

Sangsaeng

Living Together Helping Each Other

Learning to Live Together in a Challenging World



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

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

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DIRECTOR'S MESSAGE



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In order to guide ourselves in today's world, we constantly need to be reminded of the importance of justice, tolerance and more importantly, learning to live together. This is why APCEIU cannot stop stressing the urgency of global awareness and global citizenship, especially in the current social and political environment.

Societies draw on nationalism to define the relations between the state, the citizen and the outside world. Unfortunately, the love for one's nation sometimes has been replaced with an urge to look at the world with mistrust. It is this mistrust and fear that has created a wave of intolerance and disrespect. As Nelson Mandela once said, "Education is the most powerful weapon which [we] can use to change the world." APCEIU believes that the collective views and efforts of our youth, educators and leaders are indispensable in fostering global education. We need education that supports the importance of learning to live together.

We are currently witnessing fueled support for populist perspectives that thwart the ideals of tolerance. These extreme views are rapidly gaining momentum, and they permeate the different social, political, and cultural spheres of our lives. The rise of nationalism emphasizes a form of education that runs counter to global citizenship education. It undermines the ideals of a global community and its efforts to promote the principles of tolerance and learning to live together. These are imminent issues that need to be tackled in order to foster a more tolerant, inclusive and understanding world.

In this issue of *SangSaeng*, I would like to remind our readers of the importance of learning to live together. As Prof. Reimers and Dina Kiwan mentioned in their articles, "educators need to redouble their efforts to educate students for global citizenship" and "address the needs of young people in a diverse and globalised world." Moreover, education does not need to take place in the traditional setting of classroom with books. In this regard, Mr. Eduardo Mendez's interview gives us an insight into the elements of music and how music can mold children into global citizens. Dr. Gwang-Jo Kim mentioned the importance of not only "equip[ping] learners with the skills to survive and thrive [...] but promoting overall happiness and well-being." Such empowerment of learners is essential as we strive for an interconnected world.

This issue of *SangSaeng* has compiled the insights of youth, scholars, educators and leaders from a diverse array of sectors and countries. We have in particular created a new section especially for the youth, so their voices are taken into consideration in matters that concern their future. We hope that through the articles in this issue, we are once again reminded of our path to mutual understanding and tolerance. 🏛️

Utak Chung
Director

EDUCATION FOR HARMONY, PEACE AND HAPPINESS

Equipping Learners with Adequate Skills for a Better World

By Gwang-Jo Kim

(Director of UNESCO Bangkok, the Asia-Pacific Regional Bureau of Education)

I have been a firm believer in the transformative power of education even before I could understand such terms. My education took place in a humble schoolhouse set amid rice fields in 1960s Korea – our resources were limited but our imaginations were not. I indulged in a sense of wonder – a dragonfly or some exotic insect would capture my imagination and I would always be in a hurry to learn more, to seek knowledge both about my immediate surroundings as well as the wider world of which I had little understanding of. It was then I first came to comprehend the power that education has in connecting people with nature and promoting peaceful coexistence amongst all creatures.

The advances my country has made, from the time of my youth to the present day, illustrates the power of education. My appreciation for education has deepened and taken on new dimensions in subsequent years.

Later this year, I will complete the term I first started in 2009 as director of UNESCO Bangkok, the Asia-Pacific Regional Bureau for Education. These past eight years have reaffirmed and strengthened my conviction that education has the potential to transform not only individuals, but entire societies and relations between nations. Indeed, it has been my

honour, over these past eight years, to be immersed in the tremendous diversity that defines this region.

Asia-Pacific is one of the most dynamic regions on this planet and is home to immense contrasts, spanning both advanced industrial powers and developing nations. The Asia-Pacific region has tremendous cultural and linguistic diversity, both between and within countries. The most striking thing during my time with UNESCO is how much can be accomplished through collaboration amongst these nations and groups, not in spite of this diversity but because of it.

I am constantly reminded of the strength that can be found when we come together to both celebrate what makes us unique as well as to move forward together, united by common values and a desire for a better, more peaceful and just world.

This spirit of collaboration must drive us forward in the face of today's most pressing challenges. Violent extremism and climate change, for example, do not respect borders; they are transnational in nature and no nation can address these threats alone. They require our collective resolve to find solutions, regardless of national, religious and cultural differences.

Education as the Blueprint for a Better World

I firmly believe that education holds the key to addressing our most pressing challenges. However, seizing that potential requires a long-term shift that reframes education as a central national priority and a transnational agenda. The 2030 Agenda for Sustainable Development, which was agreed to by the United Nations member states in 2015, provides us with the framework to make this a reality.

The Sustainable Development Goals (SDGs) were developed with the input of all member states, spanning a broad range of cultures, histories and levels of development. As a result, they are universal and adaptable to any context, a characteristic that is crucial to their achievement in this incredibly diverse region.

Education is the cornerstone of the entire 2030 Agenda for Sustainable Development – and the Sustainable Development Goal 4 (SDG4) offers a path to equip young people with the skills, values and mind-set to achieve the SDGs and carry on with the spirit of collaboration far beyond the 2030 deadline. SDG4's vision of "inclusive and equitable quality education and lifelong education for all," and the seven targets to achieve it, carry nothing less than a blueprint for a better world.



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We are bombarded daily with reminders of how UNESCO's mission, to build peace in the minds of women and men, is more vital than ever. Our organisation was founded in the aftermath of World War II, a time when the scars of vicious xenophobia and racism were all too fresh. UNESCO's Constitution warns of the dangers of "ignorance of each other's ways and lives" leading to "suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war." These words resonate powerfully today at an uncertain time in our region, with acts of violent extremism on the rise.

We must seize upon the "soft power" of education to address these challenges. Indeed, as Mahatma Gandhi said, "If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children."

UNESCO answers the increasingly devastating challenge of violent extremism

by addressing the conditions that fuel it. Violent extremists are not born, but shaped by such deprivations as poor education, injustices, marginalisation and gender inequality. Education systems can and must address these issues. UNESCO is taking the lead in this regard, with guidelines for teachers and policymakers on education to prevent violent extremism and also dedicating educational resources on Global Citizenship Education (GCED), which are available through the UNESCO Clearinghouse on GCED hosted by APCEIU (www.gcedclearinghouse.org). Indeed, Global Citizenship Education and Education for Sustainable Development are two cornerstones of UNESCO's work. Both aim to empower future generations with the ability to navigate the challenges of today's world and build a more sustainable tomorrow.

UNESCO Bangkok has also been a champion of the concept of "Learning to Live Together," one of the four

fundamental pillars of education identified by the International Commission on Education for the 21st Century in 1996, and the spirit of this is reflected in all of our organisation's work. Our office's project on "Promoting Intercultural Dialogue and a Culture of Peace in South-East Asia through Shared Histories," for example, recognises that history education can be used to vilify neighbours in the name of nationalism. By creating shared history education materials that celebrate the commonalities and shared values that unite Southeast Asian countries, the "Shared Histories" initiative aims to lay a foundation of peace and intercultural understanding.

Education 2030: Advancing a Vital Agenda

Today's learners find themselves in a world that is vastly different from that of my childhood. A spirit of exploration



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and the joy of learning have given way to stresses that would have been unfathomable years ago: increasing competition, rising inequality between and within countries as well as rapid demographic changes and technological advances. Learners' happiness is too often lost in the face of such pressures.

UNESCO is working to redress this imbalance, recognising that we need to not only equip learners with the skills to survive and thrive in a world where change is the only constant, but to promote their overall happiness and wellbeing. I am proud of our office's "Happy Schools" initiative, which seeks to advance these aims in schools and education systems throughout Asia-Pacific.

Of course, the true worth of these initiatives and the potential of the SDG4-Education 2030 will depend on the actions taken to ensure that noble principles become sustained practices.

To that end, we require the active engagement of all countries that have committed to the 2030 Agenda for Sustainable Development, including all stakeholders, from governments to international development agencies and civil society organisations to the private sector and the general public.

As I prepare to leave this office, I am under no illusion about the immensity of the challenges that remain; however, I am resolute in my belief that they can only be met if we work together. The Great Learning or Da Xue (大學) – one of the "Four Books" in Confucianism – offers timeless wisdom, "Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons." Let us use the power of education to cultivate the world we all desire. 🏛️

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The true worth of these initiatives and the potential of the SDG4-Education 2030 will depend on the actions taken to ensure that noble principles become sustained practices.

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© Fernando Reimers

△ Prof. Reimers and his Harvard Graduate School of Education students

WE MUST EDUCATE GLOBAL CITIZENS TO SUSTAIN PEACE IN THE WORLD

A Renewed Emphasis on Global Citizenship

By **Fernando M. Reimers**

(Ford Foundation Professor of the Practice in International Education and Director of the Global Education Innovation Initiative and International Education Policy Programme at Harvard University)

In 1925, professor Isaac Kandel at Columbia University gave a speech to the association of secondary school principals in which he made a vigorous case for global citizenship education. He argued that unless schools in America prepared students for international understanding, the nation would not be a force for peace but a force for instability in the world (Isaac Kandel, *Essays in Comparative Education* 1930). Kandel gave his lecture a mere seven years after the end of World War I, and fourteen years before the next major global conflict.

Born in Romania and an immigrant to the United States, Kandel knew the pain and suffering caused by the violence of war. He might have sensed, at the time he gave his speech, the fragility of peace, how conflict is never too far away, how peace requires the cultivation of the dispositions to make peace possible.

Other educators who lived through the two wars drew similar insights on the importance of education to sustain peace.

In her famous lecture on Peace and Education in 1932, Maria Montessori, for instance, made the case for a pedagogy that would cause children to make choices, and challenged authoritarian education as preparing students to follow authoritarian rulers. Her lecture was published by UNESCO's International Bureau of Education, of which Jean Piaget was the director. Years later, Piaget himself would write a biography of Jan Amos Comenius in which he highlighted the role Comenius played in promoting education for peace (UNESCO International Bureau of Education).

The awareness of the devastation and suffering caused by World War II, led governments around the world to look for ways to create conditions for sustainable peace, reflected in the creation of the United Nations, the adoption of the Universal Declaration of Human Rights and the inclusion of education as a human right in the declaration. Undergirding the declaration were the values of freedom, equality and global solidarity. This was the cornerstone of much of the work of governments and of the global institutions created after World War II. These values are nowhere better reflected than in UNESCO's report on Education for

the 21st century "Learning: The treasure within." But these values are increasingly challenged by populist and nationalist movements, with strong xenophobic and intolerant undertones.

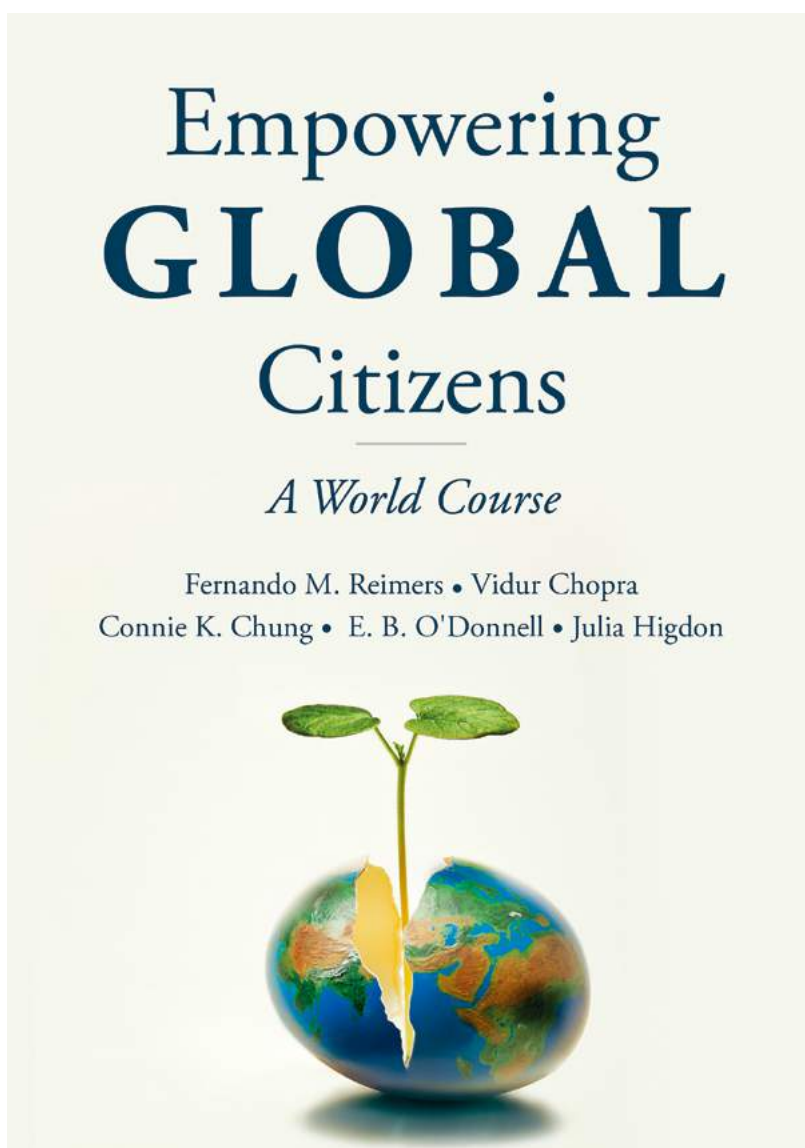
Growing Challenges

An emerging populist ideology challenges the cosmopolitan aspirations of public education and of global citizenship education in particular, as well as the work of global institutions in advancing the values of freedom, equality and solidarity.

