



Roadmap for integrating Global Citizenship and Liberation History in teaching and learning in SADC Member States

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Acronyms

APCEIU	Asia-Pacific Centre of Education for International Understanding
CPD	Continuous professional development
DRC	Democratic Republic of Congo
ESD	Education for Sustainable Development
GCED	Global Citizenship Education
IBE-UNESCO	International Bureau of Education-United Nations Educational, Scientific and Cultural Organization
ICT	Information and communication technology
NLMH	National Liberation Movement Heritage
OUA	Organization of African Unity
SADC	Southern African Development Community
SADCC	Southern African Development Coordination Conference
SALH	Southern Africa Liberation History
SARDC	Southern African Research and Documentation Centre
UNESCO	The United Nations Educational, Scientific and Cultural Organization
UNESCO-IBCA	UNESCO International Institute for Capacity Building in Africa

Introduction

In 2018, the Southern African Development Community (SADC) Council of Ministers approved the integration of Southern Africa Liberation History (SALH) in the school syllabus.

The Council also recommended the establishment of a Regional Working Group comprising of curriculum experts from all SADC member states with the mandate to determine the status of teaching of SALH and the extent of its inclusion in the school syllabus. In view of the importance of involving young people in the preservation of liberation history by integrating it into mainstream curricula, as highlighted by the SADC Ministers of Culture, this was a crucial step towards ensuring that young people are afforded an opportunity to engage with an authentic account of the struggle for liberation as a matter of cultural heritage rights (SADC and UNESCO 2021).

In addition, in 2020, in response to increasing requests to strengthen the teaching of liberation history and Global Citizenship Education (GCED) values in the region, the United Nations Educational, Scientific and Cultural Organization (UNESCO) Regional Office for Southern Africa, in collaboration with the SADC Secretariat, commissioned a review of national curricula of secondary schools in SADC member states to determine the level of integration and teaching of SALH and GCED issues and values in secondary schools.¹

Despite the SADC region being one of the "...most developed regions in Africa, it nevertheless currently experiences persistent challenges related to intolerance, exclusion, discrimination, and violent behaviour against migrants, women, and others who are considered outsiders, especially among the youth" (UNESCO 2020). It is thus imperative for it to "...carry forward its vision of peace, freedom, reconciliation, social cohesion, solidarity, resilience, and development for the generations to come" (SADC 2020). GCED and SALH education could potentially play a central role in realizing this vision, fostering responsible citizenship values in the region, and supporting peace, human rights, equity, diversity, and sustainable development.

¹ The study focused on 13 SADC member states namely Angola, Democratic Republic of Congo, Eswatini, Lesotho, Malawi, Mauritius, Mozambique, Namibia, South Africa, Seychelles, United Republic of Tanzania, Zambia and Zimbabwe.

Decision 22.1: Ministers noted that in August 2017, the Council of Ministers in Ezulwini, Eswatini, approved the inclusion of Southern African Liberation History in the school syllabus and requested ministers of education to operationalize the decision. This will ensure that the younger generation in the SADC region have an opportunity to learn the history of liberation struggles in the region. In addition, this will promote social cohesion and regional identity. Furthermore, it will contribute to the implementation of Sustainable Development Goals (SDG) 4 Target 7 in relation to "promotion of cultural diversity and of culture's contribution to sustainable development".

- Decision 22.1 of the SADC joint meeting of Ministers of Education and Science, Technology and Innovation, June 2018, Durban, South Africa.

While there is no universally accepted definition of global citizenship, there is consensus on its key principles, namely a sense of belonging to the global community and a common sense of humanity and thus, a sense of community towards global prosperity (UNESCO, 2015). In addition, global citizenship emphasizes economic, social, cultural, and political interconnectedness and interdependence between the local, national, and global spheres (UNESCO 2015). Similar to global citizenship, there is no single definition of GCED, although the UNESCO Framework for GCED explains that:

GCED aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. GCED takes "a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding" [UNESCO 2014, p.46] and aims to advance their common objectives. GCED applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both 'formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation. (UNESCO 2015, p.15)²

The overall goal of this framework is to equip learners with values, skills, attitudes, and knowledge that "empower them to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure, and sustainable world" (UNESCO 2017, p.2). As a pedagogical approach, GCED stresses values such as cultural diversity, peace, mutual respect, and human rights, which enable learners to collaborate and act responsibly to come up with solutions to local, regional, and global challenges.

² Source: <https://en.unesco.org/themes/gced/definition..>

In terms of SALH, it can be understood from the perspective that resistance to colonialism and apartheid continued from its inception and escalated after the formation of the Organization of African Unity (OAU) in 1963, when African countries coordinated their fight against oppression and intolerance. Although they achieved independence and liberty through negotiations where possible, in countries where non-violent protests failed, they were forced to organize armed resistance. This led to the emergence of SALH through the operations of the Frontline States, a coalition of the independent states in the region formed in the 1970s to coordinate the liberation of the countries that remained under colonial rule and apartheid. The pressure increased in the 1980s after the Southern African Development Coordination Conference (SADCC) was formed to promote economic liberation in southern Africa, and the removal of apartheid in Namibia and South Africa.

While these areas of education are significantly important globally, as SADC member states adopt GCED and SALH values to insert them into their educational curricula, the tide of intolerance, discrimination, racist violence, xenophobia, and border closures against refugees in the Global North reminds us that that the need to strengthen teaching of these values is universal and should be intensified to harmonize citizen education, pushing back negative political, economic, and social values. GCED is one of the strategic areas of UNESCO's Education Sector and aims to empower learners of all ages to become capable of facing local and global challenges and taking actions that contribute towards a more peaceful, tolerant, inclusive, and secure world (UNESCO 2017). As such, SALH can help contextualize GCED and reflect on issues of identity and cultural values within a historic context that strongly shapes current social structures in the SADC region.

The integration of SALH in teaching and learning in schools in SADC member states will thus play an essential role in:

1. Creating awareness on the background history of formerly colonized SADC member states with a view to informing them on the changing past and dynamics of the struggles of liberation and, later, decolonization and political and socio-economic development of these nations.
2. Helping learners to understand regional cooperation as evidenced by neighbouring countries' solidarity and help in fighting the colonial systems and anti-colonial wars.
3. Promoting cognitive, socio-emotional, and behavioural skills that are conducive to universal values, spirit of camaraderie (comradeship), and capacities to learn from history in contributing to the SADC identity, development, and integration.

This Roadmap provides general guidance on the integration of GCED and SALH in curricula, school programmes, and teaching and learning practices in SADC countries. Furthermore, this Roadmap should support the work of curriculum experts, education inspectors, GCED experts, teacher training institutions, teachers, academics, and education policymakers at the national level in SADC member states. It has been developed with the understanding that the general guidelines provided herein will have to be adapted as necessary to take into account the needs and stages that stem from the diverse national contexts.

The Roadmap

1. Vision and objectives

The Roadmap for integrating GCED and SALH in teaching and learning in SADC member states is grounded in two visions:

- Identify common values and learning outcomes that can be advanced by GCED and SALH, with a view of promoting the sense of belonging, solidarity, and regional identity and integration.
- Guide education planners and practitioners to mobilize the GCED and SALH contents to contribute to the SADC vision of reconciliation, social cohesion, resilience, peace, solidarity, development, and freedom for future generations through promoting an education that equips young people with skills, values, knowledge, behaviours, and attitudes that critically and creatively address today's local, national, regional, and global challenges through an inclusive lens.

The objectives of this Roadmap are to:

- Provide general guidance and steps for the integration of SALH and GCED in curricula and teaching and learning practices in SADC member states;
- Provide articulations between the regional and local philosophical concepts and the GCED core values, such as *ubuntu*, to support a contextualized teaching of GCED values;
- Support countries to identify priority topics and steps towards integrating GCED and SALH in education policies in a manner that highlights the regional dimensions of liberation history, as well as universal values;
- Propose learning outcomes and competencies as well as teaching and learning approaches for GCED and SALH;
- Provide guidance on integration of GCED and SALH in teacher education programmes, as well as possible assessment methods.

