-established data from various sources. Collecting and processing personal information can infringe on privacy rights. This could also create negative outcomes such as infringing on intellectual property that belongs to someone else. In certain instances, using personal information and intellectual property without due consent could be unethical as it brings harm to the owners of that information and is possibly illegal.

b. Refrain from Weaponization and Misuse/Do No Harm:
AI can be weaponized for harmful purposes, including the creation of disinformation, propaganda, and misleading and false content to manipulate public opinion. For example, there tends to be a rise in deep fake videos, voice clips, altered photographs and images populated with the assistance of AI that are circulated around social media when an election is taking place in a country. Propagating such false content is illegal in most countries and also considered highly unethical as it exacerbates violence, discrimination, social divide, and harm. Youth should always follow "Do No Harm" guidelines when engaging AI in advocacy.

c. Avoid Biases and Unfairness of Information:
Since AI tools, specifically GPTs, use algorithms that learn from the data they receive, certain information they provide could be biased towards specific individuals or parties and may not represent fairness in their opinions. This could create discrimination and false perceptions. Youth advocates should always be mindful to utilise bias-mitigation techniques and refer to multiple sources to understand different angles of the situation and perspectives of people concerning or involved in the advocacy.

d. Always Engage in Human Oversight and Critical Thinking:
Regardless of its convenience and time efficiency, AI itself cannot design and implement advocacy efforts while making critical decisions for youth. Thus, youth advocates should always remember that AI tools are there to assist, not to replace them. They should also incorporate human oversight and critical thinking to avoid the risks of insensitive, unrelated, harmful, and biased content that could be automated by AI tools. Human supervision and insight are necessary to maintain the focus, direction, integrity, and accuracy of youth advocacy campaigns.

e. Uphold Transparency and Ethical Integrity:
Youth advocates should be transparent

△ Image symbolizing AI in youth advocacy.

with stakeholders about their use of AI-generated information and clearly state the intended purpose. Youth should also always back-up the information and content received through AI tools with existing traditional data sources and provide disclaimers or labels to indicate if the advocacy materials or information being shared are inspired by an AI tool. This would NOT weaken or discredit the advocacy campaign. Rather, this would make youth advocates' efforts more honest, transparent, and credible.

This list is not limited to the points discussed above. As responsible youth advocates and global citizens, maintaining ethical integrity and critical inquiry skills is critical when it comes to using AI in advocacy engagements.

In order to prevent further harm and uphold the best practices that protect privacy, dignity, and inclusivity, youth advocates are encouraged to identify their own ethical values and construct ethical frameworks that follow global and local best practices when handling AI in their advocacy.

Building Youth Capacities for AI-Empowered Youth Advocacy: A Case from Sri Lanka

Under these circumstances, the need for ethically and effectively building the capacities of youth to utilise AI for their advocacy engagements has become obvious.

Although youth communities nowadays may be capable of using the widely available AI technologies to advance their advocacy, the question remains if they have the capacity to maintain the accuracy and ethical integrity of their AI-empowered advocacy efforts.

Oshan Gunathilake is a peace education practitioner from Sri Lanka who has been interested in understanding this phenomenon and bridging the gaps it presents among youth communities.

Being a core member of the GCED Youth Network under APCEIU, he has had the opportunity to observe the trends in global youth advocacy and how AI tools are being used for their research, advocacy planning, idea generation, content development, speechwriting, messaging, decision-making and other areas of engagement.

Understanding the need for an advocacy approach that stands at the intersection of AI empowerment for maximum impact and efficiency and the critical grounding of an ethics-based value system as a guiding principle with the "Do No Harm" approach, Mr. Gunathilake managed to develop a learning module for young advocates and changemakers that teaches them to upskill their advocacy work to match the needs of the current technological and sociopolitical landscape with the support and input of many other collaborators and stakeholders.

Currently, this collaborative learning module has been transformed into a workshop modality titled "AI-Empowered Activism and Advocacy" and is being implemented in Sri Lanka, targeting youth society organisations, youth representatives and youth activists who lead positive transformations in their communities.

Standing on the principles of value-based and ethical advocacy, this workshop fosters a highly transformative and critical pedagogical approach to empower the learners to lead ethically conscious AI-empowered advocacy.

The learning module provides a working knowledge of the AI tools available for changemakers to enhance their advocacy work, introduces them to popular and not-so-popular tools, and takes them through a transformative learning journey that is built around participatory and experiential learning strategies.

This hands-on workshop series aims to empower Sri Lankan youth involved in social advocacy and activism to reach new heights while also ensuring peaceful and ethical best practices in the utilisation of AI in their work.

Conclusion

With its immense potential for advancing social transformation by empowering youth advocacy efforts, improper and insensitive use of AI could risk exacerbating existing inequalities and homogenising local cultures.

Navigating this complex landscape requires careful consideration of ethical implications, understanding that AI algorithms are not always designed and implemented with fairness, transparency, and respect for the diverse cultural values that global citizenship aspires to achieve in local and global settings.

This means youth advocates need competencies that are based on global values and ethical considerations. Building the capacities of young generations to carefully and meaningfully utilise the AI tools that are here now and those that will come to play in the future has become a necessity. As global citizens that engage in social transformation in various settings, this work has become our responsibility in the 21st century and beyond.

Disclaimer: This article was crafted with the assistance of Generative Pre-trained Transformer (GPT) technology, a powerful language model trained on a massive dataset of text and code. However, it is important to remember that GPT is a tool, not a writer. The insights, arguments, and perspectives presented here are the result of a collaborative effort between GPT and human experts who have guided the overall direction and focus of the article, provided factual accuracy, ensured alignment with current research, injected human judgement and critical thinking to shape the narrative and avoid biases, curated the language, and ensured clarity, coherence, and adherence to ethical standards. 📖

DISCOVERING AUROVILLE
Where Boundaries Fade, Nature Thrives, and Global Minds Unite

By Akanksha Arya (Advocate, India)

△ A view of the spiritual landmark Matrimandir located in the heart of Auroville.

Nestled in the southern region of India within Pudducherry, Auroville was founded in 1966 as an experimental universal township by Mirra Alfassa, the spiritual collaborator of the Indian sage Sri Aurobindo, with the statement of support from UNESCO.

In the same year, the UNESCO General Conference passed a resolution to support the foundation of Auroville by inviting "member states and international non-governmental organisations to participate in the development of Auroville

as an international cultural township designed to bring together the values of different cultures and civilizations in a harmonious environment with integrated living standards that correspond to man's physical and spiritual needs."

Subsequently, UNESCO passed statements of support resolutions in 1968, 1970, 1983, and 2017 to show its continued support for Auroville.

Conceived with a vision of universal unity and sustainable living, Auroville embodies the essence of Global Citizenship Education (GCED) principles through its

unique approach to community, education, environmental sustainability, and promotion of coexistence and harmony.

This article will explore the town's concept, its structure, and opportunities for experiencing this experimental city firsthand.

Concept of the Town: A Beacon of Global Unity and Peace

The founder, Mirra Alfassa, envisioned this township with the notion that "there should be somewhere on Earth where

no nation could claim as its own, where all human beings of goodwill who have sincere aspirations could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries."

In this vision, Auroville emerges as a beacon of hope, a sanctuary where individuals from all corners of the globe can coexist in unity, guided by the pursuit of truth and peace. It embodies the aspiration for a world beyond borders, where the innate goodness of humanity reigns supreme and the energies once consumed towards conflict are redirected towards the greater good of humanity.