Populists advocate for more power to local groups to define the goals of education, and less role for government and for

inter-governmental institutions. Populists challenge also the idea of universal human rights. If nationalism is the new organising force, the notion of in-group and out-group is defined by citizenship, not by membership in humanity, a challenge to the cosmopolitan aspiration of global citizenship education. This challenge to universal human rights leads to undermining the rights of cultural and ethnic minorities, for instance the right to see themselves represented in the curriculum.

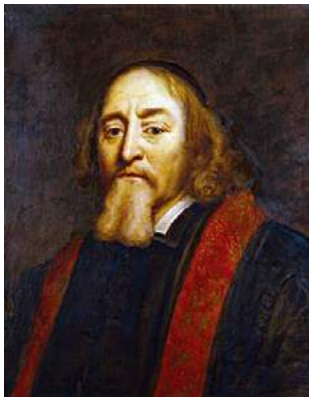
In the United States, for example, there are individuals and groups lobbying in schools for changes in the curriculum which reduce the emphasis on global topics and content. Conservative groups



© Fernando Reimers



△ Isaac Kandel



△ Jan Amos Comenius



△ Maria Montessori

have long engaged in battles over the curriculum and textbooks in schools, these battles have augmented since the last presidential campaign as reported to me by a number of teachers and school leaders working in global citizenship education efforts. Similar challenges to the cosmopolitans' aspirations of public education are happening elsewhere.

Populism represents also a risk to our ability to address global challenges. As populists renege on their commitment to collective action in addressing global challenges, climate change, for instance, this will create a social context in which teachers will find it increasingly difficult to

teach about such global challenges.

Along with nationalism and populism, there is a rise of hate groups and expressions of hatred in many parts around the world. In the United States, there are documented increases of intolerance expressed in and around schools and universities, in the form of more explicit expressions of anti-Semitism, white supremacy, Islamophobia and hatred towards people of colour and immigrants, according to the Southern Poverty Law Center.

In this context, it is urgent that educators redouble their efforts to educate students for global citizenship. The

inclusion of this as one of the targets in the Sustainable Development Goals provides a helpful window of opportunity. UNESCO's ongoing advocacy for Global Citizenship Education (GCED) and Education for Sustainable Development (ESD) is helpful in demanding more attention to this domain in policy and curriculum frameworks. The OECD's commitment to include the assessment of global competency in the Programme for International Student Assessment (PISA) will bring much needed attention to this domain of student competency, as have the international comparative studies on civic education conducted by the IEA (International Association for the Evaluation of Educational Achievement).

In an attempt to contribute to these efforts, I have recently published two curriculum resources, developed with my graduate students, to support global citizenship education. The book "Empowering Global Citizens" argues that education should be aligned to help students understand human rights, and to advance them, and offers an ambitious and rigorous curriculum to support global citizenship education from kindergarten to high school. The other book, "Empowering Students to Improve the World in Sixty Lessons" explains why a renewed emphasis on global citizenship is essential in the face of rising populism and hatred. The book offers protocols to help teachers and school leaders develop school wide strategies that support global citizenship education and global citizenship curriculum aligned with the Sustainable Development Goals, a complement to the Human Rights Declaration in that it spells out our obligations to achieve a world that is inclusive, in peace and sustainable.

Almost a century after Kandel made the case for promoting international understanding in American schools, to educate global citizens who could be stewards for peace, the rising threats from populism and intolerance make this as necessary today as it was then. We must renew our efforts in advancing human rights education, peace education, education for sustainability and developing global citizenship, even as this work becomes more difficult to do, and the risks of doing it greater. [📖](#)

ACCESS TO EQUITABLE QUALITY EDUCATION

Vision, Challenges and Opportunities of Global Citizenship Education

By Dina Kiwan

(Reader in Comparative Education at the University of Birmingham, UK)



△ Technical Consultation on Global Citizenship Education 2013

Throughout the world, there has been increasing attention and deliberation about the kind of education we need in the new realities of fast-paced, globalising, and diverse educational and societal contexts. Whilst continuing to value the importance of the issue of access to education, there is now increased attention being paid to the importance of the quality and relevance of education. Global citizenship education (GCED) is increasingly viewed as an area of education that is responsive to these new realities.

Responding to the needs of member states, UNESCO has made GCED a key objective for the next eight years, from 2014 to 2021. Understanding the value of GCED in today's changing world has been a focus of the work of UNESCO since 2013. Included in its efforts are the Technical Consultation on Global Citizenship Education organised by UNESCO and the Republic of Korea (i.e. the Ministries of Foreign Affairs and of Education, and the Asia-Pacific Centre of Education for International Understanding) in Seoul on September 2013, followed by UNESCO's international Forum on Global Citizenship Education in Bangkok, Thailand on December 2013.

The UNESCO document, "Global Citizenship Education: Preparing Learners for the Challenges of the Twenty-first Century" launched in May 2014, paved the way for the UNESCO publication of "Global Citizenship Education: Topics and Learning Objectives" in May 2015, launched at the World Education Forum in South Korea of which I, along with professor Mark Evans from the University of Toronto, were the lead authors.

Throughout its intellectual history, conceptions of citizenship and global citizenship have been contested, as are therefore its forms of education and learning goals. In recognising the different contextual particularities and intellectual traditions around the world, clearly there can be no single conception of GCED.

Some key characteristics can be highlighted, which include that GCED is intended to be learner-centred, transformative and active. It is concerned with issues of social justice, human rights and learning to live together, whereby

learners acquire knowledge, attitudes and skills to critically reflect and act on issues of inequality, including age, ethnicity, gender, sexuality, religion and social class.

Responsible global citizenship is also concerned with caring for the environment, including respect for the animal kingdom. In terms of key learner attributes, GCED aims to develop learners who are informed and critically literate, socially connected and respectful of diversity and ethically responsible and engaged (UNESCO, 2015).

Problems with School Attendance

There is a demographic challenge of about 1.8 billion young people ages 10 to 24, with this being particularly highly concentrated in developing parts of the world. For example, in the Arab world, over 40 per cent are under 18 years of age.

With regards to school attendance, the Millennium Development Goal (MDG) of achieving universal primary education by 2015 has not been met, only reaching 91 per cent. However, there are significant variations by region, with only 74 per cent attendance in West and Central Africa in 2013.

Globally, there are still 59 million children not attending schools. Furthermore, 83 per cent of lower secondary-school-age children are attending primary or secondary schools. In developing countries, this drops to 70 per cent (UNICEF, 2016). Between 2000 and 2013, the number of secondary school children not attending school dropped from 97 million to 65 million. The greatest challenge of secondary school attendance is in sub-Saharan Africa and South Asia.

In areas of conflict, where populations are internally displaced or have become refugees as they cross national borders, school attendance is a serious challenge. For example, the Syrian refugee crisis has been characterised as the largest refugee crisis in modern history, with over four million Syrians seeking refuge in neighbouring countries (UNHCR, 2015a).

In March 2015, there were approximately 752,000 Syrian school-age children out of school, constituting 57 per cent of the total number of children in the region (UNHCR, 2015a). There is



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Global Citizenship Education is important in addressing the needs of young people in a diverse and globalised world.

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a significant strain on the educational infrastructure and its resources to accommodate these children in schools of host countries in the region, such as Lebanon, Jordan and Turkey.

It is also important to take into account gender disparities with respect to school attendance. According to the UNESCO Institute of Statistics, there are 130 million girls globally not attending schools, with great regional variations showing this to be a significant challenge in sub-Saharan Africa.

In terms of accessing education, girls are at risk of physical and sexual violence



© Dina Kiwan

△ Leverhulme International Network Meeting in Toronto, May 2013

(World Bank, 2017). Poverty, living in rural areas, having disabilities, or being from an ethnic or linguistic minority, all compound to this challenge.

Challenges Facing GCED

The rise of extremism and right-wing populism globally provides both an opportunity and a challenge to global citizenship education. In January 2016, the United Nations secretary general presented a Plan of Action to Prevent Violent Extremism and highlighted the importance of youth and education in the proposed plan of action.

The importance of constructively engaging young people to participate in their societies and find aspirations for themselves and their communities enhances decision-making and contributes to national and regional policy-making. It highlights the efforts to engage with marginalised communities. The importance of mainstreaming gender equality is also elucidated in relation to combating violent extremism.

Promoting the opportunity of young people's life through equitable access to quality education is also critically important. Education holistically encompasses the development of "respect for human rights and diversity, fostering critical thinking, promoting media and digital literacy, and developing the behavioural and socio-emotional skills that can contribute to peaceful coexistence and tolerance" (Ban-Ki Moon's message to UNESCO MGIEP on preventing violent extremism). Specifically, there is reference to the importance of global citizenship, critical thinking and digital literacy and supporting the capacity of teachers and educators in this agenda.

Finally, global citizenship education, as with any new initiative, faces institutional challenges:


i) Negative school ethos: In different parts of the world, many students report not feeling physically, socially or emotionally safe.

ii) Low teacher salaries and status: In many parts of the world, teachers'

salaries are low, which can drive down standards and contribute to further inequalities, with practices such as teachers withholding information in the classroom, to encouraging participation in private tutoring.

iii) Lack of resources for teachers: Low prioritisation for the need to train and continuing professional development.

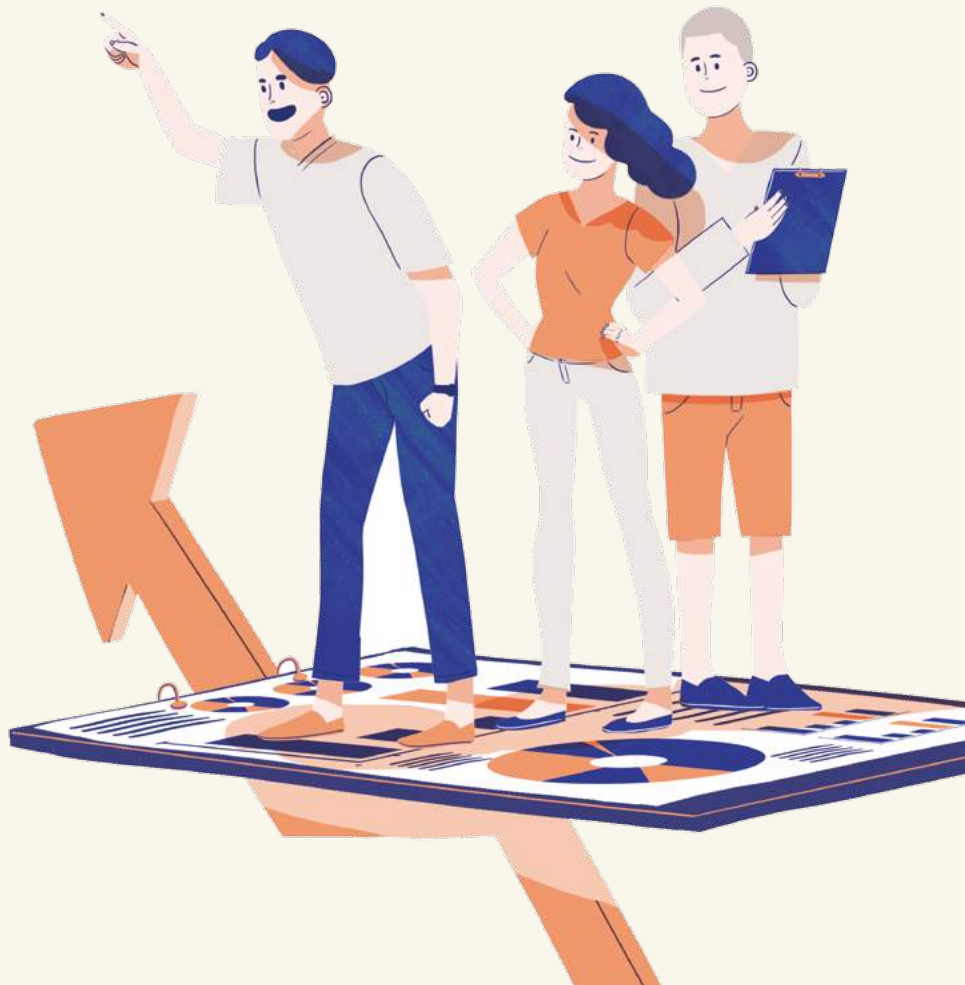
iv) Didactic pedagogies: Outmoded pedagogy with a heavy emphasis throughout secondary education on rote memorisation, and a lack of focus on analytical and creative thinking which are essential to higher level thinking and learning.