2. Learning outcomes

The Roadmap recommends integrating key GCED learning outcomes within existing curriculum frameworks in member states by organizing them around three domains for learning: cognitive, socio-emotional, and behavioural.

The learning outcomes can be applied to learning and teaching about any issue relating GCED and SALH education, as well as to different national and local contexts. Table 1 provides key learning outcomes for GCED and SALH as well as examples of activities that teachers can utilise to help learners achieve these learning outcomes.

Table 1: Key learning outcomes for GCED and SALH

Location	Description	Socio-economic impacts
Cognitive		
<ul style="list-style-type: none"> Learners acquire knowledge and understanding of local, national, and global issues and the interconnectedness and interdependency of different countries and populations. Learners develop skills for critical thinking and analysis. 	<ul style="list-style-type: none"> Learners acquire knowledge and understanding of colonialism and apartheid, its nature and impact in the context of their own and other societies, as well as regional and international solidarity in the struggle against colonialism and apartheid. Learners acquire knowledge about the role of women in southern Africa liberation struggles (armed and non-armed struggles). Learners develop and utilize their independent and critical thinking skills in self-reflection techniques to evaluate and assess their own assumptions about human behaviour, colonial rule, the role of women in the liberation struggle, apartheid, racism, neo-colonialism and global injustices. 	<ul style="list-style-type: none"> Learners reflect on assumptions of power relations and structures and factors that can promote or influence individuals to develop attitudes and behaviours that create and promote exploitation, human rights abuses, discrimination, and social and economic exclusion of the "other". Learners reflect on southern Africa liberation heroines, forms of women's resistance, division of labour in armed liberation movements, contributions of different women to the liberations, including non-combat activities crucial for sustaining military action, and under representations of women in the liberation movements and their armed wings. Learners work in groups to examine and reflect on their assumptions and the assumptions of those who promote and maintain, for example, oppressive structures, and can then reflect on what they would have done in such situations.
Socio-emotional		
<ul style="list-style-type: none"> Learners experience a sense of belonging to a community, sharing values and responsibilities, based on human rights. Learners develop attitudes of empathy, solidarity, and respect for differences and diversity. 	<ul style="list-style-type: none"> Learners experience empathy for those who suffered during colonial rule or continue to suffer due to colonial legacies, neo-colonialism, and global injustices; suffer under undemocratic and oppressive post-colonial governments; have been excluded or are being excluded; have suffered from discrimination and human rights abuses during colonial rule; or suffer from human rights abuses in the post-colonial period. Learners understand the linkages between history and the social challenges of present time and develop an emotional and knowledge-based commitment to defending human rights and regional integration, as well as fighting discrimination and global injustices and supporting struggles for democratic governance in their society and region. 	<ul style="list-style-type: none"> Learners reflect critically on the impact of colonialism, apartheid, colonial legacies, local and global social injustices, exclusion, gender inequalities, racial discrimination, bullying, and xenophobia in their own and other societies. Learners reflect on the impact of underrepresentation of women in senior positions in the liberation movements and their armed wings. Learners listen to testimonies by those who have suffered from racial discrimination, bullying, xenophobia, gender-based violence, colonial rule, and so on.

Location	Description	Socio-economic impacts
Behavioural		
<ul style="list-style-type: none"> Learners act effectively and responsibly at local, national, and global levels for a more peaceful and sustainable world. Learners develop motivation and willingness to take necessary actions. 	<ul style="list-style-type: none"> Learners raise awareness and monitor manifestations of various forms of discrimination and prejudice, while reflecting on their own values and actions and engaging in actions to influence their peer group or community in their everyday life. 	<ul style="list-style-type: none"> Learners reflect on the actions of southern Africa national liberation fighters, civil rights activists, and religious leaders, including women who supported the liberation struggle. Learners can then take up necessary actions against practices that promote discrimination, oppression, and exclusion, for example, showing solidarity with the victims or organizing and mobilizing others to take action against such practices.

Adapted from SADC and UNESCO (2020); UNESCO 2015; UNESCO (unpublished).

3. Steps to integrated GCED and SALH in teaching and learning

A. Education policies

The review of secondary school curricula in SADC member states conducted by the SADC Secretariat and UNESCO revealed that the concepts of GCED and SALH are not well captured in curriculum frameworks or education acts and policies, including policies around outcome-based education, inclusive education, language teaching, teacher education and deployment, capacity development, and resource allocation.

While the concept of GCED is a relatively new term in southern Africa, components such as human rights, democracy, poverty eradication, citizenship, sustainable development, peace education, gender equality, genocide, and terrorism do appear in education programmes and resources of countries in the region. However, in order to strengthen SADC-wide action for GCED, it is crucial that member states mainstream it into their existing education policies and formal curriculum. In addition, since SALH integration in the curricula is mostly still very limited in the SADC region, except in countries such as Angola, Democratic Republic of Congo (DRC), Namibia, United Republic of Tanzania, and Zimbabwe, it is crucial for member states to also strengthen the existing scope by identifying the most relevant entry points for anchoring SALH education. In particular, the following are crucial to solidify a SADC-wide action for GCED and SALH:

- Education policies should support the implementation of GCED and SALH from pre-primary school to upper secondary. This ensures that appropriate values are inculcated at an early age.

- Member states should review textbooks and curriculum materials used in subject areas in which GCED and SALH education are currently integrated (such as Heritage Studies, Civic Education, Social Studies, Geography, and History) in order to make the concepts, linkages, and learning outcomes explicit. In addition, existing policies and work in areas related to GCED and SALH (such as Education for Sustainable Development, Civic Education, Human Rights Education, Heritage Studies, Social Skills, and Health and Well-being Education) can be used as entry points for GCED and SALH.
- Using the present Roadmap, the SADC Regional Working Group should work with ministries and departments of education in the region in developing contextualized guidelines that will facilitate the integration of a guide to GCED and SALH curriculum development with GCED and SALH education in their curricula.
- Specific emphasis should be placed on the role of women in the liberation history in the SALH curriculum.

B. Curriculum, pedagogies, and assessment

Curriculum

Given the interconnectedness of GCED and SALH principles, both should be integrated into the formal curricula for pre-primary, primary, and secondary schools in SADC member states to ensure that both concepts are taught at all levels of schooling. At the same time, GCED and SALH values should be interwoven so that they cover local, regional, and global perspectives. Indeed, the curricula review showed that GCED values do appear to be integrated into the syllabi and curricula of all 13 countries reviewed, and there was also evidence of a nexus between GCED and SALH, which can be used as entry points for introducing and promoting GCED and SALH education. The main carrier subjects identified for GCED are Civic Education, Geography, History and Social Studies. As for the teaching of SALH, the review revealed that, on the other hand, it is neither sufficiently integrated in curricula, nor taught adequately (or specifically) in the region. Moreover, while most countries teach liberation history within their national boundaries, little is covered about the regional dimensions, dynamics, and solidarity of the liberation struggle.



This fragmented manner of teaching these subjects fails to enable a comprehensive and deeper understanding of SALH, and limits the potential to share the values of tolerance, solidarity, and peacefully living together. While a combined and balanced approach to SALH education and GCED will ensure that both concepts achieve common learning outcomes in the curricula (see Table 1), it is also necessary to incorporate the teaching of SALH as a focus of the History curriculum, especially the regional dimensions, including solidarity, unity, and Pan-Africanism. As the curriculum review highlights, this may afford policymakers an opportunity to broaden the base for teaching SALH from a narrow national context to wider regional and global contexts. As a result, this would also help to ensure that the local and regional context of SALH and *ubuntu* informs the global context, and vice versa. It is thus proposed that GCED and SALH are integrated into existing syllabi and curricula by strengthening, deepening, and expanding the already available resources, rather than starting from scratch. For instance, if a History curriculum currently only covers national and global history, it could be adapted to include a focus on the regional dimensions of SALH as well, delineating the role of regional and global solidarity in contributing to independence in southern Africa. This can help students reflect on values and principles, including solidarity, shared humanity, care, and hospitality, which will also be linked to local or national philosophical/cultural concepts and practices that promote GCED and SALH education.