△ An art display inside the Bharat Nivas Cultural Centre showcasing the rich diversity of Auroville.

Structure of the Town

Auroville, inaugurated on 28 February 1968, commenced with a symbolic ceremony wherein soil from 124 countries and 23 Indian states was deposited into an urn at the amphitheatre. The town has a central Peace Area. Around this central area, the town is structured into four different zones, surrounded by a "Green Belt" consisting of forested areas, farms and sanctuaries. The four zones are as follows:

1. Residential Zone: This area accommodates the residents in quarters designed for communal living, where they share amenities and foster a sense of community.

2. Economic Zone: This zone facilitates the production of various goods to meet the residents' material needs, enhancing the township's self-sufficiency and sustainability.

3. Cultural Zone: This zone offers residents access to facilities for both physical and cultural activities, promoting holistic development and the celebration of diverse cultural expressions.

4. International Zone: Designed as a hub for cultural exchanges, this zone showcases the cultural heritage of all nations, offering residents a glimpse into global diversity and the opportunity to experience the richness of different cultures without the need to travel extensively. This exposure aims to diminish any sense of xenophobic

"other" and cultivate a deeper understanding and appreciation of global cultures.

Embracing Diversity and Community Engagement

At the core of Auroville's philosophy lies a steadfast dedication to inclusivity and embracing diversity.

With inhabitants representing around 60 nations, Auroville stands as a miniature model of global society, nurturing an atmosphere where individuals from diverse cultural backgrounds coexist in harmony, embodying its founding principle of "uniting the values of different cultures and civilizations harmoniously."

This rich tapestry of diversity becomes a catalyst for learning as residents engage in cross-cultural dialogue, fostering mutual understanding.

Moreover, Auroville accommodates various communities and centres dedicated to a myriad of causes, such as reforestation, climate action, youth empowerment, cultural development, and gender equality.

These entities host weekly events and communal dinners, providing opportunities for everyone to engage with their work, volunteer, or simply partake in shared meals, fostering a sense of community and understanding.

Sustainable Living and Environmental Stewardship

Since its establishment in 1968, Auroville has embodied the principles of sustainable living and environmental consciousness.

Through its rural development initiatives, the township advocates for sustainable agriculture and self-sufficiency, aiming to reduce dependence on environmentally detrimental practices. By embracing renewable energy sources such as solar and wind power, Auroville serves as a model of eco-friendly living.

Moreover, Auroville actively engages in reforestation and biodiversity conservation efforts, restoring degraded land and protecting local ecosystems critical for climate regulation. Through educational programmes and awareness campaigns, the community cultivates a sense of environmental responsibility, igniting global action to combat climate change.

Auroville's holistic approach stands as a guiding light for sustainable living practices, offering invaluable insights into addressing climate change challenges both locally and globally.

Moreover, Auroville's commitment to sustainable living serves as a model for environmental stewardship—a key aspect of GCED. The township prioritises eco-friendly practices, including organic farming, renewable energy production, and waste management.

Through hands-on experiences and

community projects, residents learn the importance of environmental conservation and sustainable lifestyles, empowering them to tackle global ecological challenges effectively.

Experiencing the Unique Township

This town stands as a distinguished tourist destination, enticing visitors from around the globe to engage with its rich customs and principles.

There are several avenues through which one can experience this township: one option is to become an Aurovillian resident, which is a long-term commitment. Alternatively, individuals can opt to participate as volunteers or interns, gaining insight into diverse projects and honing valuable skills.

Moreover, individuals may choose to experience the town through short-term or long-term visits, allowing for varying degrees of immersion and exploration. Thus, it welcomes diverse visitors to partake in the town's uniqueness.

As the town advocates for a cashless economy, long-term visitors are encouraged to obtain an Aurocard and load it with funds for transactions, as some establishments exclusively utilize this payment method.

Although cash remains widely accepted, the possession of an Aurocard provides practical benefits, including access to specific amenities and services within the community, while also symbolising alignment with Auroville's vision of unity, sustainability, and collective progress.

Educational Experiences

Auroville offers a range of educational programmes and workshops tailored to visitors of all ages. From sustainable living seminars to hands-on eco-building workshops, these educational experiences provide insights into Auroville's holistic approach to learning and its emphasis on experiential education.

Visitors have the opportunity to learn about permaculture, renewable energy, and alternative education models, gaining practical skills and knowledge.
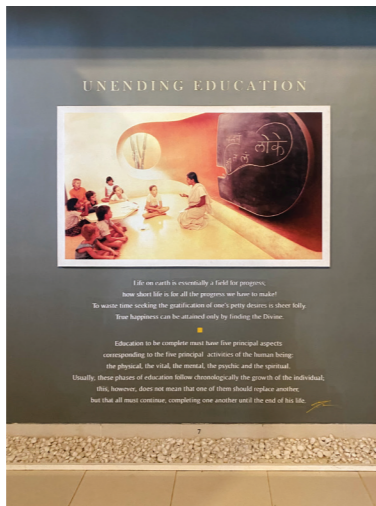
△ Auroville's holistic approach to learning represented in a portrait at the Bharat Nivas Cultural Centre.

△ Entrance to the Bharat Nivas Cultural Centre where various cultural activities, workshops, and therapies are held.

Environmental Practices

Central to Auroville's ethos is its commitment to environmental sustainability. Visitors can immerse themselves in Auroville's eco-friendly practices by participating in activities such as organic farming, composting, and reforestation efforts.

Guided tours of Auroville's sustainable initiatives, such as solar energy installations and waste management systems, offer firsthand experiences of how sustainable living can mitigate environmental impact. All the products are handcrafted and eco-friendly.

Cultural Immersion

Auroville presents a unique opportunity to explore a diverse cultural landscape that encompasses art, music, and spirituality from around the world. Visitors can attend performances at the Bharat Nivas Cultural Centre or visit the Matrimandir, a spiritual landmark located at the heart of Auroville.

These cultural experiences promote mutual understanding and appreciation while fostering a sense of global interconnectedness and solidarity. They also nurture essential values of tolerance and respect, which are inherent to GCED.

Workshops and Therapies

Auroville boasts a welcoming community

that offers a wide range of workshops and therapeutic experiences for both visitors and residents.

The workshops are designed to promote inner peace and wellbeing and enhance inner harmony. The immersive sound therapy and gentle serenity of yoga sessions are some of the transformative practices you can experience.

Reflection and Integration

As visitors bid adieu to Auroville, they carry with them not only memories of a unique journey but also a deeper understanding of global citizenship and sustainable living.

The diverse community of Auroville provides a rich environment for learning from people of different backgrounds and perspectives, fostering personal growth and intercultural understanding. By experiencing Auroville's holistic approach to living, visitors can gain inspiration and insights that empower them to contribute positively to their own communities and work towards a more sustainable and harmonious world.

Amidst the complexities our world grapples with, Auroville serves as a beacon of hope, reminding us that a more just, peaceful, and sustainable future is within reach if we muster the courage to embrace it. 🏛

'HAPPINESS WITHOUT VIOLENCE'
Mindanao Peace Forum
Celebrates Building a Culture of Peace

By Ludivina Borja-Dekit (Associate Professor, Director of the Peace and Human Security Institute, Western Mindanao State University, Philippines)

△ Attendees of the Mindanao Week of Peace Forum.