In conclusion, there are a number of highlighted challenges facing global citizenship education, ranging from socio-political contexts and trends, youth demographics, educational access, quality issues and resources. Yet the case for global citizenship education is clearly important in addressing the needs of young people in a diverse and globalised world in the 21st century. 

HOW BUSINESS HELPS PEOPLE LEARN TO LIVE AND WORK TOGETHER

Helping Companies Successfully Navigate Challenges, Seize New Opportunities

By Brian J. Grim
(President of the Religious Freedom & Business Foundation)





Businesses bring people together for a common purpose that transcends cultural, ethnic and religious identities and unites people in a common enterprise where differences give way to a shared purpose. Indeed, businesses have the resources and incentive to bridge differences and bring people together because business is at the crossroads of culture, commerce and creativity.

Wells Fargo Bank recently identified four important market transformations. The first three relate to global economic recovery and technology. But the fourth relates to how business will shift from primarily being about “making money” to being about “doing good.”

In September 2013, former United Nations Secretary-General Ban Ki-moon set up the UN Global Compact Business for Peace platform to harness the largely untapped potential of businesses to bring people together and build peace while they grow their bottom lines.

That’s the theory, but what about the practice?

Don Larson, a former vice president at the Hershey Company and founder and CEO of the Sunshine Nut Company, motivated by his faith, started Sunshine Nuts in Mozambique.

While the Southeast African nation used to be a worldwide leader in cashew production, Mozambique has now become

one of the world’s poorest nations. Banking policies and civil war led to extreme poverty across religious and cultural lines, leaving many widowed mothers and over 1.6 million orphans throughout the country.

Working with Muslims, Christians and others, Don Larson is helping to revive Mozambique’s economy and reverse the trend in broken families. Inspired by his faith and the belief that companies can have a profound impact, Don is working with people of all faiths to transform lives by helping to provide jobs for over 50,000 people and by donating 90 per cent of his profits to support orphans, empower farmers, and strengthen the local infrastructure, helping to bring interfaith understanding, togetherness and peace.

Recognising and drawing on the religious identities and sensitivities of employees can help companies successfully navigate challenges and seize new opportunities. A study from the UN Global Compact Business for Peace platform and the Religious Freedom & Business Foundation shows how businesses, often at the initiative of people of faith within companies, can promote interfaith understanding and peace. And it is happening in countries as diverse as Nigeria, Brazil, Israel, the Philippines and Indonesia, as well as in the tense border between India and Pakistan.

The study pointed to at least four distinct ways business brings people together. First, businesses use marketing to

build bridges between people. Companies can make positive contributions to peace by mobilising advertising campaigns that bring people of various faiths and backgrounds together.

In 2013, based on suggestions from employees, the Coca-Cola Company launched a project to promote understanding and dialogue by installing two “small world machines” in New Delhi, India, and Lahore, Pakistan; areas where religious tensions run high. Long separated by a border that has seen a number of wars, Indians and Pakistanis were able to use the machines’ live video feeds and large 3D touch screens to speak to and even “touch” the person on the other side. People on both sides of the border, who had never met before, exchanged peace signs, touched hands and danced together.

While some are skeptical that Coca-Cola’s campaign will have any long-term impact on relations between India and Pakistan, the company believes it is a step in the right direction, and it appears to be selling more of its product.

Second, businesses recognise and even reward others for promoting intercultural understanding. Cross-cultural dialogue and cooperation is an essential part of the daily operations for multinational companies such as BMW. In collaboration with the UN Alliance of Civilizations, the BMW Group offers an annual award for organisations that create innovative approaches to intercultural understanding, including interfaith understanding and peace. Among organisations that have won this award is a tour company in the Middle East, MEJDI Tours, which offers new ideas to build bridges and bring cultures together through collaborative Muslim-Jewish tourism in the Holy Lands.

Aziz Abu Sarah and Scott Cooper, co-founders and co-CEOs of MEJDI Tours, recognised that in many Middle Eastern countries, social and political tensions have spurred violence and unrest along religious and cultural lines. Each group within this struggle has a different narrative and understanding of what has led to the current culture and conflict. Aziz and Cooper recognised that allowing people to tell their story is a first step in fostering peace and cultural understanding. In Israel, for example, their “Dual Narrative”



△ Don Larson one-minute video: <https://vimeo.com/180940910>



△ Jonathan Berezovsky and Migraflix: <https://vimeo.com/181131427>



△ Sir Alex Ferguson, former Manchester United manager, speaking to Empowerment Plus graduates



△ Coca-Cola "small world machine" video: https://youtu.be/ts_4vOUDImE

approach allows Israeli and Palestinian tour guides to offer varying perspectives on culture, religion, and politics at each location.

Third, businesses often pay attention to boosting workforce diversity. When businesses are sensitive to the religious and cultural issues around them, they not only make reasonable accommodations for faith in the workplace, but they can also address difficult unmet social needs. Businesses in Indonesia did this by organising a mass wedding for interfaith couples who had lived without legal status and with no ready means to become legitimately wed. By obtaining legal status, thousands of interfaith couples can now access public health services, obtain education for their children, and have expanded opportunities for employment.

Fourth, businesses can provide support for social entrepreneurs. The business environment provides a neutral ground for religious differences in order to give way to shared concerns of enterprise and economic development. For example,

Brazilian social entrepreneur Jonathan Berezovsky, through his company Migraflix, helps immigrants and refugees start enterprises that empower them and show their value to the local community.

What can we learn from the business community?

Drawing inspiration from these business examples, the Religious Freedom & Business Foundation has developed and piloted a new social cohesion and enterprise initiative called Empowerment-Plus. The Empowerment-Plus Interfaith pilot was carried out in Manchester, United Kingdom.


The class and community-based Empowerment-Plus initiative has three interconnected elements:

First, Launching Leaders helps university students apply universal principles to daily life, spirituality and interfaith action. Launching Leaders is an innovative university-based initiative that includes facilitated classroom experiences, state-of-the-art

web-based interactive, online resources, and interfaith action projects with practical, empowering interfaith tools.

Second, "Find a Better Job" is a practical tool participants use in their communities to intentionally bring together people of different faiths to learn skills that help them find a job or better employment. Participants become a support group in their efforts to improve job search skills and find employment that puts them on the path to meaningful self-reliance.

And third, as part of "Launching Leaders" and "Find a Better Job," "My Foundations" provides interfaith spiritual principles on topics including service, finances and time management. Just as many people who are unemployed have said a prayer seeking help, this course helps participants explore how faith and spirituality are supports in not only their job search, but also in all aspects of life.

These examples show that businesses are not only helping people work and live together in peace, but an inspiration that NGOs, like mine, are learning from. 



CHALLENGES IN THE HORN OF AFRICA AND DESIRE FOR HUMAN DIGNITY

By Yonas Adaye Adeto

(Deputy Director and Regular MA Programme Coordinator at the Institute for Peace and Security Studies, Addis Ababa University)

The Horn of Africa yearns for human dignity; yet it is filled with contradictions. It is endowed with abundant natural, human, and socio-cultural resources; yet, it is known to the world as the place where human indignity is expressed in terms of poverty, violence, corruption, and drought. It is the origin of human beings; yet, it is the place of human suffering. It is the home of the Ubuntu philosophy founded on the principle that “my humanity is inextricably bound up in yours,” i.e. a person is a person through other persons. It is not “I think, therefore, I am.” It is rather “I am human because I belong, I participate, I share.” Yet, in the Horn of Africa, one human being is humiliated, killed, and tortured by another human being in the name of religion, tribe, politics, or ethnicity.

As Desmond Tutu depicts, a person with Ubuntu is “diminished when others are humiliated, when others are tortured or treated as if they were less than who they are” (*No Future without*

Forgiveness). One finds these contradictions in terms and deeds in the same region.

But why is this happening? What are the values of peace, stability and inclusiveness in the Horn of Africa? What can be done to transform it? I will not dwell on the first question, but rather focus on four points to address the second and third questions.

Values and Transformation

First, so as to assess the values of peace, political stability and development in the Horn of Africa, one has to start by touching upon the structure of global security. Our world today appears to be in disarray and filled with contradictions reminiscent of the time of Charles Dickens. In “A Tale of Two Cities,” Dickens wrote:

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch

of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us...”

The global socio-political context of the 21st century can be described in the contradictions of expectations and realities comparable to the time of Dickens. On the one hand, we have aspirations for global citizenship, equality, justice, inclusive development, human rights, democracy and rule of law. On the other, neo-nationalism, populism, xenophobia, refugee crisis, violent extremism, youth unemployment, human trafficking, nepotism, corruption, sectarian violence and lack of good governance on a grand scale. All of these contradictions paint the picture of the world today.

Second, what does this mean to the Horn of Africa? A cursory glance at what is taking place in and around the port of Djibouti might shed light on the global picture. The military presence of



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△ Dr. Yonas Adaye Adeto at the Peace Education Workshop in Lesotho

the United States and China in the main, should send a signal of reflection of global security on the sub-regional context. The mighty powers of the Middle East, particularly Saudi Arabia and the United Arab Emirates in Assab and Berbera ports, increase the complexity of security and peace issues in the Horn of Africa. Sectarian violence in Yemen with spill-over effects on the Horn, and terrorist groups like Al-Shabaab and Al-Qaeda are a cause for concern.

Third, what is the implication of the global turmoil and sub-regional instability to Ethiopia, the centre of the Horn of Africa? Amid this turbulence, Ethiopia's role in peacekeeping is rather awe-inspiring. According to an August 2016 United Nations report, Ethiopia tops the world in peacekeeping contributions. The contributions Ethiopia has made so far in Burundi, Rwanda, Liberia, Somalia, Darfur in Sudan and South Sudan, maintaining its legacy, can possibly explain its positive role as a major actor in peacekeeping missions.

It is trying to nurture a culture of peace within society by providing the primary to the tertiary levels with a peace education curriculum.

Lastly, what is the way forward to transform the Horn? Personally, I feel that individual countries can make a difference by providing transformational leadership from a smallest unit to the highest level of leadership. I use the 3Ls to describe my opinion: Listen, Learn and Lead. To build trust, to strengthen legitimacy and to address national issues, leaders must listen to the heart beats of their people.

The Process of Listening

Listening involves active, interactive and proactive processes at a minimum level. Sometimes the fundamental concerns of the people may not be music to their leaders' ears. They might be bitter realities on the ground reflecting the day-to-day life of ordinary citizens in sharp contrast to economic growth

statistics issued by the central agency of a nation or international agencies such as the International Monetary Fund or the World Bank. Hence, active listening is required here.

The listening process should also be interactive – discuss the issues with the people, not convince or indoctrinate them. Address the real issues at stake, help them to critically think and engage in the issues of nation-building and peacebuilding. Avoid the assumption of “one-size fits all” or “my way is the super-highway” approach. Interactive listening lays the foundation for the building of trust between the state and its society.

The listening process must be proactive as well, i.e. visionary leadership. Strategic thinking must give way to a fire-fighting approach. Proactive listening is one of the fundamental characteristics of visionary and transformational leadership. The people must be at the centre of the policy formulation. Once the leaders are committed and are granted confidence and trusted by their people, sustainable



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Once the leaders are committed and are granted confidence and trusted by their people, sustainable peace is in the horizon.

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peace is in the horizon. Peace is like a cold; it can be caught rather than taught.