Reasons for emphasizing the building of GCED and SALH into existing subject areas rather than as a standalone subject include:

- GCED and SALH are interdisciplinary;
- At the core of GCED and SALH are several interconnected concepts, such as social justice and fairness, poverty, equality, identity and belonging, diversity, interdependence, globalization, and sustainable development;
- A holistic approach needs to be used to highlight the cross-disciplinary dimensions of GCED and SALH concepts. A holistic approach recognizes the significance of all aspects of learner development (the social, emotional, cognitive, and physical), and requires teachers' engagement. It also ensures the covering of the local, national, and global dimensions of GCED and SALH.

Holistic approach: An approach that seeks to fully activate all aspects of the learner's personality (intellect, emotions, imagination, body) for more effective and comprehensive learning.

Source: UNESCO (2013, 29)

There are four broad curriculum strategies that are usually used to integrate GCED within formal education, which can also be used in the teaching and learning of SALH:

1. Whole school approach
2. Cross-curricular or transversal approach
3. Standalone GCED subject
4. Infusion of GCED themes and approaches in one existing main carrier subject (see Table 2).

Table 2: Curriculum approaches

Opportunities	Challenges
Whole school	
<ul style="list-style-type: none"> • GCED and SALH are integrated throughout the formal education curriculum holistically. • Does not only apply to the curriculum, but embeds GCED and SALH concepts in other aspects of school life as well, and in the school's engagement with the community and other schools, among others. • Focuses on the school as a whole and involves the entire school community, including learners, all school staff, parents, and the wider community. • Everyone has a responsibility to ensure that the desired competencies and learning outcomes are achieved. • Schools also incorporate teaching and learning for GCED and SALH through activities and practices such as experiential learning, extra-curricular clubs for learners, and collaboration with the community, thus enabling teachers, learners, parents, and community members to engage in the education process. In this case, it promotes active and participatory learning, an essential aspect of GCED and SALH. • Building positive relationships between learners, school management, teachers and support staff, and the wider community enables the development of values, skills, and attitudes conducive to regional and global citizenship. • Involves a significant proportion of teachers in the delivery of GCED and SALH. 	<ul style="list-style-type: none"> • Overcrowded curricula and resource and time constraints can be barriers to the implementation of a whole school approach for GCED and SALH. • Lack of capacity among teachers and school authorities to undertake the enormous task of implementing and sustaining a whole school approach to GCED and SALH. • Leadership challenges within schools and other relevant authorities outside schools may inhibit the move to a more systematic approach to GCED and SALH in schools. • Limited capacity to effectively involve the community and other stakeholders in the teaching of GCED and SALH in the formal, non-formal and informal education sectors.
Cross-curricular	
<ul style="list-style-type: none"> • Key GCED and SALH topics and themes, learner-centred pedagogy, and learning objectives are integrated across teaching and learning in different subjects across the curriculum in a coordinated manner. • Involves teacher collaboration across subjects enabling them to complement each other with their skills and competences. • Plays a crucial role in promoting collaboration among both teachers' and learners' groups. • Generally, it is not necessary to revise the curriculum. • Facilitates collaborative learning and interdisciplinary thinking. • Helps learners to see the importance of GCED and SALH education from different approaches and perspectives. • Two periods per week can be dedicated to project-based activities, including participating in school clubs and community activities, related to different topics relevant to GCED and SALH. 	<ul style="list-style-type: none"> • Could be difficult to implement if no prior experience of or commitment to such a method exists. • Close and consistent coordination is crucial for the integration to be successful and effective. • Is expensive as it involves training of many teachers. • Assessment of learning outcomes tend to be complicated.

Opportunities	Challenges
Standalone subject	
<ul style="list-style-type: none"> Involves the development of a separate compulsory subject on GCED and SALH in primary and lower secondary schools. Aspects of learning associated with GCED and SALH are taught separately. The subject is required to cover all relevant issues relating to GCED and SALH. Activities undertaken to achieve learning outcomes are similar to those associated with a whole school approach, such as school clubs and community volunteering. 	<ul style="list-style-type: none"> Overloads the curriculum through the introduction of an additional subject(s). Could result in the shifting of teaching hours away from other subjects. Does not promote a holistic approach to GCED and SALH. In order to introduce separate subjects on GCED and SALH, space must be created. Learners may struggle to integrate lessons learned in their everyday practice. It is vital that teachers are trained in a professional manner.
Infusion of GCED and SALH themes and approaches in one existing main carrier subject	
<ul style="list-style-type: none"> Relevant material is taught in one existing main carrier subject. For instance, in the case of SALH, its teaching and learning will be conducted within the framework of History. Does not require the revision of the whole curriculum. The approach is technically and administratively easier, and also more feasible to achieve. Can be cost effective since a limited number of teachers will need training and support. Assessment of learning outcomes may be enabled. 	<ul style="list-style-type: none"> Aspects that are to be covered by the subject need to be redefined. Time allocated to this subject will need to be increased, which may result in the decreasing of time allocated to other topics. This can potentially generate resistance at different levels. Increases the risk of GCED and SALH issues not being taught comprehensively. For instance, if GCED is introduced in Social Studies, the focus may be on social or relational aspects, such as tolerance and effective communication skills, thereby neglecting the scientific elements. Difficult to cover all aspects of GCED and SALH in one main carrier subject. Not possible for a single teacher to teach all aspects of GCED or SALH. For teachers to give attention to GCED and SALH, it is essential that GCED and SALH learning outcomes are made part of an examinable subject.

Source: UNESCO (2015); IBE-UNESCO (2006).

Member states need to decide which approach is most appropriate for their context since there are a number of factors that may influence their implementation, including availability of appropriate resources, the quality of teachers and infrastructure, and educational policies and systems.

In addition, extra-curricular activities can be used to complement GCED and SALH education. Topics and themes related to GCED and SALH that member states can consider integrating in the formal curriculum are listed in Table 3.

Table 3: Key issues in GCED and SALH that can exist in the curricula

Examples of GCED and SALH topics	Key issues
Local, regional, and global issues	Citizenship and human rights education, <i>ubuntu</i> , unity, solidarity and self-reliance, dignity, tolerance, regional integration, African renaissance employment, racism, globalization, youth participation, democratic processes, gender equality, children's rights, the protection of regional biodiversity and the marine ecosystem, indigenous knowledge systems, climate change and sustainable development, climate change and climate justice education, climate change and the global economy, new technologies (media literacy and social media), peace education, migration, gender and youth innovations, democracy education, intercultural and multicultural education, communication technologies, diseases and human rights
Africa Agenda 2030 and 2063 and regional integration	Youth, solidarity, peace, diaspora, African unity, sustainable development of the regional economy, legacy of colonialism, apartheid and slavery, cultural rights, children's rights, women's rights, asylum seekers, refugees' rights, education against extremism and xenophobia, economic integration, SADC integration, poverty eradication, addressing gangsterism issue in schools, security (including human security)