Mindanao is the second-largest island in the Philippines in the southern region of the archipelago. The people of Mindanao are a peace-loving community that belongs to different religions and cultures.

The Mindanao Week of Peace is celebrated from the last Thursday in November to the first Wednesday of December and started in 2000 through a presidential proclamation.

It is a week-long celebration to recognise the dream of Mindanaoans to live in peace, unity, and harmony with each other regardless of status in life, religion, or culture. This week aims to bring Mindanaoans together for one purpose and promote a peaceful atmosphere throughout the community.

The Peace Forum emerged as a purposeful initiative during the Week of Peace and was conducted on 4 December 2023. Headed by university president Dr. Ma. Carla A. Ochotorena, it is a collaborative endeavour between Western Mindanao State University (WMSU) and the Office of the Presidential Adviser on Peace, Reconciliation and Unity (OPAPRU) and is organised by the Peace and Human Security Institute (PHSI).

Designed to stimulate profound discussions on peace and Global Citizenship Education (GCED), the forum featured distinguished speakers representing diverse organisations and sectors. These speakers delivered insightful presentations on peace education and conflict resolution, contributing to a comprehensive exploration of key issues.

One of the key issues in peace education is inclusion and equity.

There are very few organisations or groups that provide peace education in communities, including those in remote or conflict-affected areas, as well as marginalised groups.

Another key issue is the need to develop or improve a peace education curriculum that is culturally relevant and sensitive to the local context and that addresses the root causes of conflicts in Mindanao.

Developing Peace Education

As the director of the Peace Institute, part of my job is to go around island provinces to monitor conflict data and promote peacebuilding.

One of the critical issues teachers share with me is the lack of training among educators on how to integrate and even teach GCED concepts.

Resource allocation is another key issue; there are not enough or sufficient resources for the implementation of peace education programmes, including materials, training, and support for schools and educators. Only a few organisations are investing in peace education.

Another issue is community engagement. There is a need to engage the community and provide them with informal education focusing on peace, GCED and sustainable development.

One of the research projects we did was on the journey of combatants from the Abu Sayyaf Group (ASG). This ASG was known as a local terrorist group with ties to other armed groups in the Asia-Pacific region, whose objective was to commit acts of terrorism and other forms of violence like kidnapping and extortion. But because governance has greatly improved in Mindanao, a lot of them decided to return to the fold of the government and agreed to be reintegrated into the community.

One of the reasons they joined the ASG, according to them, was the lack of access to basic services, and their communities were not that active in pushing for peace. Carrying guns was encouraged, and there was not enough safe space for children and young people.

Communities, as well as other stakeholders, need to be engaged to ensure that peace education is effectively integrated into the broader social fabric.

To me, educators play a big role in moulding the minds of young people to understand what peace is and to embrace their role as peacebuilders.

This is the main reason why I pushed for the establishment of the Peace Resource Nook in collaboration with OPAPRU to give our educators and other peace advocates a place where they can find books, materials and other references on peace and global citizenship.

Exchanging Ideas

As a 2019 APCEIU alumna, it is my commitment to promote GCED within and outside the university.

The event's significance was further highlighted by the ceremonial signing of a memorandum between WMSU and OPAPRU, followed by the inauguration of the WMSU Peace Resource Nook, where students, faculty, researchers and other professionals can find books, references, research and other knowledge products related to peace and GCED.

In addition to the formal proceedings, the Peace Forum facilitated an open-ended forum between speakers and participants, creating an interactive space for addressing questions and engaging in dynamic discussions.

This inclusive approach extended to a collaborative exchange of ideas among the invited schools, emphasising strategies for the seamless integration of peace initiatives and Global Citizenship Education into their academic environments.

Notably, students played an active role in this multifaceted initiative, gathering to express their perspectives and insights on the concept of peace. This comprehensive approach underscored the forum's commitment to fostering dialogue, collaboration, and tangible action in the pursuit of a harmonious and peaceful society.

A significant part of the peace forum was the breakout sessions, which allowed students and peace educators to talk and reflect on GCED and peace education.

A student from Claret School of Zamboanga eloquently articulated that peace is "happiness without violence."

This concise yet profound statement underscores the intrinsic link between peace and the absence of conflict, particularly in a place like Mindanao, where diversity thrives with the presence of different indigenous peoples.

It celebrates the rich mosaic of cultures as not a source of division but rather as a cornerstone of peace. It underscores the invaluable lesson that true harmony does not stem from uniformity but from the vibrant interplay of cultures, each contributing to the symphony of unity.

Indeed, in a region where cultural heritage runs deep and traditions interweave modern society, embracing diversity becomes paramount in the pursuit of lasting peace.

This holistic understanding of peace

△ Breakout session where participants engaged in discussions about best practices, challenges, and opportunities for building peace.

> **Communities, as well as other stakeholders, need to be engaged to ensure that peace education is effectively integrated into the broader social fabric.**

underscores the importance of mutual understanding and respect, fostering an environment where differences are celebrated rather than feared.

Transcending Conflict

Meanwhile, a student from the Universidad de Zamboanga offered a holistic definition, portraying peace as "an expression of freedom, love, respect, and unity."

This comprehensive understanding of peace transcends the mere absence of conflict, encompassing values such as freedom, love, and unity. It emphasises the interconnectedness of these virtues, highlighting their collective role in fostering a harmonious society.

Another group of students from the College of Sports Science and Physical Education eloquently defined peace as a symphony of virtues: respect, love, freedom, and acceptance.

At its core, peace begins with acceptance, a recognition that harmony starts within ourselves before radiating outward to embrace others.

Furthermore, the students beautifully encapsulated the essence of peace in its simplest form: kindness. They underscored the transformative power of small acts of kindness in bridging divides and fostering understanding.

In a world often besieged by discord, their reminder of the profound impact of compassion serves as a beacon of hope, illuminating the path towards a more peaceful coexistence.

Breakout Session 1:

During the breakout session, a diverse assembly of participants, including various groups, educators, and students, actively engaged in constructive discussions.

Educators, drawing from their wealth

of experiences, passionately shared insights into the methods they employ to foster and integrate peace and global citizenship within the educational landscape.

The focal point of their dialogue revolved around the exchange of ideas on "GCED and Peace Education, Best Practices, Challenges and Opportunities."

This dynamic conversation not only showcased the commitment of educators to instil the values of peace within their respective academic institutions but also provided a platform for collaborative problem-solving and the exploration of innovative approaches to peace education.

Simultaneously, in another segment of the breakout session, students congregated to delve into the theme of "Youth and Conflict: Challenges and Opportunities for Peacebuilding."

This student-led discussion proved to be a vital space for the younger generation to articulate their perspectives on the role of youth in navigating and contributing to peace amidst the challenges presented by conflict.

The forum allows students to share their unique insights, providing valuable input on how young minds perceive and address the complexities of conflict while seeking opportunities for active engagement in peacebuilding initiatives.

Breakout Session 2: Ways Forward
In the culminating breakout session, both educators and students actively shared their reflections and suggestions on advancing peace education integration in formal and non-formal schools and their personal commitment to promoting a culture of peace.