Peaceful behaviour and attitude can be contagious to neighbours as violent behaviours are. So, in the final analysis, as Tanzania showcased in Uganda during Idi Amin’s day, and as the Economic Community of West African States (ECOWAS) has very recently done in the case of Yayha Jammeh of Gambia, peace can be achieved at the sub-regional level when one country or few countries start to make peace their culture. This leads me to my last point. What should be done at the sub-regional level?

The regional power in the Horn of Africa has been trying to resolve conflict in Somalia as well as South Sudan, but it

has not been successful as first expected. My prayer is that there exists trust amongst each other and not the need for competition to appear more powerful and hegemonic over another. It is important to ensure a brotherly spirit in order to tackle common enemies: poverty, manmade or natural calamities prevalent in the sub-regions, terrorism and violent extremism, emerging health hazards, managing refugee flows, creating jobs for the young and unemployed, entrenching rule of law and equitable development and inclusive politics, and nurturing a culture of peace in the region.

These are very few points from a whole host of factors that might contribute in addressing the quest of

human dignity, bring about peace, political stability and sustainable development in the Horn.

Finally, it must be underlined that the Horn of Africa, or Africa in general, has hardworking people and proud cultures, not to mention precious natural resources including a beautiful virgin land, the most expensive minerals, and abundant water resources. Africa also counts with global and international peace loving partners to work with, and to make our world a better place in order to realise the dignity of humanity. 🏛️



△ A Ladakhi woman, part of the Tibetan ethnic group

ETHNIC IDENTITY IN THE ERA OF MINORITY RECOGNITION

Social Justice for Diverse Cultures

By Natividad Gutiérrez Chong

(Professor at the Universidad Nacional Autónoma de México UNAM and founder of SICETNO, the digital archive system that hosts updated information on indigenous political culture and ethnic conflict)

The 21st century promises the recognition of those population groups that are still silenced because of their differences and the characters and features that distinguishes them.

We are facing a great historical and global opportunity to keep in mind that identity, national and ethnic, are always in constant evolution and vitality. Ethnic minorities are at a time of exceptional recognition within nation states, the international human rights system as well as in the public opinion. There are, however, unfortunate lags for women from ethnic minorities whose lives and futures are very weak, since they seem to be limited by poverty, which is difficult to overcome due to the prevalence of racism and oppression of an authoritarian patriarchy.

To this must be added that indigenous peoples have been historical targets of various forms of violence, but such a traditional history of domination and colonial servility is finally changing. Thus, in recent years, they have been developing political activism with the aim of defending their natural resources and territories against neoliberal capitalist expansion. Our main idea is that the 21st century promises to recognize those populations that have been silenced because they are different. But to understand why some populations enjoy more privileges than others, it is necessary to look at the concept of identity.

Identifying Identity

Identity is a complex information system, a way of belonging, which is built on multiple references that are found in culture, social relations and links with institutions. Identity is a constant dialogue, so it is not built in isolation. Who are we? Where are we going? These are two questions that appeal to identity. These are the ideas of origin and destiny that nurture and strengthen the complex system of information showing its dynamic change.

It is true that there are many forms of identity: national, ethnic, sexual, religious, or linguistic. That is, the accumulation of referents and markers that are activated

in the social interrelation. Ethnic identity and national identity, while referring to the authenticity of a social group, are not in conditions of equality, because ethnic identity remains subordinated and it is permeated by asymmetric relations of domination that confer it a status of inferiority.

The identity of a nation is endorsed by the state, ethnic groups do not have their own state, and so they are usually persecuted, harassed, assimilated or exterminated. However, ethnic identity has undergone a vigorous rebound as a result of the public interest in knowing the “other voices,” the “silenced” and “subaltern.”

There is a vast universe of ideas, wisdom and knowledge outside Western parameters of culture, laws, science, arts, and philosophy. In today’s world, all voices are beginning to count, to take into account “people from below” means to consult, to bear in mind what “others” are saying, and such includes ethnic minorities, racial minorities and within them, women and young ethnic women.

These upsurges of silenced voices that confer identity to a lower group also experience political power. It is then that identity becomes an effective weapon to negotiate rights and recognition in international institutions and legislation, such as the United Nations Declaration on the Rights of Indigenous Peoples (2007), which has urged governments to curb the extinction and exclusion of indigenous and tribal peoples.

Identity, then, enters a phase of visibility because its use for instrumental purposes is reinvented, like any other cultural artefact. Within the century of recognition, there will be a reinvention of indigenous identities from their own perspective, respecting their interests and needs, generating the cultural and renewal strength necessary to creatively build up multicultural societies and interculturality. The latter being based on equality and respect for cultures, and women taking part in these dynamics.

Today’s world is beginning to learn about literature written in indigenous languages, films made by indigenous directors and scriptwriters showing the reduction of their historical lands to give



© Natividad Gutiérrez Chong

△ Learning about local products in the market Villa de Leyva, Colombia

way to mineral exploitation or megaproject construction, to indigenous lawyers who make their way in the jurisprudence to show that other forms of imparting justice are possible, to mention some of these innovative tendencies of the artistic and intellectual creation of our times.

Survival of Diversity

The world today is witnessing the confrontation between nationalisms, one is aggressive, based on racial supremacy and hatred of foreigners, another, is a defensive nationalism that seeks to protect natural resources and appeals to the principle of sovereignty. The combinations and articulations between the identities of these nationalisms, will give room to other scenarios not foreseen for which for now there are no answers, only conjectures; think for example, United States President Donald Trump's anti-immigration policies, the controversial wall between the borders of Mexico and the United States, economic protectionism and its impact on the educational dreams

of young generations. But one thing is certain: people in the globe cannot allow the wealth of one nation to be at the cost of the poverty of another, or that a given country is first or superior, regardless of the ecological damage and global warming of the planet.

Diversity, the main symbol of the era of recognition, cannot survive in isolated pieces or as a collection of fragments, not only in the local sphere, but from a united whole, and the sustenance of all this will depend on the strength or weakness of our national or ethnic identities. But let us not forget that identities are complex and flexible because they also allow for multiple combinations caused by race, gender, sexuality and age.

In this era of recognition of minorities, the emphasis should be on giving ethnic minority women empowerment, especially young women, who still suffer from the dominion of authoritarianism and patriarchy, which places them in domesticity, with little hope of overcoming cyclical poverty and very restricted access to any kind of formal education. This situation

makes ethnic women very vulnerable when facing other types of violence: trafficking of persons and obstetric violence.

I want to conclude by saying that there are numerous ethnic conflicts in the world, insufficiently studied, and should not be confused with secessionism. Indigenous conflict share the following characteristics: a low tendency to rebel against the state, a lack of use of violence by indigenous peoples in conflict, high use of violence and threats against indigenous people by national and transnational actors, and widespread exclusion and discrimination.

Racism is a persistent colonial legacy that impedes the social mobility of indigenous people and needs to be eradicated from all angles of society, politics, culture, economy and so on. In relation to this, and as a formidable challenge, would be the construction of a differentiated citizenship and political culture of respect for indigenous rights. This is what it means to build nation states with equality and social justice for all diversity of cultures. [🏠](#)

SHRINKING SPACES: A PERSPECTIVE FROM IRAQ

By Hamid K Ahmed

(Senior Advisor of the Prime Minister's Advisory Committee (PMAC) in Iraq)



© UNESCO

We are living in a very rapidly changing world where the pace of change is logarithmic rather than linear. In the last two decades, the pace in which humanity has evolved has never been seen before. As a result, the world is shrinking at an incredibly fast rate, metaphorically speaking, from “size small” to “size tiny” as in Thomas L. Friedman’s words or as “pale blue dot” as in astronomer Carl Sagan’s words. The unlimited wealth of knowledge and resources are connecting people from all over the planet. This connection can be a force for

good, for business, for the environment and people everywhere, provided that human values are preserved.

In a tiny world, to survive and prosper, a set of skills are required to suppress the greed and dominance taxing our resources and power. To achieve a better world for humanity, we should aim for a world of tolerance, inclusivity and diversity, respect for differences and build upon effective communication techniques. Collaboration and cooperation are necessities among communities and nations in order to face world threats and challenges. We need collaborative

conflict resolution just like the one we enjoyed in our country Iraq while fighting ISIS, as well as constructive interaction that will sustain humanity’s survival.

These values were called for by various United Nations agencies since the dawn of the 20th century and the announcement of the Millennium Development Goals (MDGs). But unfortunately, the rise of Al-Qaida and its evolution into different names and forms poses security threats to the global community. As a result, we saw the rise of nationalism and far-right parties



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© Hamid K Ahmed

△ Dr. Ahmed at UNESCO Week for Peace and Sustainable Development: The Role of Education

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There is no remedy I would prescribe than education and in particular GCED and ESD to eradicate all forms of extremisms and terrorism.

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and movements, which create great challenges for the UN's efforts in trying to promote the principles of “Learning to Live Together,” Global Citizenship Education (GCED), Education for Sustainable Development (ESD) and other core values.

The rise of nationalism will undoubtedly undermine the concept of dialogue and coexistence among civilisations and cultures that the UN resolutions called for in 2000. At that time, the UN proclaimed the year 2000 as “The International Year for the Culture of Peace” and 2001 as “The United Nations Year of Dialogue among Civilisations.” Nationalism will hinder UN efforts to forge a prosperous future for mankind and will prevent or delay achieving the Sustainable Development Goals (SDGs), and in particular goal 4.7.

I would argue that the biggest challenge and threat that we face in our contemporary tiny world is the rise of extremism and terrorism with all its facets and colours.

There is no remedy that can eradicate this menace, no matter how powerful our might is and how advanced our

technologies are. The kind of military being used in Iraq against ISIS or Daesh can only be useful and effective in the short term. Instead, we need to target the root causes of these phenomena in order to succeed in the long term and achieve the SDGs by 2030.

There is no better remedy I would prescribe than education and in particular GCED and ESD to eradicate all forms of extremism and terrorism.

The RAND Corporation examined how 648 terrorist groups ended between 1968 and 2006. Most observed that through a political process, education and training, terrorist groups were defeated by police work and rehabilitation. Only 7 per cent were crushed by military force.

Terrorist groups and extremists are probably less threatened by military power and drones than by girls and boys with books. That is why extremists shot Malala Yousafzai, threw acid in the faces of Afghan school girls, kidnapped Nigerian school girls and recently prevented girls from entering schools in Iraqi occupied areas. One study found that the doubling of primary school enrolment

in a poor country halves the risk of civil war.

Which is why, after my participation at UNESCO Week in Ottawa, Canada, I have suggested a set of recommendations to my government. Since then, I have received the approval from the Iraqi cabinet. I have met with senior officials in both the Ministry of Higher Education and Scientific Research and the Ministry of Education to discuss the inclusion of GCED and ESD with or within their curricula. This sparked interesting and intellectual discussions surrounding this issue, while taking into consideration the current circumstances in my country.

In Iraq, we are experiencing the challenge of national unity and internal diversity as well as a lack of social cohesion. As such, societies are not able to focus on national citizenship let alone on the global dimension of citizenship, and, because of this, they are sceptical. I argued that although GCED is controversial in current Iraq, it must be campaigned for should we aim to eradicate extremism and relate to the global community. [📖](#)

FREE2CHOOSE-CREATE

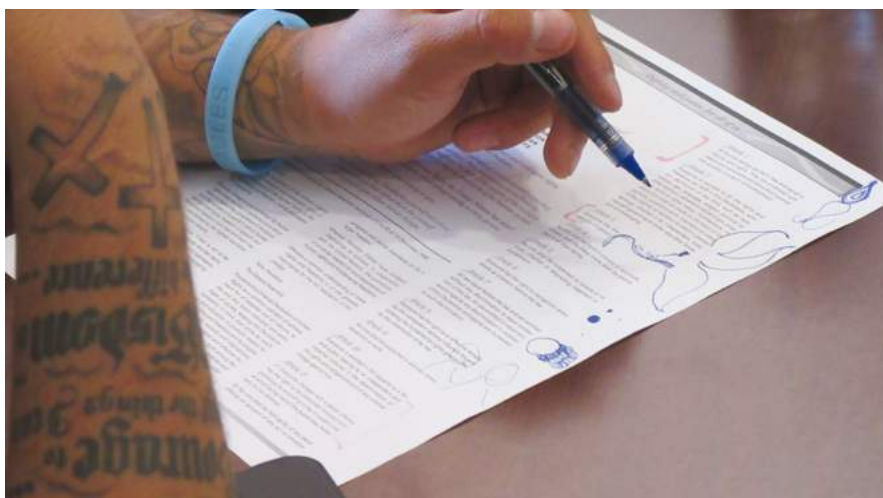
Understanding the Impact of Human Rights Issues on Young People Today

By Barry van Driel

(International Director of Teacher Training and Curriculum Development at the Anne Frank House, the Netherlands)



△ Free2choose-Create: Ljubljana, Slovenia 2016 - Activity "Production"



© Anne Frank House/Aaron Peterer

△ Free2choose-Create: Albuquerque, USA April 2016 - Activity "Introducing the Universal Declaration of Human Rights (UDHR)"



© Anne Frank House/Aaron Peterer

A classroom of 15 university students in Thailand fidgets uncomfortably as they watch a short four-minute film made by young people titled "Should the media give a voice to extremists?" Almost simultaneously, 22 civil society representatives from Europe and North America at Eötvös Loránd University (ELTE University), Tom Lantos Institute summer school in Budapest watch the same film. Elsewhere in Austria, high school students watch a film created by other young people that ask the question: "Should people be allowed to read *Mein Kampf*?"