Examples of GCED and SALH topics	Key issues
Identity and diversity	<i>Ubuntu</i> , African heritage, cross-cultural heritage, language, family, respect for each other, inclusive society, tolerance, regional dimensions, participation, perspectives, fighting discrimination, violence, bullying, sexism, promoting gender equality, assertiveness, multilingualism/bilingualism, minorities and indigenous populations' rights, tolerance, inclusive society, heritage, regional identity, political, ethnic and racial understanding and respect
Ethical behaviour and social responsibility	<i>Ubuntu</i> , indigenous knowledge systems, culture, sustainable consumption habits, fair trade, entrepreneurship, small and medium enterprises, corporate social responsibility, social justice, individual duties and responsibilities, fighting corruption, <i>ubuntu</i> ethics in business, wildlife preservation and environmental management, wetlands
Liberation history and <i>ubuntu</i>	Understanding the colonial rule and systems, apartheid and political geography of colonialism, liberation movements and the liberation struggle in southern Africa, intellectuals of the African liberation struggle (focusing on the ideas of southern African liberation intellectuals, the historical context in which they lived, and the origins of their ideas and their values in relation to GCED), liberation values, the role of women in the liberation struggle (from early colonial occupation), the role of the Frontline States (Angola, Botswana, Mozambique, Tanzania, Zambia, and Zimbabwe), <i>ubuntu</i> , shared values and responsibilities, commitment, perseverance, patience, genocide, respect, political and economic independence, colonialism and climate change, land alienation, regional and international solidarity, the role of international responses and support of the anti-apartheid struggle in South Africa, interdependence, unpacking decolonization and neo-colonialism, post-colonial governance in southern Africa.

Adapted from SADC and UNESCO (2020).

Pedagogies

The use of traditional teaching approaches enables the presentation of the cognitive dimension of SALH and GCED teaching. However, the focus of GCED and SALH is in pedagogy, as they seek to not just teach about an understanding of the two concepts and to share knowledge about them, but to equip learners with skills, values, behaviours, and attitudes that enable them to critically and creatively address today's local, national, regional, and global challenges through an inclusive lens.

The most appropriate pedagogical approaches for teaching and learning GCED and SALH are participatory, interactive learner-centred, holistic, and transformative (see Table 4). Transformative education in particular, as a dialogic, active, engaged, and enquiry-based approach, encourages learners to be reflective, creative, resilient, problem-solving and critical thinkers. Through this approach, learners are equipped with capabilities to respond effectively to change, complexity, and uncertainty, and learning is not just about information, understanding, and knowledge-building, but also about transformation.

While a transformative pedagogy places emphasis on engaged approaches to learning, the UNESCO International Institute for Capacity Building in Africa (UNESCO-IICBA, 2017) highlights that for it to be realized, learning needs to go beyond the mind and should connect hearts and actions, transforming skills, knowledge, and attitudes. A transformative pedagogy is grounded in a constructivist approach, which holds that each learner is capable of developing his/her own understanding of issues drawing on his/her own existing knowledge and experience.

Since it supports a range of teaching methods, including problem-, project-, inquiry-, and case-based learning, transformative pedagogy promotes active learning and teaching (see Table 4). Such approaches can also include, for example, exchange and outreach programmes for students in the region through study tours to liberation heritage sites that were used by freedom fighters and their leaders.

On this basis, transformative pedagogical approaches are recommended for teaching and learning in SADC member states, with SALH and GCED learning programmes featuring a balanced mix of learning methods. Table 4 provides examples of approaches that promote transformative learning.

“Transformative pedagogies create concrete opportunities for learners to identify and reflect on interconnectedness and shared responsibilities, opening up opportunities and spaces to get to know the self, one another, explore each other's views, experience moments together, challenge ideas about the other, and create connections and relations. Ultimately, this pedagogical approach aims to provide the opportunity for learners to act collectively to achieve common goals, build on their individual strengths, and appreciate the diversity around them.”

UNESCO-IICBA (2017, p.26).

Table 4: Examples of transformative learning methods

Approach	Description
Experiential learning (e.g. field visits and simulations)	<ul style="list-style-type: none"> Learners learn from experience and reflection. This can involve field visits to museums, including liberation museums, community centres, and other cultural sites, which offer experiential learning to SALH and GCED. Through a reflective journal, essay, or class discussion, learners can reflect on their experience and understanding of the field trip. During simulations, learners are encouraged to imitate real-world activities and processes, which is an excellent approach for them to learn experientially. Simulations offer learners an opportunity to practice critical thinking and problem-solving skills in a safe environment.
Collaborative learning (e.g. group projects or discussions)	<ul style="list-style-type: none"> Learners are put into small groups and assigned tasks with the goal of helping them better understand an issue, resolving a problem, or developing new ideas. For example, in an upper secondary school History class, learners may be assigned a task which involves a research project on the role of women in the liberation struggles in southern Africa, including interviewing women who participated in the liberation struggles (either face-to-face or via email or phone) and analysing this in relation to gender equality and how they can seek to end gender inequality in the post-colonial period. This approach involves learners collaborating with peers to accomplish group tasks and solve problems.
Inviting witnesses to talk about their experiences	<ul style="list-style-type: none"> Witnesses such as former liberation fighters and community leaders and practitioners from the fields of human rights, peacebuilding, security, gender, sustainable development, intercultural understanding, and humanitarianism can be invited to speak to a class about their work and experiences. This is crucial for introducing SALH and GCED into the classroom.
Case studies	<ul style="list-style-type: none"> Case studies relate to real-life stories, which enable learners to examine, discuss, and understand a situation and attempt to come up with possible solutions if the case under examination presents challenges. This could be a case of an individual, community, or country. A wide range of cases can be examined in relation to GCED and SALH. For instance, in the case of SALH, learners at upper secondary school level can engage in an in-depth analysis of the contribution a SADC member state to the liberation struggle in the region. This includes cases of member states that did not go through an armed liberation struggle themselves, but still supported the liberation struggle. This helps learners to appreciate the role of such countries in the liberation of the region. It also demonstrates to learners the indisputable inevitability of regional cooperation as evidenced by neighbouring countries' help and solidarity for those that were still fighting anti-colonial wars. For instance, Botswana was not directly involved in the liberation wars, but played a vital role in these struggles by, inter alia, welcoming refugees fleeing persecution from racist regimes of apartheid South Africa, apartheid-ruled South West Africa (now Namibia), Angola, and Southern Rhodesia (now Zimbabwe).
GCED and SALH wall planner	<ul style="list-style-type: none"> Developing a GCED and SALH wall planner will lay out key national, regional, and global days and celebrations across the school year with the aim of helping teachers and school administrators to engage the learners on issues related to GCED and SALH. This should be part of teaching and learning, and not reserved for afternoon sessions or just 30-minute speeches at assembly. Examples of such days include International Women's Day, International Day of Peace, Day of the African Child, Black History Month, Human Rights Day, World Wetlands Day, Commonwealth Day, World Environmental Day, Southern Africa Liberation Day, and Africa Day.
Exchange programmes within SADC	<ul style="list-style-type: none"> During debates, the class is divided into teams that are in favour of an argument (the proposition) and against it (the opposition). The teams take turns to present their arguments and respond to their opponents, trying to persuade the rest of their class one way or the other. The "audience" (other members of the class) then have the opportunity to question the speakers and contribute to the debate by providing their own opinions regarding the topic.

Assessment

There are several domains useful in GCED and SALH assessments that SADC member states can utilize. These are highlighted in Table 5.