Some of the actions to take moving forward that were discussed by the students were the following:
1. Student organisations will try to organise teambuilding programmes that promote peace and unity.
2. Spread awareness and positivism through social media. This is important because social media is a major platform for kids and adults to receive updated information, and by taking this kind of action, it can help them achieve peace.
3. Actively join and participate in every peace activity in their respective
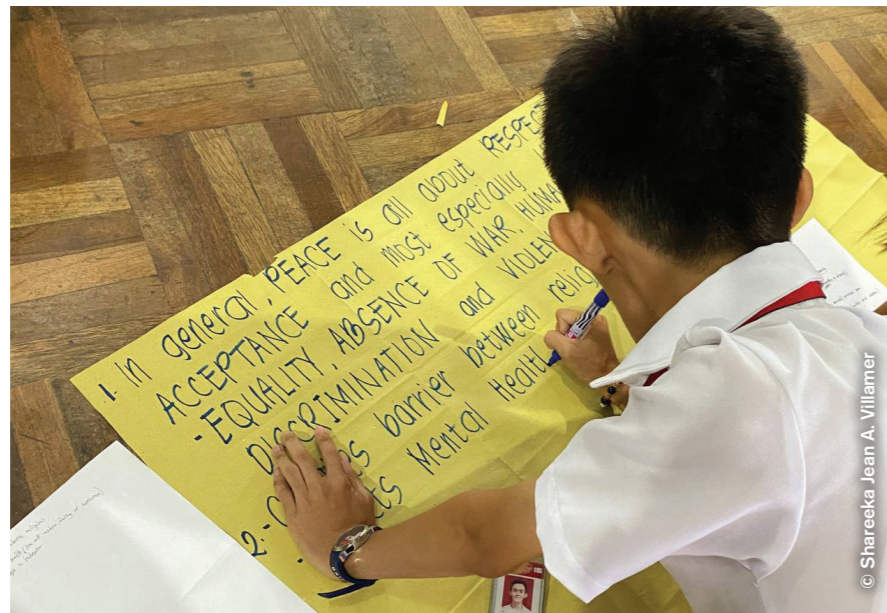
△ Youth and Conflict' breakout session focused on peacebuilding.

communities so that they can share ideas on peace and how to become global citizens.

Among the peace educators, they agreed to:
1. Strengthen the integration of peace and GCED in the syllabus.
2. Create more safe spaces inside the classroom to allow students to participate actively.
3. Use experiential learning as a methodology for explaining peace and GCED concepts in the classroom so that students learn by doing.
4. To actively participate in the training and learning sessions on GCED.

Educators collaboratively shared their thoughts and consolidated insights from previous breakout sessions. They elucidated the strategies employed to seamlessly integrate and advocate for peace and GCED within their respective educational institutions.

Despite their unwavering dedication, educators candidly addressed challenges impeding their complete commitment to teaching peace education.

Among the challenges are the constraints posed by large class sizes, prompting the suggestion that peace education should be scheduled in the

morning. This adjustment aims to provide educators with a conducive environment to instil the values of peace, ensuring a focused and tranquil teaching experience.

The comprehensive exchange between students and educators revealed the intricate efforts and obstacles encountered in fostering a culture of peace within the academic setting.

During the last strategic planning of the university, the community agreed that by 2040, WMSU is envisioned to be a smart research university, generating competent professionals and global citizens engendered by knowledge from the sciences and liberal education, empowering communities, and promoting peace, harmony, and cultural diversity.

Thus, as the director of the Peace and Human Security Institute, I am committed to working harder to address the needs of many of our teachers, who are motivated to teach and integrate themes related to GCED but do not have the proper training.

I do believe that educators play a very important role in shaping the minds of the next generation, and by equipping them with the necessary knowledge and skills, we can empower them to inspire students to become informed, active global citizens who contribute to building a culture of peace. 🔲

PEACE SCHOLAR PASSES AWAY AMIDST TURBULENT TIMES

By Kwang-Hyun Kim (Chief Programme Specialist, SangSaeng Editorial Team, APCEIU)

In the course of my college education, I had the opportunity to participate in a lecture called 'Philosophy of Peace' that delved into the concepts of 'positive peace' and 'negative peace.' The lecture conveyed the notion that we need to make efforts to achieve the positive form of peace, free from structural violence—a concept established by Galtung that goes beyond traditional definitions of peace. Previously, I had believed that in a society marked by constant conflict, tolerance would have no place, and instead, violence would be necessary to achieve peace. However, this lecture opened up new possibilities for achieving peace, challenging my previous understanding of the concept. Subsequently, upon joining APCEIU, I encountered Johan Galtung once again through an article he contributed to SangSaeng No.13, where his definitions and concepts of peace further altered my perspective.

The news of his passing affected me, prompting reflection on his vision of peace and the unwavering commitment he demonstrated throughout his life. In this regard, I would like to briefly introduce his life and work.

Professor Johan Galtung, who devoted his entire life to peace research and peacebuilding, passed away on 17 February, 2024. Known as the founder of modern peace and conflict studies, he conducted research on the concept of 'positive peace,'

which goes beyond merely recognizing peace as a state of existing without warfare. He also contributed to the widespread adoption of this terminology. Moreover, he did not limit himself to theory alone; he advocated for the unification of Korea 'by Peaceful means.'

Born in 1930 in Norway, Galtung established the International Peace Research Institute in 1959 and the International Peace Research Association in 1964. Furthermore, he established the quarterly academic journal 'Journal of Peace Research' in 1964, wherein he provided several frameworks for conflict resolution.

One of his biggest contributions to peace studies was his division of peace into 'negative peace,' characterized by the absence of war and physical violence, and 'positive peace,' defined as the absence of both 'structural violence' and 'cultural violence.'

Structural violence is a social condition that systematically inhibits

individuals or groups from realizing their creativity or potential and deprives them of their basic human rights. These basic human rights are not guaranteed due to structural factors such as poverty,
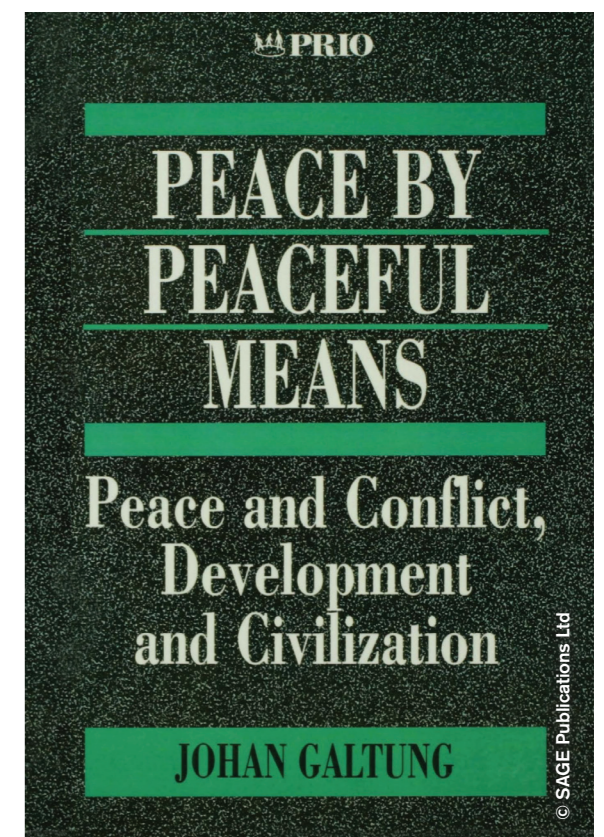
△ Professor Galtung's published work on peace by peaceful means titled in kind.