The Anne Frank House (AFH) is best known as a museum in Amsterdam, the Netherlands. This is the place where Anne Frank wrote her famous diary and where she and seven others went into hiding for more than two years, from 1942 to 1944, before being betrayed and sent to death camps in Eastern Europe. More than 1.3 million people visit the museum annually and this number is growing. Less are familiar with the fact that the Anne Frank House is an educational non-profit organisation. The educational mandate of the Anne Frank House is to remember (the past), reflect (on the past and present) and respond (in terms of taking action).

The educational mandate fits into a broader three-part Anne Frank House

mission statement:

- to preserve the Secret Annex, the place where Anne Frank went into hiding during World War II and where she wrote her diary
- to bring her life story to the attention of people all over the world
- to encourage people to reflect on the dangers of anti-Semitism, racism and discrimination and the importance of freedom, equal rights and democracy.

In addition to a permanent exhibition, the Anne Frank House has rotating temporary exhibitions. In line with the educational mission to reflect on equal rights, the interactive exhibition Free2Choose was created in 2005.

Free2Choose was initially situated at the very end of the museum route and focused on contemporary issues. Visitors were given the opportunity to watch several short 3 to 4 minute films that explored the boundaries of human rights, such as the right of free speech and the right to privacy. Examples of such films were: "Should neo-Nazis have the right to march in front of a synagogue in Germany?" and "Should people be allowed to burn their national flag?" The visitors were allowed to hear both pro and con arguments. The arguments on both sides of the issue were presented in such a way that they could be seen as



© Anne Frank House/Aaron Peterer

△ Free2choose-Create: Soweto, South Africa 2008 - Activity "Production"

legitimate. Visitors could then vote on where they would stand on the issue. Finally, they were given feedback on how other visitors to the Museum had voted.

Based on the exhibition at the Anne Frank House, two related educational programmes were developed in order to be used outside the museum, especially in educational settings.

Into the Classroom

In addition to showing the video clips about human rights at the Anne Frank House, the Free2Choose Project has been taken into classrooms and non-formal education environments to promote student-centred learning. Since its inception, Free2Choose discussions have taken place in more than 30 countries worldwide, mostly in middle schools and high schools.

The main aim in schools is for students (mostly between the ages of 13 and 16) to understand the importance of human rights in their own lives,

communities and schools, and to also reflect on where certain rights or democratic values might clash with each other. In this manner, students are encouraged to think critically about the possible boundaries that exist in the freedoms we hold dear and often take for granted.

Teacher training seminars have been organised on a regular basis in a number of countries to help teachers make effective use of the films. Nevertheless, a significant challenge has been that many teachers have had little experience working with interactive discussion and debate methodologies about often controversial issues.

Teacher training has helped teachers with the confidence and skills needed when using films in classroom settings. An educational manual has accompanied school-based projects to assist teachers in using the video clips in an effective manner (mostly on DVD since not all schools are well-connected). Though students have indicated that they enjoy the challenges of discussing and debating

the Free2Choose topics, in some cases, the students have commented that the subjects of the films are not so interesting or relevant to their lives. This has led to a follow-up project that has student empowerment at its core: Free2Choose-Create.

Empowering the Youth

Free2Choose-Create (F2CC) builds on the experiences of Free2Choose and adds the dimensions of peer education, youth empowerment and filmmaking. The peer education approach has become central to many Anne Frank House educational projects and shifts a certain amount of responsibility to young people with respect to the creation and implementation of materials. The Anne Frank House has utilised peer education as a core educational approach since the 1990s, especially giving secondary school students the tools and opportunities to work with their fellow students around issues as diverse as Holocaust Education,



© Anne Frank House/Aaron Peterer

△ Free2choose-Create: Kolkata, India December 2014 - Activity "Post-production"


Human Rights, anti-Semitism, and the persecution of Roma for example, and individuals and communities who identify as LGBTQ (lesbian, gay, bisexual, transgender, queer).

Students play an active role in all aspects of the F2CC programme. The core idea behind F2CC is that young people, with sufficient supervision and guidance, can take responsibility for the creation and educational implementation of Free2Choose films.

A special 2 to 4 day Free2Choose-Create workshop introduces young people to the topic of human rights, the history of human rights, the contemporary importance of human rights and its relevance to the lives of people and young people today and their communities. Careful attention is devoted to making the groups as heterogeneous as possible in order to promote the kind of multi-perspective that can lead to rich discussions and debates.

In addition to a better understanding of human rights issues and especially how

they impact the lives of young people today, the workshops provide the youth with practical skills such as writing scripts, using cameras, conducting effective interviews and editing videos. The participants work with professional human rights educators and filmmakers to identify human rights violations and dilemmas in their own communities and subsequently, in small groups, write their own scripts for a short 3 to 5 minute film. Participants conduct research and film interviews and then hit the streets or the hallways of their schools. The background research and the filmed interviews lead to a short 3 to 5 minute film that clearly portrays a human rights dilemma.

The final step of the workshop involves developing skills for presentations and debates. Students strengthen their ability to lead discussions and debates about the topics of the films. Since they have done the research on the films and conducted the interviews, they are best qualified to lead discussions around the films. 

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The main aim is for students to understand the importance of human rights in their own lives.

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STRENGTHENING LITERACY LEARNING IN LESOTHO

Overcoming Treacherous Terrain to Reach for Greater Future Through Education

By Nomsa Mpalami
(Non-formal education officer, Lesotho)



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Global Citizenship Education aims to enable learners to appreciate differences, multiple identities like culture, language, religion, and to live in an increasingly diverse world.

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Lesotho is a small, mountainous and landlocked country completely surrounded by the Republic of South Africa. Three quarters of this country is located in the highlands. Its topography has had a negative impact on its children’s education. Most of the schools in the highlands are not accessible to most learners due to long walking distances. As a result, Lesotho Distance Teaching Centre (LDTC) was established in 1974 as a non-formal education department of the Ministry of Education, in order to

cater to disadvantaged youths and adults. Both females and males are given the opportunity to register through different literacy programmes within the country.

I am a primary school teacher by profession, and I work at the LDTC in the Basic Education Unit. One of my duties is to develop literacy and functional literacy materials for learners, and to train literacy teachers.

This article entails the activities that I implemented in my country after the training I attended in South Korea in 2015. The training was on Capacity

Development for Basic Education. The most important part of the training is that I learned to live harmoniously with other people. As participants, we came from different cultures and norms but we learned to appreciate our differences.

Sharing the Growth

The training motivated me to share what I learned with my colleagues. On March 2016, I facilitated a dissemination workshop for my colleagues in the Basic Education Unit. The workshop was



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financed by the Lesotho government. The participants consisted of 11 officers from Maseru (LDTC headquarters) and 14 field work officers from six LDTC operational districts. The purpose of the workshop was to share with my colleagues the knowledge and skills I had acquired during the training in South Korea and to establish those activities that could best suit literacy learners.

The following topics were covered in that workshop: Development of Materials, Peace and Human Rights Education, and ICT (Information and Communication Technology). The officers were fascinated by the presentations since it had improved their skills on developing better educational materials. The easy steps that followed during the development of storybooks at APCEIU were explained. Participants cherished the idea and felt that the initiative might be good for Lesotho, where we are financially challenged and therefore unable

to develop instructional materials. The participants were further equipped with the skills to live together peacefully and harmoniously, taking into consideration the prevailing situation of the declining level of peace in Lesotho where in some cases, people unnecessarily died due to lack of political tolerance. At the end of the workshop, I distributed story books to the participants which were donated by APCEIU.

Literacy learners, like anybody, face daily challenges in their lives. Some of the challenges they face are poverty and violence. Due to their low level of education, they struggle to find employment that would allow them to provide for their families. Reports from the media show that relationships within families and neighbours are sometimes bad due to political and religious differences.

The above challenges usually occur just because the Basotho people (Bantu-speaking people, Lesotho's

ethno-linguistic structure consists almost entirely of the Basotho) in recent years failed to appreciate their differences and cultivate a spirit of tolerance. Those with a low level of education do not know their basic human rights and therefore, it is not easy for them to respect other people's rights. They also lack the skills that can help them solve problems peacefully. When they face difficulties, they resort to violence which leads to uncalled deaths. Global Citizenship Education (GCED) aims to enable learners to appreciate differences, multiple identities like culture, language, religion, and to live in an increasingly diverse world. Therefore, there is a need to equip literacy learners with skills that will help them manage conflicts peacefully. Moreover, GCED embraces inclusion, which means everyone including literacy learners, are responsible to contribute towards a more peaceful world.

It was on this background that my



△ The book titled “Mabinabine a pelo ea ka”



△ Officers after receiving story books from APECEU



△ The original learner's story (left), the story after being edited (right)

colleagues and I felt that it would be important to have training on peace education, so that they could in turn train literacy learners and teachers and to develop a booklet that covers peace education after the training. I made a request with experts on peace education to facilitate the training. The Department for Peace Education (DPE) in Lesotho accepted the request. Therefore, on June 28, 2016, the training workshop on peace education was held with facilitators from DPE and 26 officers. The objectives of the workshop were to:

- help participants understand the meaning of conflict
- empower and equip participants with the skills that would enable them to manage conflicts.

The facilitators conducted a workshop with a series of activities to enhance their presentation. They explained the tools that could be used to resolve conflicts such as a conflict tree and conflict wheel.

Facilitators also helped the participants gain a deep understanding of the meaning of conflict and how to effectively manage them. The participants felt that the training was an eye-opener because in their everyday lives, they experienced conflicts but were unfortunately resolved in a negative manner. The training might have improved participants' relationships in the workplace and hopefully within their families as well.

Writing Festival

The Writing Festival is an activity meant for literacy learners. The festival included literacy learners from LDTC, inmates from Lesotho Correctional Services, and the Bridge Project Community Learning Centres. The activity was sponsored by the Lesotho Bridge Project under UNESCO.

The festival was conducted by literacy teachers, officers and I designed

the invitations. Teachers distributed the invitations to the learners, and, in return, the officers collected them back. A learner had to choose one topic from the following two topics: “Life without knowing how to read and write” and “Life of a herd-boy in a cattle post.” Learners were requested to write stories which were illustrated with pictures. About 90 literacy learners participated in the Writing Festival and 28 of them were selected as best performers.

The purpose of the Writing Festival was to enhance the literacy learners' writing and reading skills, and to explore their art skills.

Learner Book Project

One of the aims of GCED is to create resources that can be used for learning and teaching by using the students' and teachers' thoughts. In order to motivate literacy learners, their stories were



compiled into a Learner Book.

The next steps were followed in the development of a Learner Book. Firstly, a panel of six officers was given the task to proofread and edit the stories. Then, three of the best stories were chosen from each district. Finally, an artist modified all the pictures.

Launching of Learner Book During International Literacy Day

On October 2016, the International Literacy Day (ILD) was celebrated in the village of Ha Teko. During this celebration, the Learner Book was launched and the deputy principal secretary, senior officials from the Ministry of Education and Training, community members, and the best learners who participated in the writing festival attended. This event was special in that for the first time since the Literacy Programme was established in

1974, literacy learners published a book.


The heading of the book is “Mabinabine a pelo ea ka,” which means that learners are revealing their life experiences.

The book consists of three sections:

1. Life without knowing how to read and write: Learners tell personal stories about life without knowing how to read and write. They also tell stories about the impact of literacy in their lives.
2. Life of a herd-boy in the cattle post: Learners write personal stories about life in the cattle posts. A cattle post is a place usually located in the mountains far away from villages. It provides great pastures for animals especially during the summer time. Herd-boys build small huts that serve as shelters known as “motebo” in Sesotho (one of the two official languages in Lesotho, the other being

English). They also build a kraal or enclosure for some animals such as cattle. There are no public services such as schools, shops, clinics, etc. They live there without their parents. Some stories show that herd-boys suffer from cold in the winter and are even abused by criminals.