Table 5: GCED and SALH learning assessment methods

GCED and SALH methods	Description
Systems to assess GCED and SALH learning	<p>Group tasks:</p> <ul style="list-style-type: none"> Learners are involved in group tasks, each of which is aimed at tackling an issue. Group activities that are used are exploratory in nature. Learning activities include guest lectures and group visits with community organizations. The final stage of learning is the preparation of reports, proposals, and plans in groups, after there are opportunities for communication through presentations on the content. Reading learners' worksheets will enable the teacher to evaluate whether they have learnt what the lesson aimed to teach them. Similarly, listening to learner presentations will enable the teacher to understand the extent to which learners understood the learning aims and issues for the topic. This approach can help teachers to assess GCED and SALH learning outcomes effectively.
Using a process-oriented approach	<ul style="list-style-type: none"> The approach focuses on the process of the learner's learning experience, allowing teachers to best assess how GCED and SALH learning will be meeting its objectives. The focus is not just on the end result, but also on the learner's journey, failures, questions, and successes that they experience throughout their learning process. Learners can be assessed based on their submitted work and written self-evaluation, which could be in essay form. Club and community activities can be assessed by providing a description of the outcomes of the project and contents of learner's activities. This approach helps to monitor whether GCED and SALH are meeting their learning objectives.
Developing specific rubrics for assessing GCED and SALH	<ul style="list-style-type: none"> Assessment rubrics can be used, for example, in assessing learners involved in GCED and SALH project-based learning to measure various components of GCED and SALH learning. For each component, a comprehensive assessment rubric with specific criteria covering a range of GCED and SALH competences can be developed. Competencies include effective communication, critical thinking and problem-solving skills, collaboration and group work, awareness, multicultural co-existence, and ability to conduct research independently or in a group. Learners need to be consulted in developing the rubric in order to ensure a learner-centred and participatory approach to GCED and SALH teaching and learning. The approach helps to quantify learning outcomes. Assessing effective learning can lead to an improvement in the quality of GCED and SALH learning.
Competency-based assessment	<ul style="list-style-type: none"> Assessment is not just limited to knowledge, but also includes attitudes and skills. GCED and SALH competencies that learners are required to achieve need to be clearly defined. Assessment of learners' progress towards GCED and SALH competencies can be done through one-on-one learner advising sessions. Using a checklist, teachers can monitor progress. Using this approach helps strengthen the connections between the curriculum and GCED and SALH as it enables teachers and learners to realize that GCED and SALH concepts can be found in other subjects.
Assessing affective learning	<ul style="list-style-type: none"> Assessment of affective learning can be through soliciting feedback from learners on their learning experience. This could be done in the form of a survey to assess the impact of GCED and SALH learning on students, which includes focusing on their beliefs and attitudes. Teachers can also assess how learners would have developed attitudes, for example, for tolerance, respect for diversity, co-existence, and cultivated caring.

Source: APCEIU (2020)

C. Teacher training and support

Teacher training in many countries does not yet reflect the modern competency-based curricula, which include GCED and SALH topics and methods. Yet the 2030 Sustainable Development Goal 4, Indicator C, emphasizes the supply of teachers who are pedagogically well-trained to teach. Teachers play a critical role in ensuring that learners receive good quality education, which in turn contributes to the learner's empowerment, enabling them to play an active role in their communities and the world.

For them to empower learners, teachers themselves need to be equipped with skills, knowledge, behaviours, and values crucial for them to effectively deliver GCED and SALH, including around philosophical and cultural concepts and practices that are related to GCED and SALH, such as *Ubuntu*. In addition, they require ongoing support and motivation, specifically through the development of teacher training manuals and continuous professional development (CPD) programmes. Both should be developed and delivered by appropriate organizations, such as UNESCO and APCEIU working in partnership with research institutions, civil society organizations, and universities in the region with knowledge and experience of GCED and SALH.

Likewise, both teacher training and CPD should emphasize the need to respond to political, social, economic, and cultural challenges going on in the region and the world, such as globalization and migration, which increase diversities and change the cultural composition of many societies.



Specifically, professional development of teachers requires the following:

Needs assessment

A holist approach would ensure that before developing a teacher training programme on GCED and SALH, SADC, in partnership with UNESCO and the Asia-Pacific Centre of Education for International Understanding (APCEIU), conducts an information-sharing workshop involving teachers, school management, education inspectors, and teacher educators relating to their needs and factors likely to constrain effective delivery, as well as interventions that may help to avert this and promote change.

Planning

Comprehensive planning is essential for successfully developing a teacher training programme on GCED and SALH. This involves taking into consideration the GCED and SALH-related knowledge and concepts that teachers need to acquire, as well as the skills, values, competencies, and attitudes required for delivery in a way that is appropriate to GCED and SALH education.

Effective and appropriate programme delivery

Delivery of GCED and SALH teacher training should both be appropriate to and tie in with the teacher's ultimate role in the classroom. It is crucial that teachers are provided training in transformative, participatory, interactive, and learner-centred pedagogies so that they develop the confidence and motivation to successfully deliver GCED and SALH.

CPD programmes

CPD programmes are essential for supporting teacher education on GCED and SALH themes. CPD courses can run for a day, a week, or over a term as a series of workshops. It is recommended that a cascade approach is utilized, in which an average of three to five in-service teachers from each school attend a well-designed in-country initial training for six weeks and then return to their home schools to train their colleagues.

Support

Teachers should receive continuous support, which can be provided through visits from teacher educators or peers to discuss their experience of delivering GCED and SALH; online GCED professional networks; CPD programmes; conferences and seminars; and peer observation of GCED and SALH delivery.

Recommendations to SADC member state

The following member state-specific recommendations are provided based on the findings of the curricula review. The draft recommendations have been proposed to support further bilateral consultations with the concerned member states.

Country	Recommendations
Angola	<ul style="list-style-type: none"> Gradually incorporate GCED and SALH themes/values in non-social sciences subjects. Incorporate SALH values in the teaching of SALH. Emphasis also needs to be placed on non-formal activities. Assessment methods can be revised to accommodate extra-curricular activities and field trips.
DRC	<ul style="list-style-type: none"> Include a learner-centred, critical pedagogical approach in the teaching of SALH and GCED. Add more content on SALH to include issues that bring in themes on solidarity, shared humanity, and interdependency and interconnectedness. Introduce non-formal activities in the teaching and learning of GCED and SALH, for example, human rights campaigns in the community, anti-litter campaigns and tree planting, and learning projects. Assessment methods can be revised to accommodate extra-curricular activities and field trips.
Eswatini	<ul style="list-style-type: none"> Incorporate the regional and global aspects of liberation history in the curriculum. SALH can be integrated into the History subject. Include a learner-centred, critical pedagogical approach in the teaching of SALH and GCED. Formal and non-formal programmes need to contain detailed GCED and SALH education. There is a need for education authorities and teachers to engage learners more actively in subjects such as Civic Education and Development Studies. This can be achieved by incorporating a range of activities and approaches in teaching and learning, including classroom discussions, collaborative learning and small group discussions, role plays, brainstorming and debates.
Lesotho	<ul style="list-style-type: none"> Incorporate the regional and global aspects of liberation history. SALH can be integrated into the History and Anthropology subjects. Specify teaching and learning methods. Assessment methods can be revised to accommodate extra-curricular activities and field trips.
Malawi	<ul style="list-style-type: none"> More emphasis needs to be put on aspects of broader and international oriented GCED. Develop detailed learner abilities associated with GCED. Gradually integrate SALH in the curriculum at all levels of learning, starting with the History subject. Develop learning materials for history books that pay more attention to African historical events. There is a need to access the country's Secondary Education Curriculum and Assessment Framework and syllabi to find out the extent to which GCED and SALH have been integrated into the curriculum.
Mauritius	<ul style="list-style-type: none"> Gradually integrate SALH into teaching and learning, starting with the History and Social Studies subjects. Incorporate the regional and global aspects of liberation history in the curriculum. Teach in-depth GCED keywords at all levels. Incorporate a range of activities and approaches in teaching and learning, including classroom discussions, collaborative learning and small group discussions, role plays, study trips, brainstorming, and debates. Assessment methods can be revised to accommodate extra-curricular activities and field trips.