△ Johan Galtung in May 2011 at the 41. St. Gallen Symposium at the University of St. Gallen.

> **These basic
> human rights are
> not guaranteed due to
> structural factors
> such as poverty,
> economic disparity,
> social decay,
> political oppression,
> discrimination,
> pre-existing biases,
> and so on.**

economic disparity, social decay, political oppression, discrimination, pre-existing biases, and so on.

Cultural violence is a violent aspect inherent in cultural consciousness that can be used to justify violence in either its direct or structural form. In particular, cultural violence often functions disguised as divisions in ideology, religion, language, art, discipline, law, and educational systems.

When we delve into Galtung's concepts of negative and positive peace, we can encounter another principle of peace. Negative peace focuses on maintaining the current state free from direct violence, and from this perspective the concept of "lasting peace" is possible.

Positive peace, however, is aimed at a future that is difficult to fully realize. In this sense, it is unfeasible to conceive of 'lasting peace' in terms of positive peace. Instead, the notion of 'dynamic' peace is established, which continuously pursues a 'more peaceful' state.

From the standpoint of negative peace, peace signifies a 'state' of stability, while from the standpoint of positive peace, it represents an endless questioning and dynamic process of change.

Former UN Secretary-General Kofi Annan also stated that true peace does not merely signify the absence of war, but rather encompasses economic development and social justice. The essence of this dynamic change for positive peace is encapsulated in the acronym PEACE,

which stands for Participatory, Equitable, Appropriate, Critical, and Ecologically Sustainable. To practice this core principle of Positive Peace, we must start with peace education.

Many peace educators have long said that war starts in our hearts. They believe that peacebuilding requires clearing the seeds of conflict and violence from our minds, thus emphasizing the importance of peace education.

This idea is also reflected in UNESCO's constitution: "since wars begin in the minds of men, it is in the minds of men and women that the defences of peace must be constructed."

The concept of peace education should convey the core meaning of positive peace, leading learners to change their hearts and minds and guiding them to resist the negative effects of violence. Just as society dedicates resources and funds to educating doctors to heal illnesses, in the pursuit of peace, we must ultimately aim to cultivate global citizens with an awareness of non-violent problem-solving.

In the contemporary political landscape, Galtung's positive peace concept expanded the definition of peace to a more comprehensive meaning, broadening the horizons of the theory and practice of peace and peace education.

He visited areas of conflict throughout the world to propose resolutions. In particular, he believed if South and North Korea, China, Vietnam and Japan, who share the cultural commonality of Confucianism and Buddhism, can build peace in East Asia based on economic cooperation established by a common market, the reunification of Korea can also be achieved.

With the revision of the 1974, Resolution on Education for International Understanding, in August 2023, peace education has become a major topic of discussion. As numerous wars break out in conflict zones, the renewed spotlight on the importance of peace education brings to mind Galtung, who opened new horizons in defining the concept of peace.

Inspired by Professor Galtung's theory for a more peaceful world, I extend our heartfelt wishes for peace to those who passed away during this turbulent time with the ongoing conflicts in Ukraine and Gaza. 🏛

The Right Footing
My Life Has Purpose Thanks to Football

By Hajar Abulfazl (Program Coordinator, Soccer Without Borders, Afghanistan)

I was born in Kabul in 1993 into a family where education and equity were highly valued. The first time the Taliban took over Afghanistan, when I was 4 years old, we left for Iran. That is where I started elementary school.

After the fall of the Taliban regime in 2001, we made the decision to return to Afghanistan. However, the educational system was unprepared because all of the schools had been destroyed during the war and there were no chairs or blackboards for writing.

My dad made the decision to send us to study in Pakistan, the country where my grandparents reside. Then, in 2004, my studies continued in Afghanistan after our return. At that moment in Afghanistan, the widespread consensus was that girls were not as valuable or equal to boys.

I was trying to figure out how I could show them, the larger community, that a son and a daughter are the same. I guess that is when I discovered soccer (football) in school and began playing, and it was soccer that gave me many more chances to flourish and thrive.

Soccer also helped me develop my confidence and sense of self-worth. Since joining a team, I have become bolder and have a stronger outlook on life.

Our team disproved the stereotype that says women cannot play soccer when we first started playing. We have had a beneficial impact through sports participation, and eventually, society welcomed and encouraged us.

While I was playing soccer, I became the head of the football federation's women's division.

It was my responsibility to recruit more players and to plan the games,

△ Hajar Abulfazl posing with a soccer ball.

△ Female soccer team kicking ball on field in a tournament.

△ soccer ball in goal on the field.

competitions, and festivals. The primary goal of all these competitions was to choose players for the national teams.

Then, in 2013, under my leadership, the women's committee was able to motivate and convince enough girls so that the three categories of the national team—girls U19, U17, and U14—could be announced.

This was the achievement of which I am most proud. Because it was extremely uncommon to see young girls playing and having a good time without considering marriage, the kitchen, or other activities that were typical of girls in that age range. But I was really fortunate to offer the girls the chance to go outside and play.

Additionally, we had 13 coaches qualified by the Asia Football Confederation (AFC) and four foreign referees and assistant referees certified by FIFA.

I am proud of this because when I started in the federation, I was the only female, but after a while, I had over five female staff members in my department working with me and three teams travelling internationally for matches and tournaments.

Promoting a Beautiful Game
After a while, I became an advocate for women's sports and encouraged other girls to come and play. But first, I had to learn how to advocate for myself and how to advocate for all females.

My belief has always been that anything is possible; it does not matter if you are male or female—it is all about hard work, consistency, and a constant desire to achieve success.

In 2015, I had so many plans to continue my advocacy: I had events to schedule, schools to visit, families to meet, and individuals and groups to get together with to promote girls' participation in soccer. But because of a lack of funding and motivation, we could not do these things under the football federation schedule.

I am aware of how crucial these activities are for future female football players based on my own experience with how difficult it is to get permission to play. This work had to be done despite the difficulties, so I decided to establish my non-profit, The Tawana Organization in Kabul.

Through my non-profit, I was able to have programmes to visit schools, spread information, and encourage female students to participate.

Because most of them did not know the process of joining football teams or how to start football clubs, we were there to show them the way to start playing football and be with them along the way. I also used social media to share our words and our work.

Acceptance Brings Hope
In 2017, the Beyond Sport Foundation nominated me for the Courageous Use of Sport Award, and on 26 July, I was honoured to receive it in New York. The night I received it, I said, "This award is not for me; it belongs to Afghan women and girls who fought for their rights, want to work, and want to come out of [their] home and be part of rebuilding the country."

That night, my father posted my picture with the award and my achievement on his Facebook page and the post received 544 comments.

I read each and every comment, and they were all positive. The comments were all about being proud of the achievements of an Afghan girl on an international platform.

The majority of my social media network was made up of the young generation, and most who followed me know that my work is in sports and society.

But my father's network was completely different. Most people were his age, and their thoughts were important because they all had children of their own.

Their perspectives about my activities and what I achieved were different. I

laughed and said, "This is what I want; it has been the biggest achievement of my life."

I wanted to see the community accept girls at the international and national levels, not only in sports but in other public sectors. I do not know about the other sectors, but from what I read, I achieved part of the goal, and people were proud of me as an Afghan female soccer player.

At the age of 24, I became an immigrant for the second time. Now, in another country, they call me a refugee.