3. If I am educated: Learners from formal schools (grades 5-7), who are being helped by literacy teachers after school in one of the Bridge Project Centres, tell stories about their aspirations. Some want to be policemen while others want to be nurses.

My colleagues expressed their appreciation for implementing the above activities and are willing to complete the projects that are yet to be finished, so that literacy learners and teachers can benefit from such initiatives. 

GCED & YOUTH: AN OPEN FORUM IN JEJU

Coming Together to Build a Better, More Inclusive Future

By Anusheh Bakht and Braulio Güémez

(Members of the GCED Youth Network from Pakistan and Mexico respectively)



△ Participants at “Jaejudo Joa” elaborating artwork made of waste picked up from the shores. This activity was part of the study visits from the GCED projects taking place on the island.

In the evening glow of this May afternoon, while walking on the millennia old Ttarabi Oreum trail, the extraordinary nature of our situation dawned on us. Here we were 50 young leaders from around 40 countries, gathered on the ancient Oreum in Jeju, South Korea. Built from years of volcanic residue, “Oreums” are small volcanic cones that were formed on Jeju Island a long time ago. For some of the locals, Oreums have a special meaning since it is a devoted place for visiting during various stages of life.

Such was our zealous, seam-bursting energy that it seemed as if the whole world had contracted and come together as a bubble on this volcanic cone. We had just started a conversation with Zeinab, a youth leader from Lebanon, and soon we were engrossed in the most recent developments in our respective countries. The conversation covered ideas and issues ranging from religion and culture to economics and political conflicts. Our words wove through the lives of thousands of people – young, old, men and women – and the issues they confront on a daily basis as members of a consolidated community, including those who live in fragmented and broken communities. We discussed the intertwined challenges of our respective countries that we, as young people and the upcoming generations, have to face in order to build safer and stronger societies. The incredible magic of the moment was palpable as we made our way to the top of the trail to fly kites with peace messages.

© APCEIU



△ Group photo from the peace campaign at Ttarabi Oreum



△ The last half of Day 4 was devoted to exploring the Oreum and making a campaign by writing peace messages on kites.

This moment, amidst the humid air of Jeju and whirring windmills, made me realise that we, without any effort, embodied the essence of global citizenship. The differences of cultures, religions, ethnicities and race dissolved in our inexplicable urge to understand each other and the issues afflicting our communities. The 3rd Youth Leadership Workshop on Global Citizenship Education was able to make us feel like global citizens: compassionate and curious, in times when rhetoric of exclusion dominates most political, social and economic discourses.

The Workshop at a Glance

The workshop was more incredible because the venture was driven by the GCED Youth Network under the tutelage of APCEIU. The major objective of the workshop was to foster values of global citizenship education and global citizens amongst youth leaders. It further aimed to equip the youth leaders with the necessary advocacy skills. The workshop spanned over seven days from 28 May to 3 June. The key activities ranged from presentations, study trips, reflections and core sessions geared towards the development of advocacy plans by the participants. The participants were also given the opportunity to attend the Jeju Forum of Peace and Prosperity.

Global Citizenship Education (GCED) i.e. Sustainable Development Goal 4.7, forms the essence of the Sustainable

Development Goals (SDGs). It is pertinent that people from around the world benefit from the values promoted through GCED. GCED is as much a part of formal education as it can be fostered through informal means. Sense of community, friendship, mutual understanding, critical thinking and solution-oriented debates are the core values and dynamics of GCED that were put into practice.

Concerted efforts were made to ensure that the practical dimension of GCED was brought into the debates and discussions. A comprehensive plan was developed with a wide range of approaches, not only thoughtful and interesting discussions regarding global issues or GCED itself, but also brainstorming initiatives that the youth can take globally to tackle problems in specific contexts.

While the first day was devoted to expand upon the complex subject of GCED, the second day was about introducing advocacy to the participants. Advocacy, a central aspect of GCED, not only implies having a deep understanding about the issue we want to tackle, but also defines a concrete and realistic strategy. The Advocacy Toolkit, developed by the Youth Advocacy Group for the United Nations Secretary-General's Global Education Initiative along with Plan International, was used as a major resource for these sessions. It was identified that two steps should be taken before starting a project or initiative. This includes focusing on research to identify the problems and

issues in our societies. This is followed by a PEST and SWOT analysis to check the feasibility of the proposed project.

The participants were divided into smaller groups based on issues of interest. These groups were able to come up with projects which interest them the most. The unique part of these projects was their multi-dimensional and cross-cultural scope. For instance, one of the groups that provided a remarkable example of this was the one that worked with the social issues surrounding female menstruation. They discovered that in each of the group member's countries, with its particularities and peculiarities, there were lots of prejudices and taboos surrounding female menstruation cycle.

There was also a lack of access to sanitary pads for girls, resulting either in an increase of school absence, an exposure to unhygienic solutions or both. They proposed to address this issue through a campaign to debunk the myths surrounding the issue of female menstruation. The group further developed a strategic plan to distribute free sanitary pads in those schools that lack the resources to acquire them. The discussion raised key points such as the global nature of many of the issues we confront in our local communities. It also emphasised the need to collaborate and learn from successful practices in other parts of the world. Each group was thus able to provide new insights into issues that form the core of GCED.



△ Participants from Arab States take a selfie during the Cultural Night on Day 3 of the workshop.



△ Group photo from participants and organisers of the 3rd Youth Leadership Workshop on GCED

Together for Tomorrow

After the advocacy sessions, participants and facilitators gathered in a big circle to reflect upon the activities of the day. With moments of copious laughter separated by periods of deep thoughts, sometimes very tired but also emotionally charged, the participants shared their feelings and insights for the rest of the group making us feel like a community of change-makers whose strength lies in our diversity.

The cognitive and associative aspects of both GCED and advocacy were reinforced when participants got the chance to partake in practical projects during the study visit. There were two study groups; the first one visited “Global Inner Peace” while the second group spent a considerable part of the day with “Jaejudo Joa.” “Global Inner Peace” is a civil organisation geared towards the resolution of issues related to the conservation of the environment through the implementation of different activities such as peace campaigns or cleaning beaches.

“Jaejudo Joa” is an environmental grass roots level initiative which works towards the conservation of the beaches of Jeju Island. Participants got the chance to clean one of the beaches and use the collected glass to create jewellery and decorative pieces. “Jaejudo Joa” is a perfect example of how we can use seemingly useless and harmful things in our surroundings to create aesthetically appealing objects. It gives a powerful message that harmony and peace are

within the chaos that surrounds us; we only have to put our minds to it.

On the last day of the workshop, participants attended the Jeju Forum for Peace and Prosperity. Two of the youth participants, Umair Mushtaq from Pakistan and Leen Nassrullah from Palestine, were able to speak on the panel and discuss initiatives from their home countries. Thus, the workshop was able to provide a chance for the participants to showcase their local activities. More importantly, the forum was an opportunity for the participants to listen to extremely insightful panel discussions that were part of the Jeju Forum. Amongst them, the panel on challenges faced by Haenyeo, female sea divers in Jeju, was inspiring and enlightening. The Jeju Forum was able to introduce key global debates on issues of peace, empowerment and development.

The workshop was successfully able to combine the theoretical and practical aspects of GCED. As it drew towards its end, a synthesis of these dimensions was able to create a wholesome picture in the minds of the participants. What is astonishing about having a complete GCED approach in a programme is that those activities that are not part of the official curriculum are able to play a significant role in reinforcing our identity as global citizens. In this sense, many of our most significant takeaways came from the collection of memories from simple daily life interactions, such as the little

but meaningful chats we had with our roommates or the rest of the participants on the bus or during a break.

The most brilliant features of the workshop were its briefness, richness and informality. Our lack of familiarity with each other did not overshadow an astonishing fact: we were taking part in a historical event. The innumerable social, political and economic possibilities of being part of a dialogue with an interlocutor who lives thousands of miles away from you is nothing less than a miracle, especially when the exchange is facilitated by a language foreign to most participants and organisers alike and takes place in a foreign country. This did not happen in any other period of human history and remains improbable even today.

While reflecting on this, we discovered that we were in a unique place and moment in history, and that we should take responsibility. The actual moment must be committed to enhance and to globally promote this kind of interaction that is empowered by GCED, and we young people are key agents in that mission.

In the evening glow of this May afternoon, while walking on the trail of the millennia old Ttarabi Oreum, we realised that we can be the change we want to see in the world. The success of the 3rd Youth Workshop on GCED lies in this realisation. 🏠

THE POWER OF MUSIC: AN AGENT OF TRANSFORMATION

Expansive Waves that Generate Change

(An interview with Eduardo Méndez, Executive Director of the Musical Foundation Simón Bolívar, El Sistema)

El Sistema is a publicly financed educational programme that uses music as a tool for social development. El Sistema was founded in Venezuela in 1975 by the educator and activist José Antonio Abreu. The programme is known for helping young people from impoverished environments. An important product of El Sistema is the Simón Bolívar Symphony Orchestra. As the Executive Director of the Musical Foundation Simón Bolívar, Mr. Méndez has been actively introducing El Sistema and its methodology internationally. The interview was conducted at the Jeju Forum for Peace and Prosperity 2017 where Mr. Méndez was a speaker.

Q1. How did you become involved with El Sistema?

I started with El Sistema when I was 5 years old. I started as a student in one of the núcleos, the learning centres as we call them, in the núcleo of Mérida. I learned how to play the violin and went through all the stages of the núcleos, from its initiation, the children's orchestra and the youth orchestra. When I turned 17, I auditioned for the Simón Bolívar orchestra, which is at the top of the pyramid in El Sistema. I passed the audition and started playing in the orchestra, but at the same time, I started law school. I decided to study law because my parents were lawyers and in that time, there was this mentality that music was not a real profession.

This was 1995 and in Venezuela, there was this belief that if someone was a musician, they would starve to death. Music was not a profession, it was a vocation. I studied law and graduated after five years while playing in the orchestra at the same time.

After a year, Dr. José Antonio Abreu, our founding director, my teacher and mentor, asked me to participate in the administrative team of El Sistema, which needed staff that knew what El Sistema was all about. The project was in its developing stages. I started as an assistant, coordinating small things and little by little through the guidance of Dr. Abreu and other directives of El Sistema, after two or three years, I was given the position of national director of núcleos. I spent five years being in charge of all the schools at a national level, and then I was given the position of executive director where I have been for almost 10 years.

El Sistema had about 25 years of existence when I became part of it. Organising a núcleo looked simple, but it was more than just a music school. It is a place where values are taught,

a place that can create an impact in our community and all this requires a series of interactions with local governments, private companies and finding and training teachers. Creating a núcleo required a lot of work. In 1983, El Sistema was in a moment of development which was high in comparison to the rest of the country. And today, when in Mérida there used to be one núcleo, there are now 15 in the state of Mérida alone.

El Sistema was improving throughout the years and today, it has standardised its creation and formation of núcleos within and outside of Venezuela. There are distinct processes which have been perfected in what we call backstage. We see the children and the orchestras playing, but behind there is a machinery of people that make all this possible. El Sistema has become an institution of national and international prestige.

A few years ago, the idea that musicians died of hunger, that it was not a real profession, has been changed with the attitude of parents wanting their children to be part of El Sistema so that their children can be successful in the field of music. El Sistema has proved that musicians have a decent and worthy profession. Gustavo Dudamel, being the great genius, and many other outstanding students who have become heroes, are just as famous as soccer players. Dudamel is a hero to many children; everyone strives to be like him.

There is a change from the time where I needed two professions until now, when a musician has become a worthy profession. It was not an easy task to transform the way a community thinks. El Sistema has been generating processes and changing societies for 42 years. And these processes can be evaluated throughout time: how it used to be and how it is now.



△ Mr. Mendez speaking at the Jeju Forum 2017

© APCEIU/Song Kwang-Bin



△ The pedagogical vision of musical studies is the biggest contribution of El Sistema

© El Sistema via twitter @eisistema

Q2. What is the role of El Sistema and how is it related to UNESCO's concept of culture of peace?

One of the reasons that I am here this afternoon, at the Jeju Forum, it has to do with the teaching of a culture of peace. El Sistema has a methodology that does not only deal with teaching music. Many people think of El Sistema as a factory of musicians. El Sistema does produce musicians but this is not its initial result. Its initial result is the transformation of the human being, providing children with the tools and values in order for them to become better citizens.