Country	Recommendations
Mozambique	<ul style="list-style-type: none"> There is a need for learner-centred methods of teaching and learning in which learners are actively involved. These include classroom discussions, collaborative learning and small group discussions, role plays, study trips, brainstorming, and debates. Assessment methods can be revised to accommodate extra-curricular activities and field trips.
Namibia	<ul style="list-style-type: none"> Incorporate the global aspect of liberation history to reflect global interconnectedness and interdependency. SALH can also be integrated in other subjects such as Geography, Economics, Development Studies, and English where learners can be introduced to concepts and values of non-discrimination, non-segregation, respect for differences, multi-culturalism, and solidarity. Incorporate a range of activities and approaches in teaching and learning, including classroom discussions, collaborative learning and small group discussions, role plays, study trips, brainstorming, and debates. Assessment methods can be revised to accommodate extra-curricular activities, including community service and field trips.
South Africa	<ul style="list-style-type: none"> More work needs to be done on the regional and global aspects of liberation history considering the role played by regional and international solidarities in relation to South Africa's struggle against apartheid. Assessment methods can be revised to accommodate extra-curricular activities, including community service and field trips. Students can be asked to write reflective journals on their fieldwork experience and extra-curricular activities, which the teacher can assess to find out whether the learner has achieved the required learning outcomes.
Seychelles	<ul style="list-style-type: none"> Gradually integrate SALH in the curriculum, starting with the History and Social Studies subjects. Non-formal activities that can be adopted in relation to learner involvement in the community include human rights campaigns, community service such as anti-litter campaigns and tree planting, and learning projects. Assessment methods can be revised to accommodate extra-curricular activities, including community service and field trips.
United Republic of Tanzania	<ul style="list-style-type: none"> SALH can be gradually integrated in other subjects such as Civics, Geography, and English where learners can be introduced to GCED and SALH concepts and values of non-discrimination, non-segregation, respect for differences, multi-culturalism, and solidarity. Non-formal activities that can be adopted in relation to learner involvement in the community include human rights campaigns, community service such as anti-litter campaigns and tree planting, and learning projects. Assessment methods can be revised to accommodate extra-curricular activities, including community service and field trips.
Zambia	<ul style="list-style-type: none"> The curricula review states that there is not much evidence available from Zambia detailing the integration of GCED and SALH. More research needs to be done regarding this.
Zimbabwe	<ul style="list-style-type: none"> Non-formal activities that can be adopted in relation to learner involvement in the community include human rights campaigns, community service such as anti-litter campaigns and tree planting, and learning projects. Learners can be given an opportunity to plan and initiate their own action projects. These activities can be conducted as extra-curricular activities. Assessment methods can be revised to accommodate extra-curricular activities, including community service and field trips. Students can be asked to write reflective journals on their fieldwork experience and extra-curricular activities, which the teacher can assess to find out whether the learner has achieved the required learning outcomes.



Timeline

The Roadmap proposes a three-year timeline for SADC member states to a revise or strengthen their secondary school curricula, syllabi, and education policies; consult stakeholders; and provide training to teachers, their educators, and education inspectors in order integrate GCED and SALH into teaching and learning.

Timeframe	Action	Responsibility
Mid-June 2021	Approval of Roadmap by Ministers of Education and Training and Science, Technology and Innovation.	Secretariat
July - December 2021	Capacity building on transformative pedagogies for peace and social cohesion through teaching of SALH: ³ <ul style="list-style-type: none"> Develop a training guide by August 2021 Develop training agenda & programme by October 2021 Conduct training sessions (minimum three) for education planners and practitioners by November 2021 	Secretariat/UNESCO
Jan 2022 - December 2023⁴ (ongoing)	Review of national education policies and frameworks to mainstream SALH and GECD Teaching	Member states
October 2021 - October 2024 (ongoing)	<ul style="list-style-type: none"> Review of curricula and syllabi⁵, including integration of learning outcomes and competencies and teaching and learning approaches for GCED and SALH; inclusion of non-formal activities; and review of assessment methods. Review textbooks and curriculum materials used in subject areas in which GCED and SALH education are currently integrated, such as Heritage Studies, Civic Education, Social Studies, Geography, and History. 	Member states
June 2022 (annual basis)	Progress report on integration of SALH and GECD in member states' curricula.	Secretariat

³ The capacity-building exercises and CPD initiatives will be ongoing and may be undertaken on an annual basis (subject to funding).

⁴ Given the level of integration of SALH and GECD varies across member states, the timeframe provided is to ensure the member states have the requisite time to review their national policies.

⁵ The timeframe reflects the review cycle in member states, which may be three to five years.

Annex 1

Good practice – Tanzania and Zimbabwe

Tanzania

Tanzania is a good example of a country that has managed to integrate both GCED and SALH education into the curriculum with notable success, and its approach may perhaps be employed as a best practice. SALH is included in the Form 4 (age level 14-15 years) History syllabus under the topic of Nationalism, through which, for example, learners are taught about the nation's role in assisting freedom fighters from other SADC countries. They are also taken on a field trip to Mazimbu, Morogoro, where some of the fighters' camps were located, which is now the site of Solomon Mahlangu Freedom College. This institution offers primary and secondary education for the African National Congress (ANC).⁶ Learners are encouraged to do research on the countries that Tanzania assisted to attain their liberation as well, and discuss and compare SADC countries' national anthems and flags. They also give presentations in class, participate in debates, and write essays on different topics related to GCED and SALH, such as the Herero and Nama genocide in Namibia in the early 1900s.

Apart from Solomon Mahlangu Freedom College, examples of educational institutions sited at SALH locations that are now used to demonstrate to learners the role that Tanzania played in supporting SADC countries' independence are: Samora Machel Secondary School in Mbeya; Kaole Secondary School and Vocational Training Centre in Bagamoyo; Likuyu Sekamanganga Primary School; and Masonya Girls' Secondary School. Using heritage sites to serve educational purposes contributes towards the sustainability of liberation history and informs the current generation about these struggles in a concrete and meaningful way.

SADC and UNESCO (2021, pp.17-18).

Zimbabwe

Zimbabwe has likewise managed to capture GCED principles in its curriculum. For example, the Heritage Studies syllabus features principles of *Ubuntu*, an Afro-centric perspective of life and work that is customized to the Zimbabwean environment. It also emphasizes national values such as self-reliance, entrepreneurship, responsible citizenship, critical global awareness, environmental stewardship, inclusiveness, gender sensitivity, fairness, equity, multi-culturalism, and tolerance. The principles guiding the curriculum include a rights-based orientation and a concern with individual, local, national, regional, and global contexts.

The SALH is also encapsulated in the 2015-2022 History syllabus for Forms 1 to 4. For instance, Topic 6 of the Form 2 syllabus is specifically about regional and international cooperation. Under this topic, emphasis is placed on the collapse of apartheid and the advent of democracy in South Africa, with regional support from the Frontline States.

SADC and UNESCO (2021, p.18)

⁶ The ANC is the Republic of South Africa's governing political party. It has been the ruling party of post-apartheid South Africa since the election of Nelson Mandela in the 1994 election, winning every election since then. Founded on 8 January 1912 by John Langalibalele Dube in Bloemfontein as the South African Native National Congress, its primary mission was to bring all Africans together as one people, to defend their rights and freedoms. This included giving full voting rights to black South Africans and mixed-race South Africans and, from 1948 onwards, to end the system of apartheid introduced by the Nationalist Party government.

Annex 2

Philosophical/cultural concepts and practices related to GCED and SALH

Across southern Africa, there are many indigenous religious, philosophical, and cultural concepts and practices that convey similar notions to those found in GCED and SALH. These concepts and practices resonate with the three core notions of GCED and SALH: solidarity, a shared sense of humanity, and respect for diversity. They can serve as essential starting points for teaching GCED and SALH in the region.

Below is a simple guidance that can be used to drive the development of training-of-trainers programmes and CPD.

Ubuntu

Ubuntu emphasizes the importance of the group or community and finds a clear expression in the Nguni phrase *umuntu ngumuntu ngabantu* (a person is a person through other people). This is a common philosophy associated with African languages and culture, the soul and identity of African people, and an aesthetic basis of African identity and humanness, as expressed in various languages as *Hu-nhu*, *Ubu-ntu*, *Bumuntu*, *Vumuntu*, *Gimuntu*, *Motho*, *Umntu*, *Utu*.