I decided to move to the United States not only to pursue the "American dream," but I was also motivated to have the freedom to live and the security of fundamental human rights. I played soccer and learned how to speak out for other women and myself after leaving my native country, where women were not appreciated in sports, and I wanted to continue this work.

I had always believed that anything was possible with hard work and determination, regardless of gender. Even though the place changed, my work and mission remained the same. I currently work with Soccer Without Borders (SWB) in Oakland, California, where I coach two teams.

There are six mantras that we use to symbolise the culture of Soccer Without Borders. The mantra "Get Them to the Field" is my favourite because, in my opinion, it captures the essence of my mission most of all—namely, that bringing females onto the field is the hardest and longest task.

If you go to a field and roll a ball, boys will come to you one by one and then they can be guided to be better on the field, which is different from what happens with girls.

The process of getting girls to the field takes a lot of effort as you have to support them, speak with their parents, set a good example, and constantly meet with them to build comfort and trust until you notice that one or two from a group you spent time with engage in a conversation about joining the team.

Once they are on the field, they will try to find a way to stay, and you will observe that most of them remain and overcome obstacles in order to stay and improve. Although I started in a place where

women's soccer was not valued, soccer has provided me with my fondest memories.

Community-building and Beyond
At SWB, the two teams I work with are made up of girls from all over the world including the Middle East, South America, Africa, and European countries, with the majority coming from Central America. I invite them to play soccer, I show them how to play, and I coach them.

I was surprised by how much we have in common: a girl from Afghanistan to a girl from South America, and a girl from the Middle East to a girl from Africa. We are going through the same problems, and we need to support each other. That is what football does—it brings us together and unites us.

The soccer pitch (field) is one of the few locations where newcomers feel instantly secure, valued, and able to express themselves and contribute.

I believe that soccer brought us together, forming this team and community. All of the girls are happy. Some of them came directly to play, while others came with their classmates.

For example, I had a handful of players on the Roosevelt Middle School team who thanked their classmates for introducing them to soccer and bringing them to the team. They claim that because I am on the soccer team, coming to school is more enjoyable.

Over the last 10 years, SWB has

learned from programmes in eight cities in the United States and 11 countries on four continents, and one of the most consistent messages we have received from our youth and families is that soccer alone is insufficient.

Soccer is a platform that, when developed with forethought, can be a dynamic interpersonal learning environment that gives young people the real skills and support they require to achieve their greatest potential.

At the beginning of January, I registered both of my teams in the Oakland Athletic League, which includes 23 teams from Oakland schools.

This league was an excellent experience, and we all had a fantastic time together. We understand that soccer brings individuals from all backgrounds to our diverse team, fostering a stronger sense of community and belonging.

This year, I have noticed that not just girls, but also their parents and siblings, have discovered this team and community where they can feel comfortable. They all came to our games to watch their girls and cheer.

I feel that soccer may be used to foster social cohesiveness among citizens and produce a more united citizenry. Soccer may help people understand our shared duties to the community by demonstrating that we are a part of something larger than just ourselves.

That is why I use soccer to make the world a more positive place. ▦

SHARED CHALLENGES OF GLOBAL CITIZENS

By Natsuki Nagata (Graduate Student, Okayama University, Japan)

地球市民の共通の課題

By Natsuki Nagata

△ Natsuki Nagata and colleagues presenting on their experiences at APCEIU.

The advancement of globalisation in today's society and the intensification of international conflicts have increased the demand for Global Citizenship Education (GCED) as a means of developing the ability to overcome conflicts of values and the historical traumas underlying them.

However, what exactly establishes a global citizen, how they should be, and what kind of education should be provided to children to become global citizens were questions I struggled to find answers to in my research for cultivating the skills of a global citizen.

Through a four-week internship at APCEIU, I was able to find my own answers to these questions by observing UNESCO and APCEIU's development of GCED.

Firstly, being a global citizen means being a member of the community of Earth; regardless of nationality, we are all citizens of Earth's community.

Therefore, it is essential that we perceive global issues such as climate change and conflicts as our own challenges and actively engage in solving them.

Thus, education needs to focus not only on fostering cooperation and coexistence among people of different cultures but also on equipping learners with the skills to address international issues and play active roles at the global level. It is necessary for schools to cultivate these skills in students.

One of the purposes I participated in a four-week internship programme at APCEIU was to think about these issues.

During this programme, I was placed with the External Relations and Information (ERI) department that is in charge of meetings with other countries, where I was involved in arranging timetables of meetings and visas for international conferences and designing posters and materials for APCEIU.

Additionally, I attended meetings for reviewing the Japan-Korea Teacher Exchange Programme held in Seoul in the summer of 2023 and engaged in various activities related to GCED, such as teacher education workshops, the development of case studies and supplementary materials, and event planning.

Particularly, through the meeting of the Japan-Korea Teacher Exchange Programme, I had the opportunity to learn about the challenges of promoting GCED in Japan, Korea, and around the world, as well as listen to the perspectives of teachers who are providing education.

Based on these experiences at APCEIU, I found my answer.

The first step to realising GCED is for teachers to expand students' perspectives of the world. Issues such as gender equality and climate change should be addressed across the world, not just within one's own country.

I believe that one of the goals of GCED is for students to realise that we all have the same problems and recognise global issues as their own.

Finally, I appreciate having this opportunity to write for SangSaeng magazine. As a member of the education industry and a global citizen, I aspire to contribute to the advancement of GCED in the future. 🏛

△ APCEIU's partnership with Okayama University provided students like Natsuki Nagata an opportunity for a 4-week internship programme.

現在社会のグローバル化の進展や国際対立の尖鋭化は、その背後にある価値の対立や歴史的トラウマの克服に向けた能力育成としての多文化教育、GCEDの需要を高めています。

しかし、Global Citizen とはどのような市民なのだろうか、どうあるべきなのだろうか、また、Global Citizen になるために学校現場では子どもたちのためにどんな教育を提供しなければならないのだろうか。私は大学院でGlobal Citizen としてのスキル、現代を生きる上で求められるスキルの育成に関する研究を進める中で、この問いに対して自分自身が納得する答えを見つけることができずにいました。しかし、APCEIUでの4週間インターンシップを経て、UNESCO, APCEIU が推進する地球市民の育成に関して私なりの答えを見つけることができたため、その考えをここでは共有させていただきます。

まず初めに、Global Citizen, 地球市民とは文字通り「地球」というコミュニティのうちの一員だということです。私たちは出身国関係なく、全員が共通して、地球というコミュニティに属している「市民」の一員です。そのため、私たちは地球市民として現在深刻化している地球上の問題、地球温暖化や紛争問題などを他人事ではなく、各々が、自分たちの課題であるという意識を持ち、課題解決に取り組む必要があるのです。そのために重要なのは、異なる文化を持つ人々が協調、共生していくための教育だけでなく、学習者が国際的な諸問題に向き合い、国際レベルで積極的な役割を担うためのスキルを身につけるための教育です。学校現場ではそれらのスキルの育成をしていく必要があります。どのようにしてそのスキルを学校教育にて子どもたちに身につけさせていけば良いのだろうか、教師をはじめ、教育に携わる私たちは、この課題と向き合わなければなりません。この課題を解決することを目的の一つとして、私はAPCEIUの4週間インターンシッププログラムに参加しました。この4週間のインターンシッププログラムにおいて、私はERI （External Relations and Information) という、国際会議などの開催において、他国とミーティングをし、タイムテーブルやビザの手配などを行ったり、イベントのポスターやAPCEIUのグッズのデザインをしたりする部署に所属しました。また、4週間の中では、日韓教師交流プログラムの振り返りミーティングに参加したり、APCEIUの取り組むGCED を教師教育・ケーススタディ・補助教材の開発・イベントの開催など、様々な角度から考えたりと、学びの多い4週間となりました。特に、日韓教師交流プログラムにおいては2023年の夏にソウルで開催された研修の振り返りのミーティングに参加し、現場に立って教育を提供する教師の意見を聞き、日本と韓国、世界中でGCEDを進めていく上での課題等も学ぶことができました。