Today, El Sistema has 840,000 children and young adults in our projects. Think about the magnitude of this number. And all these children at the same time have families so we multiply that number by two or three. These children and families have friends and communities and we multiply that number again by three or four. The influence a class produces in a child is magnified by the thousands and millions of people it impacts in the end. In some way, these children receive a direct and an indirect impact. The basic impact El Sistema tries to impart is music as a tool of change and social transformation. This can generate human and social values.

A child that plays in an orchestra learns discipline, learns to socialise and learns about solidarity. This child learns to compete in a healthy way, learning from his friends and also being tolerant, and all these values make up the concept of

culture of peace. The concept of UNESCO's culture of peace highlights the importance of tolerance, solidarity and teamwork. A boy that has a violin is incapable of holding a gun and this is what the project El Sistema has been creating. It is not just about transformation and learning in a musical way. We are talking about the transformation of the inner human being. This is what Dr. Abreu always says, that an economically poor child is wealthy spiritually through music.

A child that lives surrounded by the worst situations either learns to oppress or learns to live oppressed. And this oppression transforms a child into a being without aspirations, no morals and incapable of anything. With music on the other hand, a child meets kind faces in the núcleo, he finds love and learns values, he meets friends, this child learns that he is valuable to many people and that he can carry this message to his family, a message of dignity and self-esteem.

After three or four months at the núcleos, this child gives his first concert and he is acknowledged by his family and community. Through this, he learns that he can do it, that he can do something with his life, and that he is brave and valuable. This self-esteem generates the possibility for this child to become a citizen of good, a citizen that thinks of possibilities and of hope.

Q3. What were some conflicts that you and El Sistema faced, and how did you overcome these obstacles?

There is no perfect institution. El Sistema has had many challenges throughout its 42 years, challenges from the moment it started and after being founded. Many criticised Dr. Abreu, people called him naive for trying to be inclusive with everyone and the music purists at that time told him it was insane, that music was for the talented and those who could play it. And this is another paradigm that was broken when Dr. Abreu gave access to everyone, without making any distinctions. One of the things Dr. Abreu says, is that the Universal Declaration of Human Rights forgot to include art as one of the fundamental rights. We believe that art and music are agents of social transformation. Forty-two years until today, we are seeing Dr. Abreu's words come into reality when he said that this project would reach the entire world.

One main obstacle was conceptualising El Sistema as a social programme. A person that does not know about the project of El Sistema is initially thinking of a cultural programme. El Sistema is not a cultural project; El Sistema is a project of transformation and social change that uses music as a tool for transformation. Music alone is not the objective; music is the "bounce" for the social process. We provide the

road for many children to keep developing, which is the case of Gustavo Dudamel. But if we do not generate the conditions of free, unlimited access, the basic conditions to attain this road, then how do you know which kid has the conditions to study and which kid does not have them?

This is an opportunity for social inclusion, which from the beginning was an obstacle, but today it has transformed into a strength. Dr. Abreu's ideas were criticised as impossible at first, but time showed that as more children were included, results demonstrated through different leaders and presidents, that throughout the 42 years, El Sistema became a programme that conceptualised a project for social inclusion.

This is a special project, and thanks to the wisdom of Dr. Abreu the project has the possibility and the ability to transform the way many people think. The project used to be thought of as a cultural programme, a project that needed resources to promote its concerts, but we do not promote concerts. What we do is promote continuous and permanent educational activities within music for the purpose of human and social development.



© El Sistema via twitter @elsistema

△ Children participating in the activities of El Sistema

Q4. We are living in a time where waves of nationalistic and extreme views are paving their way through our society. How does El Sistema deal with these views?

El Sistema is an example of coexistence; if something, El Sistema can contribute to the world through the experience of integration. An orchestra for example, is integration in itself. It does not matter what religion you are, your nationality or race, it does not matter if you are ugly or pretty. All of this does not matter when you are playing in an orchestra. The important thing is if you can do your job and if you can play. We can even say that the collective level is somewhat more important than the personal one which is what the orchestra looks for and what El Sistema looks for as well. Contrary to all these concepts of nationalism, extremism and the actual waves of nationalistic countries, we make a call to a process of integration.

Integration is a tool that is fundamental to the development of all people, as history has proven, as people get closer, they achieve a higher level of development much faster. I believe that the orchestra is the message El Sistema wants to give, the message of integration. El Sistema is in more than 40 countries, where its initiatives are being developed, inspired in the orchestra of El Sistema. We were able to generate, to plant the seed of this Venezuelan idea, Venezuelan in the sense that a Venezuelan man founded El Sistema, but this is a universal idea. In fact, the dream of Dr. Abreu has always been a global El Sistema, global youth orchestras and youth choirs which are our

ambitions and are not far from reality.

In one week, we have had in Venezuela people from Korea, Mexico, Angola, Brazil and the United States training in our centres of study. It does not matter where you come from, the way you think or your beliefs, the important thing is that you receive the same formation, the same education, so that you are able to take and adapt the programme into your country, but taking into account the characteristics and the idiosyncrasies of the different communities that the programme would be adapted in. If I recall, in 2012, the symphonic orchestra of Caracas performed in Seoul a joint concert with the children of the initiative of El Sistema in Seoul and they played the 5th Symphony of Beethoven, a universal work played by Venezuelan and Korean children. This is the integration that contributes to the development of the people and this is the message that we want to give, an orchestra and the philosophy of the collective practice of empowering the people to live in harmony and tolerance, in a culture of peace, which in part generates a process of transformation for humanity. 🏛️

The interview was conducted in Spanish and then translated into English by Inés Kim (Office of Culture, Communication and Public Information, APCEIU)

NAADAM

A CELEBRATION OF CULTURE

Yearlong Wait Culminates in Cultural Vibrancy

By Maralmaa Munkh-Achit

(Programme Coordinator of Zorig Foundation, Mongolia)



△ Children performing a traditional dance

Every year in July, a traditional festival that dates back to Genghis Khan's empire takes place in Mongolia. The three-day festival called Naadam is the busiest time of the year with tourists from all over the world visiting Mongolia to see colourfully dressed locals celebrating their biggest holiday with their loved ones, eating famous local foods and watching traditional sports competitions.

The Naadam festival is held from 11 to 13 July, across the country. Once the festival approaches, people prepare their traditional outfits known as "deel" to go and see the opening ceremony at the National Stadium located in the capital Ulaanbaatar. Herders and horsemen start preparing months before the real celebration starts and they wear their newest deel and ride their fastest horses.

In the countryside, Naadam is not just a regular celebration but an opportunity to meet with your nomadic neighbours and exchange greetings. While the capital city hosts the biggest ceremony, all 21 provinces and over 300 soums (small local divisions similar to a village) host their own Naadam festivals. In soums or provinces, Naadam dates may vary in order to permit its citizens to participate in the national celebration and compete in some of the sports competitions.

The official Naadam opening ceremony starts when honourable soldiers bring the "nine banners of the Great Mongol Empire" from the government house to Naadam stadium on horseback. The president then makes his opening remarks and traditional performances of dance and music follow.

Special Celebration

Naadam originated as a celebration following important events such as weddings, spiritual gatherings and has centuries of long traditions. In "Secret History of Mongolia," a historical record written in the 13th century, the Naadam festival is mentioned multiple times as a way of celebrating victories in wars and hunting trips. Naadam is the perfect



Courtesy of Oyundari Erdenebat



Courtesy of www.tourismongolia.com

△ Honourable soldiers bringing the nine banners of the Great Mongol Empire to the stadium



Courtesy of Scott Presly

△ Horse racing during Naadam



Courtesy of www.naadamfestival.com

△ Wrestlers imitating falcons taking off (devee)

occasion to witness Mongolian culture from all aspects including sports, arts, traditional dresses, and local cuisine.

Rooted in the tradition of training warriors, the highlight of the festival are the “three manly games.” The traditional competitions such as wrestling, horse racing and archery constitute the three-day festival. For a traditional wrestler, Naadam is their biggest championship with up to 1,024 wrestlers competing in 10 rounds to claim their new ranks. Only men are allowed to participate and wrestlers must wear a special costume named “zodog” and “shuudag.”

Wrestling ranks are named after animals such as falcons, elephants, lions, hawks and the winner claims the title of “lion.” Once the wrestler defeats his opponent, they do a gesture similar to a bird flapping its wings to resemble a garuda or hawk. Similar to Japanese sumo, Mongolian wrestling is still popular among its people and winning wrestlers win the love and admiration of the people along with a high prize.

Horse racing is another important game of the festival. It is hard to imagine Mongolia without its horses; therefore horse racing comes with many traditions and rules. Horses are divided into age groups to make the competition fairer. Distance of the race is determined by the age group to fit their physical capabilities and the race takes place in an open field outside the city. For the national horse race, owners of the horses start training months before the festival begins in order to ensure the diet and stamina is just right for the race.

Horse trainers bring their trained horses on race day and start off with “giingoo,” a traditional song sung by jockey kids to encourage the horses for their upcoming race. Jockeys in Mongolia are very young compared to their Western counterparts. Some children in the countryside learn to ride a horse as early as when they begin to walk. The first five horses to come to the finish line are given prizes and receive special titles. The last horse to finish in the two-year-old age group is given a special prize because it is believed that they will win the next year’s race.



Courtesy of www.travel-to-mongolia.com

△ Shamanic performance at the Naadam opening ceremony

Archery is another sport that has a lot of historical significance. Mongolian warriors were known for their horse riding and archery skills and many local tales include stories of famous archers. Genghis Khan's nephew was a famous archer who did not miss his target from half a kilometre away.

Initially, archery was included in the Naadam festival to encourage young archers, improve their skills and to practice for hunting trips. Nowadays, archery has developed and taken a more modern form. Archers compete in teams of ten with four arrows per person. Men and women can participate equally and the goal is to hit 33 targets.

The target is made out of small wood or woven and is stacked on top of each other to form a small wall. Once the archer hits the target, everyone says "uuhai" which is equal to "hooray" in Mongolian.

Archers compete with a full traditional "deel" costume and hat, and wear leather braces to stretch their arms without the sleeves getting in their way.

The winning archers are given the titles of "precise marksman."

Food at Naadam

For Mongolians, Naadam cannot be celebrated properly without certain types of foods and drinks. The most commonly consumed food during Naadam is "khuushuur." A round fried dough pocket filled with meat and onion is sold everywhere from street food stalls to fancy restaurants. Similar to Italian calzones, it can be pan or deep-fried and is very filling. Khuushuur costs between 800-2,000 Mongolian tugriks (30 cents to 1 USD) depending on where you buy it. It goes well with condiments like ketchup and soy sauce and is widely enjoyed by many including foreigners who visit Mongolia.

"Airag" or mare's fermented milk is a famous drink in Mongolia and Naadam is a great time to try it. It may taste a little sour at first and contains small amount of alcohol, up to 3 per cent. If you visit a household that ferments horse milk, you

will be welcomed with a big bowl of airag and it is a tradition to at least take a little sip from the bowl before returning it to the host.

In 2010, the Naadam festival was inscribed into the UNESCO Intangible Cultural Heritage of Humanity list because of its history, tradition and significance to the region. It is truly a unique festival where one can be fully immersed in Mongolian culture. At Naadam, you can listen to traditional long songs, throat singing or khoomii, horsehead fiddle performances, watch or even take part in traditional dances as well as enjoy the famous traditional sports.

Since everyone participates in the ceremony, it revives the community spirit and brings joy to everyone's soul. There is a saying in Mongolian, "Daraa jiliin Naadam daanch hol baina daa," which translates to, "It is a long way till next year's Naadam." It shows that Naadam is awaited by many and is a favourite holiday of the Mongolian people to cherish and celebrate their culture. 🏠



BOMENA IN BHUTAN

A Stranger's Visit in the Night, Part of an Almost Lost Cultural Heritage

By Tshering Zangmo
(Journalist at Bhutan Broadcasting Service, Bhutan)



© Kinley Wangchuk

Bhutan is one of the last countries to open its door to modernization. The tiny Himalayan kingdom however is regarded as the last Shangri-La for the commitment it has shown in preserving its environment and the rich culture it possess in this rapidly developing world. There are many stories from Bhutan that have attracted the attention of foreigners but very few make it to Bhutan given its tourism policy of “high value and low volume.”

I, as a young Bhutanese, at times guide some of my friends who visit my country and each time I have noticed that they are surprised with the many aspects of Bhutanese culture. A simple example would be a Bhutanese wearing their national dress every day to work.