Elements of the ethics of *ubuntu* include compassion, forgiveness, humanness, responsibility, sharing, openness, respect, empathy, caring, human dignity, and interconnectedness and interdependence among human beings.

Ujamaa

Like *ubuntu*, the concept of *ujamaa* (familyhood) or communalism (originated in Tanzania) indicates sharing, hospitality, self-reliance equality, caring, togetherness, rejection of alienation, and a sense of familyhood. Again, like *ubuntu*, *ujamaa* encourages us to see others through our own humanity, regardless of their background.

Elements of the ethics of *ujamaa* include: Generosity for the common good, sharing, cooperation, equality and respect for human dignity, humanness, caring for one another, living together, collective production, communal ownership, and interconnectedness and interdependence among human beings.

Nhimbe/ilima (work parties)

The traditional *nhimbe/ilima* (Shona/Ndebele terms) practice involves a family with a lot of work to do, for example, ploughing, weeding, harvesting, or winnowing, inviting neighbouring villagers (both men and women) to provide labour and draught power. *Nhimbe/ilima* is a driving force for sharing, trust, reciprocity, solidarity, cohesion, and interdependency, as well as enhancing food security in such communities.

Rotating credit and saving schemes

Rotating credit and saving associations such as *stokvel* (South Africa), *mukando* (Zimbabwe), *motshelo* (Botswana) and *chilimba* (Zambia and Malawi) play an important role as safety nets for many people in southern Africa, offering social well-being and financial security as well as promoting sustainable development. In Mozambique, the name of this informal financial system varies from region to region: *kudzimissana in Massoane*, *omiliha mattu* (relates to a group of people offering mutual help to clear land) in Netia, *tsikumu* in Banga and *Cucumbi* in Zambezia (Marsh 2003). Such credit and saving schemes are based on mutual trust. Members pool money together for a common purpose and are offered soft loans from those savings to meet emergency, investment, and consumption needs (Allen & Panetta 2010). These resources bring people together and promote peaceful co-existence, friendship, teamwork, social harmony, solidarity, reciprocity, and mutual cooperation, among others.

Mafisa/Kuronzera System of cattle loan

Of particular importance in Botswana, Lesotho, Zimbabwe, and other parts of the region is the *mafisa/kuronzera* system. Individuals with many cattle loan them on a temporary or long-term basis to poor relatives, friends, and other members of the community who use them as draught power and also milk them. *Mafisa/kuronzera* can be used to promote the values of GCED, for example, loaning cattle to avert ecological crisis, promote food security, or as a means to show solidarity with the poor.

Annex 3

List of selected resources – GCED and SALH

GCED

UNESCO

(2015) *Global citizenship: Topics and learning objectives*. Paris, UNESCO – A useful resource for providing curriculum support and pedagogical guidance on GCED. It presents key learning outcomes, domains of learning, learner attributes, topics, and learning objectives. The document also provides a conceptual framework on GCED, which is an essential aspect of the education reform system.

(2015) *Learning with intangible heritage for a sustainable future: Guidelines for educators in the Asia-Pacific region*. Paris, UNESCO – The guide shows how intangible cultural heritage could be integrated into curricula in tandem with principles and perspectives of education for sustainable development.

(2016) *A Teacher guide on the prevention of violent extremism*. Paris, UNESCO – The guidance seeks to provide countries with a set of resources that can help build and reinforce national capacities to address the drivers of violent extremism through holistic and pragmatic education sector-wide responses.

(2017) *Sustainability starts with teachers: Capacity building programme for teacher educators on education for sustainable development (CAP-ESD)*. Paris, UNESCO – The document critically reflects on assessing ESD and designing assessment of significant learning for ESD.

(2017) UNESCO-IICBA. *Transformative pedagogy for peace-building: A guide for teachers*, Addis Ababa, UNESCO-IICBA – This guide aims to build the capacity of teachers so that they are informed and empowered on why and how to educate for peace-building. It offers an analysis of conflict, examines the role of ethics, expands on the elements of transformative pedagogy, and provides practical tools to assess learners' understanding of peace-building concepts and skills. It concludes with 20 engaging activities to support experiential learning.

(2019) *Teaching and learning transformative education*. Paris, UNESCO – Explores the meaning of "responsible transformative education" with the aim of clarifying the role of education in ways that may be reflected by UNESCO and other education stakeholders. Available at: <https://unesdoc.unesco.org/ark:/48223/pf0000368961?locale=fr>.

(2019) *Youth empowerment for peace and resilience building and prevention of violent extremism in Sahel and surrounding countries: A guide for teachers* – A training manual for teachers on youth empowerment for peace and resilience building and prevention of violent extremism in Sahel and surrounding countries.

(2019) *Youth waging peace: A youth-led guide on prevention of violent extremism through education* – An entirely youth-led guide on prevention of violent extremism. Available at: <https://unesdoc.unesco.org/ark:/48223/pf0000367854?locale=fr>.

(2018). *Global Citizenship Education: Taking it local* – Identifies national concepts similar to those in GCED.

Oxfam

(2015) *Global citizenship in the classroom: A guide for teachers* – Provides an introduction to key elements of Oxfam's GCED curriculum and includes cases studies outlining best practice in the classroom and activities that can be adapted for use in a range of curriculum activities. Aimed at teachers in all subjects and across all age groups. Available at: <https://oxfamlibrary.openrepository.com/handle/10546/620105>.

(2018) *Teaching controversial issues: A guide for teachers* – Assists teachers to develop vital skills that allow learners to constructively discuss their own ideas and values and help them to develop as global citizens.

GCED

APCEIU

(2017) *Global Citizenship Education: A Guide for policymakers*. Seoul, APCEIU – The guide is divided into two parts: The first offers a review of GCED; and the second part pays attention to developing and implementing GCED policy.

(2018) *GCED: A guide for trainers*. Seoul, APCEIU – The guide is a training manual for GCED trainers.

(2018) *Global Citizenship Education in local contexts* – Explores various practices to incorporate GCED. Available at: <http://www.unescoapceiu.org/post/1717>.

(2018) *How can GCED promote gender equality?* – Looks at the role of GCED in strengthening gender equality.

A number of other relevant resources are available at: <http://www.unescoapceiu.org/post/4144>.

Southern African Liberation History

UNESCO/SARDC

Since 2019, UNESCO has been working with the Southern African Research and Documentation Centre (SARDC), which is a SADC knowledge partner, to produce resource materials on SALH that focus on the regional dimensions of the national liberation struggle.⁷ These materials could be used in revising/developing the curricula to include SALH, and consist of:

- Module 1, entitled *Youth in the liberation struggle and beyond*, and resource materials developed for this module include a short introductory book in print and online, a video, and ongoing content for social media that has generated significant interest in the subject. The video is available at: https://www.dropbox.com/sh/wr4e922i4e6tpkt/AADypRgfNUqyDKXSrKE1xpZya?dl=0&preview=SADC_NLMHP_FINAL_+15+min.mp4.
- A two-page flyer for the National Liberation Movement Heritage (NLMH) programme summarizing the process for development of the other modules on various aspects of SALH.
- A related publication by UNESCO and SARDC entitled *Preserving memory of African liberation through access to heritage archives*. This is a preliminary survey profiling heritage archives and libraries in nine countries in southern Africa and is expected to launch in April/May 2021, in print and online.

SADC Hashim Mbita Project

The primary objective of the Hashim Mbita Project is to document the liberation history of southern Africa via collection, cataloguing, and compiling of oral texts and data in SADC region and beyond.