これらを踏まえ、私は教師が教育を提供する際に、生徒の視点を世界へと広げてあげることがGCEDの実現の第一歩だということを自分の中で答えとして出すことができました。ジェンダー問題や気候変動などといった問題は、自国だけでなく世界共通で解決されていくべき問題です。生徒がそのことに気が付き、世界の問題を自分たちの問題でもあるということを認識することがGCEDの一つのゴールであると私は考えています。

最後になりますが、このような機会をいただき感謝申し上げます。これから教育に携わる一員として、世界市民の一員として、GCEDの発展に貢献していきたいと思います。🏛

CAPACITY-BUILDING

Transformative 10th Youth Leadership Workshop on GCED

In response to global challenges such as climate change, increasing inequalities and hate speech, fostering global citizenship has become increasingly essential. To empower youth to engage in addressing these challenges and become Global Citizenship Education (GCED) advocates, APCEIU organised the 10th Youth Leadership Workshop on GCED in partnership with the GCED Youth Network, from 29 April to 10 May. The workshop brought together 58 young leaders from 40 countries under the theme, "Youth Voices for Transforming Education through GCED."
Following a weeklong pre-workshop through an e-learning course and group discussions, the main workshop comprised of focus sessions on GCED and the 2023 Recommendation, climate change education and artificial intelligence literacy, case-sharing by youth alumni, and action plan development. By providing a dynamic platform for youth advocacy on GCED, the workshop contributed to cultivating youth advocates dedicated to building a sustainable and peaceful society through GCED.

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Successful Start to APTE Programme Activities

The first half of the 2024 Asia-Pacific Teacher Exchange Programme (APTE) began in Mongolia, Lao PDR, and Thailand, with 28 Korean teachers participating.
The Korean teachers departed for Mongolia and Lao PDR on 4 March to participate in Local Adjustment Training (LAT). It was organised by the Ministry of Education and Science of Mongolia and the General Authority for Education in Mongolia, while in Lao PDR

it was organised by the Ministry of Education and Sports of Lao PDR and the Lao National Commission for UNESCO. In the case of Thailand, the Korean teachers departed on 14 May to participate in the LAT, which was organised by the Office of the Basic Education Commission.
APCEIU also held a LAT for 34 invited teachers from Lao PDR, Mongolia, Cambodia, and the Philippines for the first half of the APTE inbound programme.
The LAT was meant to assist the invited teachers who were to be placed in Korean schools for three months to understand the programme. It consisted of sessions on "Introductions to APCEIU and the APTE," "Guidelines and Tasks for Inbound Teachers," and "Guidance on NETS (Network for Teachers and Students)," along with lectures on the Korean language and Korean schools.

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RESEARCH AND DEVELOPMENT

Common Curriculum Guide as a Catalyst to Foster Peace Education
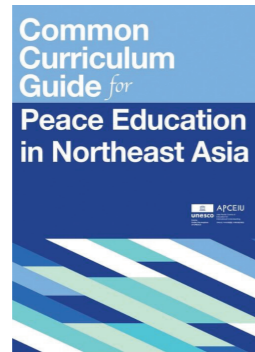
APCEIU coordinated a project to develop a Common Curriculum for Peace Education in Northeast Asia in partnership with the UNESCO Multisectoral Regional Office for East Asia, the UNESCO Chair on Peace Studies at Nanjing University, the UNESCO Chair on Education for Peace, Social Justice and Global Citizenship at Kyushu University, the Peace Education Commission of the Peace Studies Association of Japan, the Japan Association for International Education, and Korean Society of Education for International Understanding.
This guide serves as a framework for supporting peace education in diverse communities across Northeast Asia. Its primary function is to aid in the design and development of peace education programmes tailored to various contexts within the region.
It is the sincere hope of APCEIU that this guide will serve as a catalyst for future work, encouraging and assisting more teachers and practitioners in the region to actively participate in collective efforts to foster peace in and through education.

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INFORMATION DISSEMINATION

Film Screening Event Commemorates International Earth Day

To commemorate International Earth Day, APCEIU held a film screening event and a live dialogue session featuring "Radio Dadaab" on 23 April. The film illuminates the struggles of displaced communities grappling with the ramifications of the climate crisis in the Dadaab refugee camp in Kenya. Through community radio, it implores its audience to confront the stark reality of the disproportionate burden borne by vulnerable populations. After the screening, an engaging live dialogue ensued featuring esteemed filmmaker Steve Trent, who serves as the CEO of the Environmental Justice Fund. Together, participants delved into the pressing issues of displacement and underscored the critical need for proactive measures to address these challenges. This event served as a compelling precursor to another screening scheduled for 22 May in commemoration of the International Day for Biological Diversity, which provided another opportunity for reflection, dialogue, and collective action in the ongoing pursuit of environmental justice.

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GCED Online Campus Moving Ahead After Conclusion of Courses

In its continued commitment to foster global citizenship, APCEIU recently concluded two online courses, "You Can Eliminate Discrimination Against Women!" led by Ms. Ivy Josiah and "Glocal Justice and Peacebuilding," led by Dr. Toh Swee-Hin.
Ms. Josiah, a Malaysian women's rights advocate and former president of the Women's Aid

Organisation, introduced feminist approaches to the elimination of discrimination against women and guided the participants with a focused discussion question. Under the expert guidance of Dr. Toh, professor emeritus in education at the University of Alberta and recipient of the UNESCO Prize for Peace Education, participants delved into the intricate relationship between conflict, social justice, and peacebuilding at the "glocal" (global and local) levels.
Participants in the two courses appreciated the structured approach, which stimulated curiosity through preparatory readings followed by comprehensive lectures and enlightening discussions. The course forums provided a platform for participants to engage critically with the complexities of global poverty, justice for women, and the plight of Indigenous peoples, enhancing their understanding of the systemic issues that perpetuate inequality.
APCEIU is set to expand its educational offerings through the GCED Online Campus. Recognising the urgent need to address contemporary challenges, several advanced courses are in development focusing on the intersections of artificial intelligence, media and information literacy, and curriculum development.

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PARTNERSHIP AND NETWORKING

PACU's Benchmarking Visit to APCEIU

The Philippine Association of Colleges and Universities (PACU), under the initiative of the Committee on Institutional Quality Improvement and as part of its commitment in ensuring Philippine colleges and universities are at par with global standards and transnational higher education initiatives, visited APCEIU on 24 May to benchmark the good practices in the field of Global Citizenship Education and its network with global higher education institutions.
PACU's visit included a special presentation by Director Hyun Mook Lim covering topics such as the current trends of conflict in the world, GCED role in combating these issues, and APCEIU's work to address these issues through GCED.
The presentation was immediately followed by a tour of the Global Citizens Campus (GCC) and a presentation about APCEIU's online platform, the GCED Online Campus.
Professor Eun Jin Lee also visited APCEIU to give a brief presentation about Kyungwoon University and its programming related to GCED. There was also a lively question-and-answer

session where participants engaged with ideas such as how to move forward in light of current issues and how to integrate GCED into tertiary education systems.
Participants expressed their heartfelt thanks to APCEIU for the informative visit and their intent to continue the fruitful partnership.