Culture in Bhutan is regarded as one of the greatest strengths for a small country to preserve its sovereignty. While the world is awed by the rich and strong cultural practices in Bhutan, some of the Bhutanese culture to their knowledge is surprising and fascinating as well. Such is the culture of Bomena which attracts the attention of not only foreigners but also the urban Bhutanese dwellers.

Roots Revisited

Though I was born in the western developed part of the country, my roots are from eastern Bhutan, the most remote part of the country. Back in 2011, before I left for college, I visited my village for a week. While my stay made me feel the need to do more in terms of reaching for the basic amenities such as electricity or a source of safe drinking water, I had the opportunity to learn about one of the oldest and strangest customs of the village which made me decide never to go back to my village again.

The day in the village starts in the fields and people work until the sun goes down. On random occasions, all the villagers gather together to bring along some local beverages and dance to the bonfire for hours. While I made my presence to the gathering for the second time, I decided to go to bed early since I did not enjoy the celebration like I did in the past.

It was very dark by then and so I dragged my grandmother to accompany me home. There is no private room for

us in the village. All of our eight family members sleep alongside each other in the large living room. After few casual conversations with my grandmother, I dozed off.

In what seemed like a dream, I felt someone right beside me. I confirmed it was not one of my family members. In that moment all I could do was shout. In an instant, the person escaped. The next moment, all of my family members woke up and were surprised to see the expression on my face. I still could not compose what had happened nor could I see a peaceful sleep coming anymore.

The next day, I was spending some alone time in the field recollecting the incident when my grandmother came with a cup of tea. I was still very disturbed and she noticed.

“I want to leave early, it’s not safe here,” I said.

She gave me a comfortable pat on my shoulders and sat next to me.

“Let me take you back to the days when I was your age,” said grandmother. In the hopes to divert my mind, I agreed and listened attentively.

“I will begin from how I met your grandfather. On days when I used to work in the field, I noticed that your grandfather had his eyes on me. It was a rare thing for young girls to be bold and directly take the hint and make our approach, so I passed. However your grandfather could make out from the coy remarks I would make that I was interested in him. Ever since I would stay awake every night and wait for him to visit me.”

“Did you have a private room?” I asked.

“It was the same as it is today,” she said.

She then narrated to me of how my grandfather came one night and how he made his visit frequent until they got married. After we shared a few giggles, we could not prolong our conversation since someone came along and the next day, I left.

Night Hunting

It was in my college, after two years had passed since the horrific episode that we were introduced to the culture of Bomena as part of our sociology class. When the professor began with the lecture, I got a



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déjà vu feeling. He went on to state that this is one of the cultural aspects that exists in the rural parts of the country and how this was seen by modern thinkers and writers. I could not concentrate much but decided to delve into this subject myself.

Bomena translates to the tradition of night hunting in Bhutan. It does not relate to the hunting of animals at night but the hunting of girls and women by men. It is a culture which was very popular in the olden times of Bhutan and still continues to exist in some parts of the country where men at night will try to sneak into a girl's apartment for sexual activities.

This can happen under different circumstances. An urban dweller on a random visit can eye a girl during the day and the girl would have already shown her interest through coy remarks. An ordinary villager would have a woman he has seen recently by planning to visit her later at night or it can happen after a long night gathering in the village.

In all the situations, the men will have to make an extra effort to sneak into the girl's house. This was very convenient as the two storied Bhutanese houses had large traditional doors and windows with a wooden latch which made it easier for the men to find ways to enter.

After carefully estimating the time when all the villagers were assumed to be asleep, the men, either in groups or as individuals, would make their way to the girl of their choice. In here they had to be extra careful as families in villages slept alongside each other in a row in the same room.

For the urban dweller that already had an invitation, the girl would wait until he was there and she will direct him to her bed. For the men who casually visit the girls, they will have to be extra cautious to not wake up the entire family first, then look for the girl among the family members next to her and finally make a lengthy request to the girl until she agrees. It can either result in a consensual agreement or a painful rejection. An interesting record also claims that even if the family members know of the incident and the visiting man is up to their expectations, they would pretend to be unaware of the stealthy visit. If it is the other way round, the uninvited guest is either chased away

or threatened with marriage.

After their successful night, the men had to make sure they were gone before the sun came up and if he slept in he would have to find a way to sneak out again. In the cases where the family is said to have discovered the man in the morning, it resulted in marriage.

Disappearing Culture

The culture of Bomena is near to extinction in Bhutan. Most of the modern thinkers, bloggers and writers claim this tradition to be illicit and also has metaphors of rape and other crimes. While it is true to say that this culture resulted in unwanted pregnancies, bringing up a child in the olden days was not a big deal given the joint family members role in collectively raising the child. Moreover, the child grew up to support the family in the fields and hence there was no question of who

would support his/her education.

The modern day demands different needs starting from mandatory documents needed for a child to be enrolled in schools and also the fact that it is expensive to raise a child. However, if you go through certain literatures that support this culture, they claim that the modern thinker misinterpreted the culture itself. They even note that urban people have oppressed the rural culture in the name of advancement.

My grandmother visited me after I graduated. On my graduation night, I was getting ready for the big party my friends were throwing. My sister made a note about my backless dress and how it is very exposing while looking at my grandmother expecting her to support her point. In that moment, instead of my grandmother supporting my sister, I saw her smiling in acceptance.

I guess this is how we blend the generational gap. 🏠



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2017 UN GCED SEMINAR



APCEIU, together with the Republic of Korea and Qatar Permanent Missions to the United Nations, as well as the World Federation of United Nations Association, co-organised the 2017 UN Global Citizenship Education Seminar at the United Nations in New York City.

Titled “The Role of Global Citizenship Education in the 2030 Agenda and Beyond,” the seminar, which ran on 19 June, focused on how Global Citizenship Education (SDG Target 4.7) contributes to the values and visions of the United Nations.

An annual event since 2015, the discussions this year also touched on the best practices that contribute to the realisation of the SDG Target 4.7, the Sustainable Development Goal for GCED.

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Successful First Half of the 2017 Asia-Pacific Teacher Exchange Programme

Sixty-two exchange teachers from four countries were dispatched to Korean host schools to carry out their educational activities from March and April to June, as part of the 2017 Asia-Pacific Teacher Exchange for Global Education programme.

The three-month experience at each Korean school has provided the exchange teachers from Cambodia, Mongolia, the Philippines and Vietnam with the opportunity to enhance the awareness and commitment of global citizenship education and acquire new insights and motivations.

At the same time, students and teachers at Korean schools were able to deepen their understanding of their partner countries and learn how to embrace differences and appreciate diversity.

Meanwhile, 34 Korean teachers dispatched to Malaysia, Indonesia, Thailand and Cambodia, are now making a positive

impact in their respective host schools, and are expecting their own successful completion of the programme.

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Global Forum for Youth Leaders to Share GCED Initiatives

The 3rd Youth Leadership Workshop on GCED was held from 28 May to 3 June on Jeju Island, Republic of Korea.

During this workshop, 50 youth leaders and activists from 42 countries participated in workshops for youth advocacy and study visits in order to better understand GCED local initiatives.

Organised by APCEIU and the core members of the GCED Youth Network, this workshop was a forum for participants to actively share and engage with each other based on their local youth activities.

On the final day, participants took part in a session on “The Role of Youth and Culture in Shaping a Peaceful and Sustainable Future” in the 2017 Jeju Forum for Peace and Prosperity.

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Exploring Solidification of GCED Action in Southern Africa

APCEIU and the UNESCO Regional Office for Southern Africa showcased the diverse GCED efforts of institutions working in various regions of

Sub-Saharan Africa.

Running from 6-7 April, the 2017 Sub-Saharan Africa Regional Global Citizenship Education Network Meeting also examined the diverse concepts embedded in human rights, peace, and gender equality; concepts that have been strongly implemented in the region.

Held in Johannesburg, South Africa, the meeting brought about 50 representatives from Sub-Saharan Africa education-related ministries, civil society organisations, universities and research institutions and UNESCO entities.

Moreover, the meeting jumpstarted the formation of the Africa Regional GCED Network.

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Kick-off Meeting for the 2nd Phase of GCED Curriculum Development and Integration

The 2nd Phase of GCED Curriculum Development and Integration has officially kicked off with the International Bureau

of Education (IBE-UNESCO) as well as four partner countries from 22-24 March at APCEIU offices in Seoul, Republic of Korea.

The kick-off meeting was successful due to the enthusiastic

participation of the four partner countries of Cambodia, Colombia, Mongolia and Uganda and IBE-UNESCO.

The goal of the meeting was to provide assistance in setting up a clear path for the year ahead. It will also aid in further cementing every stakeholder's resolve in implementing the course of action they adopted.

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Capacity-Building Workshops on PVE-E in Africa

APCEIU, UNESCO and other partners organised two capacity-building workshops on Global Citizenship Education (GCED).

The first workshop focused on the Prevention of Violent Extremism through Education (PVE-E) in Sub-Saharan Africa, which took place in Addis Abba, Ethiopia on 21-23 February.

The second workshop brought together the UNESCO International Institute for Capacity Building of Africa, the UNESCO Dakar Office and the Organisation Internationale de la Francophonie, to collaborate in Dakar, Senegal on 9-11 May 2017.

The workshops aimed to strengthen the capacities of education policy makers and teacher educators to design and implement relevant and effective policies and practices to promote PVE-E in the context of GCED and eventually contribute to sustainable peace in Sub-Saharan Africa.

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Education for Sustainable Development and Global Citizenship Workshop in Pakistan

APCEIU, UNESCO Islamabad and the UNESCO headquarters co-organised a three-day national workshop

on "Education for Sustainable Development and Global Citizenship Education" in Islamabad, Pakistan.

Running from 15-17 February, the national workshop raised awareness and understanding of education stakeholders in Pakistan on the concept of Education for Sustainable Development and Global Citizenship, focusing on the Sustainable Development Goals in target 4.7.

This workshop was a forum to discuss issues surrounding SDG Target 4.7, aimed to ensure that all learners are provided with the knowledge, attitudes and skills to promote sustainable development and global citizenship.

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Sharing Outcomes, Support for GCED Course Development

An academic workshop to share the outcomes of the 2016 Support for GCED Course

Development was held at the Jeju International Peace Center from 22-23 February.

Professors designed and implemented GCED courses in nine different universities in the Republic of Korea under the support of APCEIU. Throughout the workshop, participants shared and learned about newly developed GCED curriculum implemented in each university and their departments.

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Sub-Regional Workshop on ESD and GCED in Central Asia

The first sub-regional workshop for Teacher Education Institutions on mainstreaming

Education for Sustainable Development (ESD) and Global Citizenship Education (GCED) was held in Almaty, Kazakhstan on 19-23 June 2017.

The workshop was co-organised by APCEIU and the UNESCO Cluster Office in Almaty, in cooperation with the UNESCO Asia-Pacific Regional Office in Bangkok, the Central Asia Regional Environmental Center and was financially supported by the Government of Japan.

The meeting aimed to strengthen the capacities of teacher educators so that they can properly implement ESD and GCED and build upon the outcomes of the two workshops to promote GCED in Central Asia, which was organised by APCEIU and UNESCO Almaty since 2015.

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Practices for Educators to Empower Learners to Become Global Citizens

More than 500 experts, practitioners and policymakers from across the world gathered in Ottawa, Canada to explore pedagogical approaches and teaching practices in order to achieve the Sustainable Development Goals through Education for Sustainable Development and Global Citizenship Education.

Running from 6-10 March, the "UNESCO Week for Peace and Sustainable Development: The Role of Education," brought together the Global Review Forum for the Global Action Programme on ESD and the Third UNESCO Forum on GCED representing UNESCO's two major educational approaches. APCEIU participated in the exhibition of a 'Global Citizen Campus' booth with activities related to GCED and SDGs. Utak Chung, the Director of APCEIU, pledged that APCEIU would continue to support the promotion of GCED and renew its efforts towards the advancement of global citizenship.

In collaboration with the UNESCO Bangkok Office, APCEIU also organised a session to prepare teachers for global citizenship education in Asia. The session explored themes and pedagogical methods through which GCED can be approached.

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CROSSING THE BORAL RIVER
A MAN RIDING A BOAT AND CROSSING THE BARAL RIVER DURING WINTER WHEN
THE DEAD RIVER BECOMES DEAD AND MOSSY THE MOSS IS MORE VISIBLE MORE THAN
OTHER SEASONS DUE TO THE ORDERLINESS OF WATER,
Nator, Rajshahi, Bangladesh © Md Tanveer Haसन Rohan