Southern African Liberation Struggles

Southern African Liberation Struggles: Contemporaneous Documents 1960-1994 is published for SADC in nine volumes by Mkuki na Nyota in Dar es Salaam, United Republic of Tanzania (2014). Editors are Arnold J Temu and Joel da Neves Tembe. The project was funded entirely by SADC member states and the patron of the project was the late Ambassador Brig-Gen Hashim Mbita, who was Secretary-General of the Liberation Committee of the OAU from 1972 to 1994. The volume documents the history of liberation struggles in southern Africa and covers Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, South Africa, Swaziland, Tanzania, Zambia, and Zimbabwe, as well as the role of countries outside the SADC region that played a key role in supporting liberation movements in Africa.

Another SADC publication to be launched in commemoration of SADC's 40th anniversary is *40 years of SADC: Enhancing regional cooperation and integration* (June 2021)

⁷ The project covers seven SADC member states namely, Angola, Mozambique, Namibia, South Africa, Tanzania, Zambia, and Zimbabwe.

Southern African Liberation History

Nordic Institute: The Nordic documentation on the liberation struggle in southern Africa

A reference source for those interested in the history of national liberation in southern Africa and the role of the Nordic countries (Denmark, Finland, Iceland, Norway, and Sweden). Resources include more than 130 interviews of people in various southern African countries and outside the region who participated in the liberation struggle.

The interviews are available at: <https://nai.uu.se/library/resources/liberation-africa/interviews.html>.

Relevant books and other resources on the role of the Nordic countries relating to liberation in southern Africa are available for download at: <https://nai.uu.se/library/resources/liberation-africa/publications.html>.

African Activist Archive Project

This project is making the records of activists in the United States who supported African liberation struggles available online at: <https://nai.uu.se/library/resources/liberation-africa/about-the-project-and-the-documentation.html>.

Resources include 145 videos on liberation struggles in several southern African countries, available at: https://africanactivist.msu.edu/browse_results.php?category=media&field=type&member=Video&page=0.

The videos include the following two:

- *Aluta Continua* by Robert F. Van Lierop, Bob Fletcher, Richard Skinner, George Copeland, Filipe Nhancale – The video covers Mozambique's liberation struggle against Portuguese colonial rule (Duration: 34.08 minutes). Available at: <https://africanactivist.msu.edu/video.php?objectid=210-807-10>.
- *A Cry for Freedom* by the Evangelical Lutheran Church in America – The movie is about Namibia's struggle for independence from South Africa's illegal occupation of the country (Duration: 21.03). Available at: <https://africanactivist.msu.edu/video.php?objectid=210-807-162>.

The International Institute of Social History

The institute has extensive archival materials on anti-apartheid and southern Africa solidarity groups in the Netherlands. Further details on the archives are available at: <https://iisg.amsterdam/files/2020-11/Collection%20guide-archives.pdf>.

Resources include a web dossier on the history of the southern Africa solidarity movement: <https://archieff.socialhistory.org/en/collections/netherlands-against-apartheid-1948-1994>.

The Robben Island Mayibuye Centre Archive

Provides a first-hand account of the political movement in South Africa. Available at: <https://www.robben-island.org.za/>.

Includes prisoner stories, which are available at: <https://www.robben-island.org.za/stories>.

The University of Western Cape Robben Island Mayibuye Centre Archive

The archive consists of multimedia collections depicting various forms of resistance against apartheid within and outside South Africa. Available at: <https://mayibuyearchives.org/>.

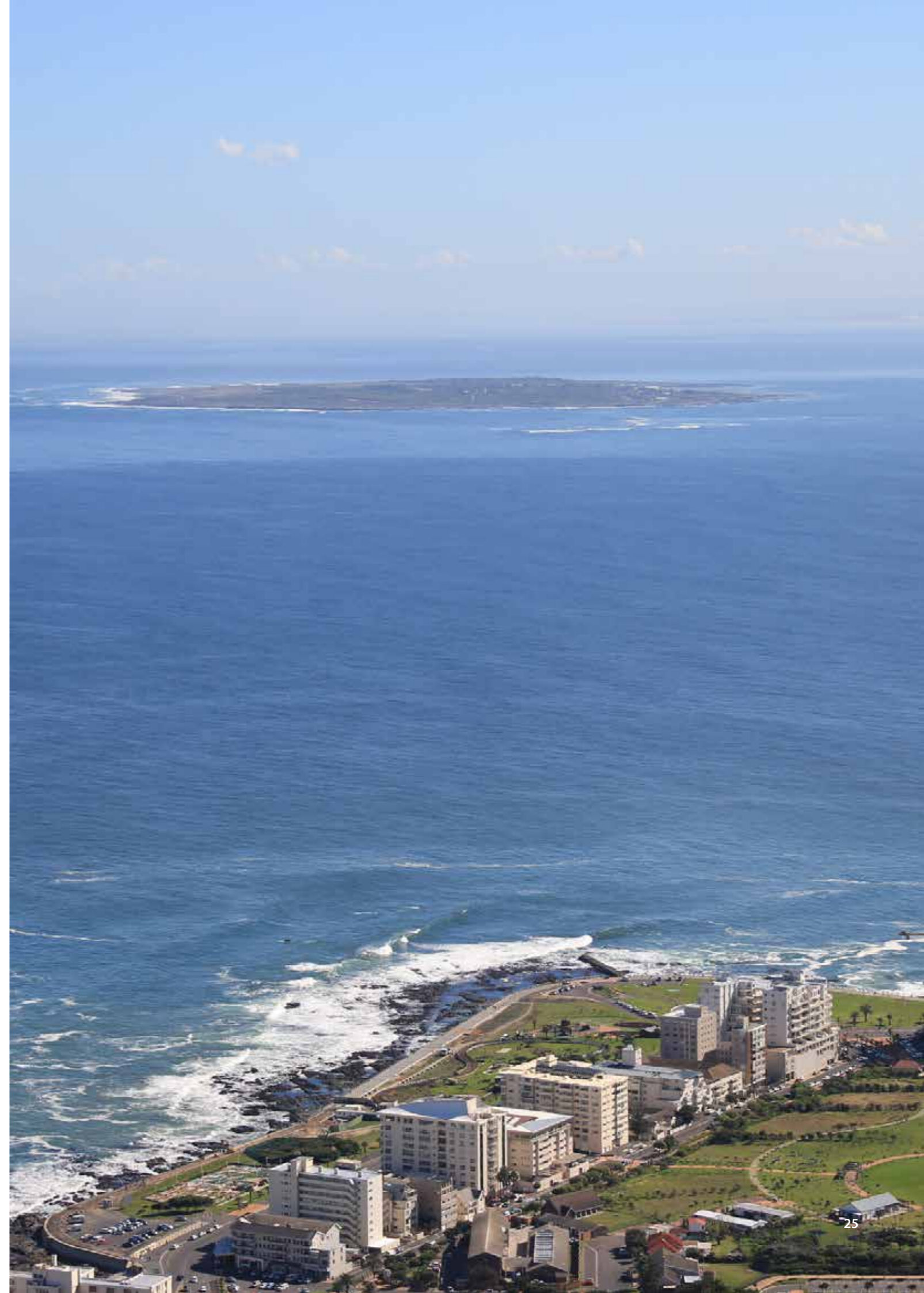
JSTOR

Struggles for Freedom: Southern Africa is a collection focused on the liberation struggles in southern Africa documenting colonial rule, international intervention, dispersion of exiles, and the global networks that supported the liberation struggle in the region. Emphasis is placed on Botswana, Mozambique, Namibia, South Africa, and Zimbabwe.

Thames TV

An interview with President Julia Nyerere about the situation in Rhodesia (Zimbabwe). Available at: <https://www.youtube.com/watch?v=LU63JccowUg>.

Economic war – A video which looked at what Frontline States could do to protect themselves from the economic war which South Africa was waging against them. Available at: <https://www.youtube.com/watch?v=QHUzjbvk-Jc>.



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