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Global Citizen Campus: Shaping the Next Generation of Global Leaders

Promising young students from Thailand and Indonesia with a strong interest in Global Citizenship Education were invited to APCEIU's Global Citizen Campus on 21 March and 14 May, respectively. The Global Citizen Campus (GCC), which APCEIU launched in 2015 to further promote Global Citizenship Education, mainly targets middle school students in Korea. After the pandemic, GCC resumed its programme activities in late 2022 and, since then, has increasingly hosted students from both domestic and international schools. In the course of their tour, the 43 primary students from Plukpanya Municipal School in Phuket, Thailand, and the 36 junior high school students from Al-Hamidiyah SMPI in Indonesia were issued Global Citizen passports and made a commitment to live as such. They also took the Global Citizen Competency Test to discover what type of global citizen they are and explored various international observances and global issues to understand their responsibilities to the world. This experience is meant to be a stepping stone for the participants to grow as the next generation of global citizens who "think, share, and act" in order to foster peace around the world.

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2024 Start to Activities of GCC-Lao PDR

The GCED Cooperation Centre for Lao PDR (GCC-Lao PDR) has started its 2024 activities by organising the first Training of Trainers Workshop on Global Citizenship Education from 15-17 May at Luang Prabang Teachers Training College, Luang Prabang Province, Lao PDR.

The GCED Cooperation Centre (GCC) Programme is one of the APCEIU's flagship Programmes, currently operating in 6 countries, with two more countries expected to join this year. Hosted at SEAMEO CED, the GCC-Lao PDR was launched in 2023. This year, starting from Luang Prabang Teacher Training College, the GCC-Lao PDR is planning to enhance the understanding and the capacity of the teacher educators through the Training of Trainers Workshop on GCED for teacher educators at eight Teacher Training Colleges (TCCs) in Lao PDR.
The workshop was co-organized by the GCC-Lao PDR and Luang Prabang Teacher Training College and sponsored in partnership with APCEIU. The participants included 48 teacher educators at the Luang Prabang TTC and resource persons from APCEIU, the National University of Laos, the Research Institute for Education Science (RIES), the Lao National Commission for UNESCO, and the Ministry of Education and Sports of Lao PDR.

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UNESCO Chair International Academic Conference at Kangwon National University
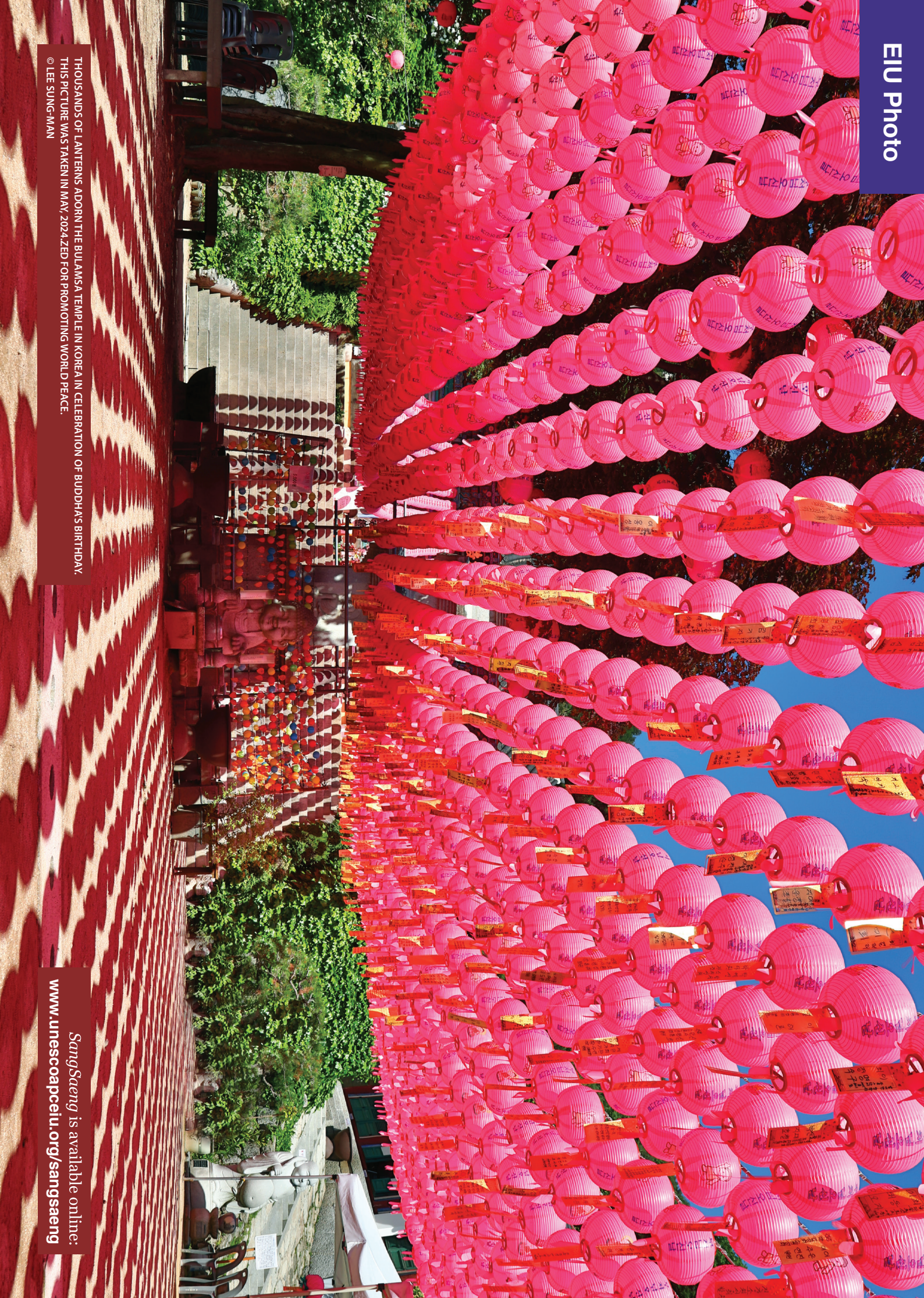

On 12 March 2024, APCEIU formalized a Memorandum of Understanding (MOU) with Kangwon National University to collaborate on the operation and development of a UNESCO Chair Programme in Global Citizenship Education and Cultural Diversity.
Subsequently, on 3 June 2024, APCEIU actively participated in the UNESCO Chair International Conference on 'The Future of Education and Global Citizenship Education' held at Kangwon National University. This conference marked the establishment of the UNESCO Chair in Global Citizenship Education and Cultural Diversity at Kangwon National University.
The conference featured participation from UNESCO Chairs from Japan's Kyushu University and Okayama University, Austria's University of Klagenfurt, as well as local and international experts in the field of GCED. The event included presentations and discussions on the critical roles that educational institutions and international organizations must play in advancing GCED. It served as a pivotal platform for developing strategies for GCED, emphasizing the role of UNESCO Chairs, and laying the groundwork for future cooperation.

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