

# Sangsaeng

Living Together Helping Each Other



## Food Security and Peace



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## EDITOR'S NOTE



The food security issue is vital in pursuing the United Nations' Sustainable Development Goals, which specifically include a goal of zero hunger. Hunger is both a cause and a result of conflicts. Thus, without solving the hunger issue, there will be no sustainable future and no peace around the globe. In fact, most people who suffered from hunger last year lived in conflict areas. Furthermore, the war in Ukraine shows how it directly impacts the world's food supply, thus threatening world security. In addition, the climate crisis further escalates

the food crisis risk while intensifying conflicts worldwide. Therefore, finding ways to ensure food security and food sovereignty for system change is critical.

Food is not a commodity but a basic human right that is the foundation of peace. The issues of food insecurity and food inequity are systematic challenges, which is why it is necessary to observe the issue from a systems perspective. Regarding this, the role of citizens is also essential. In this perspective, *SangSaeng* No. 59 focuses on the issue of "food security and peace" in order to examine the impacts of food insecurity and food crises and to explore possible alternatives or solutions to prevent conflicts and secure peace.

In the Special Column, Dr. Michael Boakye-Yiadom and Dr. Raymond Chegedua Tangonyire, SJ. emphasize the necessity of repositioning youth in national and global political, economic, and employment spaces. The youth are critical agents of change that could shape a peaceful and secure world, but, in reality, they are poorly positioned to apply themselves as responsible and productive citizens. Thus, they suggest providing a holistic educational approach that equips young people with civic values and employability skills.

In the Focus section, three experts share their concerns and opinions on the issue of food (in)security by pointing out its close relation to peace and conflict. First, Dr. Gavin E L Hall explores the intertwined relationship between food security and conflict. He describes how food insecurity is creating an existential threat to human existence. As a response, he suggests direct funding to support resettlement rather than maintaining the current aid system. Professor Mayari Castillo points out the connection between food/water insecurity and the climate crisis. To build resilient territories facing climate change, she proposes having determined leadership and more local participants, along with perspectives that prioritize justice and common welfare. Finally, Dr. Simon Klein, who also demonstrates the interconnection between the climate crisis and food security, highlights the role of education. He suggests embracing the issue of food security more seriously in the school curriculum by questioning how to protect food security under the impacts of the climate crisis.

Through the Best Practices section, we are pleased to share two encouraging case studies from Colombia and Slovenia. The cases introduce grassroots-level endeavours that explore alternative educational approaches and methods to overcome the challenges they face in their community and to expand their experience.

We sincerely appreciate Mr. Lee Chul Soo for sharing his printmaking art pieces with us along with his warm and thoughtful messages. We hope our readers find moments of peace and time to reflect on themselves and their surroundings with his messages. In the Story Time section, we are happy to share "The Message of a Walrus," which beautifully shows how a song can make a positive change, especially for children, and how important it is to use and imply the language of love instead of the language of blame. In the Peace in My Memory section, Ms. Ivy Joshia highlights how gender inequality is the root cause of violence against women while emphasizing the role of family and questioning the meaning of family and home. Through Understanding Asia-Pacific Region section, we hope you enjoy learning about the history and culture of archery in Asia.

We sincerely hope our readers enjoy reading this issue while finding inspiration to remain at peace in this conflictive world. Thank you.

Kwang-Hyun Kim

# Sangsaeng

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

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**Cover:** The juxtaposition of an image of a storage facility filled with bags of rice with a photo of children's hands sharing a small handful of grains.

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# REPOSITIONING YOUTH FOR RESPONSIBLE CITIZENSHIP

## The Role of Civic Education, Critical Thinking, and Employability Skills in Transforming Education

By Dr. Michael Boakye-Yiadom (Director-General, Institute for Educational Planning and Administration, University of Cape Coast, Ghana) and Dr. Raymond Chegedua Tangonyire, SJ. (Lecturer, Institute for Educational Planning and Administration, University of Cape Coast, Ghana)



△ Dr. Michael Boakye-Yiadom with his colleagues.

“

Civic education or engagement is about how active citizens—including youths—understand, imbibe, co-own and in some cases co-create civic values

”



△ Dr. Michael Boakye-Yiadom talking to school students on International Day of Education.

In the Harvard Gazette (Aug. 5, 2014), Colleen Walsh remarks that in the 21st century, we live in a “very turbulent moment—whether we are talking about technology, global politics, world financial markets, [employment, health, education], climate change... Everywhere we turn, we are confronted with VUCA—volatility, uncertainty, complexity, and ambiguity.”

These realities are particularly endemic in educational, political, economic and civil engagement ecosystems. They transcend geographical boundaries and constitute existential realities which the world/countries contend with daily.

If we were to draw a problem tree, it was likely that the evils of greed, solipsism, fragmentation, segregation and exclusion constituted some of the root causes of these volatilities. Thus, humanity must be in an earnest search for new approaches to relationships, principles, value sets, competencies and skills that will make the global citizenry, including the youth, more responsible and productive to co-create the world we want—stable, sustainably developed and a peaceful global family.

It can be argued that the prevailing challenges are opportunities for growth if we allow for a deliberate synergistic and cross-cutting collaborative effort between youth and adults; if we can rethink the place of the youth—all young men and women between the ages of 18 and 34, according to the International Labour Organization (ILO)—in governance, economic, education, moral and spiritual

spaces.

This article focuses on these people, emphasizing the necessity of repositioning them through tools including civic education or engagement and development of employability skills to make them a more responsible and productive force. This is because the youth not only hold the key to crafting and shaping the kind of development the world seeks but also sustain it from generation to generation.

As the United Nations Security Council Resolution 2250 on Youth states, if youth are well understood and positioned and have the space to flourish, they can contribute to building more equitable and peaceful societies.

### Youth, A Great Resource Poorly Positioned

Although their contributions as positive change agents are an uncontested reality, youth, especially in the developing world, including Africa, are poorly positioned to apply themselves as responsible and productive citizens.

Holistic education, which aims to develop their competence, conscience, character and compassion or head/minds, hearts and hands, is as difficult to achieve as it is to get a cat to lie on its back. Many education systems have faced and continue to face the daunting task of adequately preparing these critical human resources.

The effects of the COVID-19 pandemic have further exacerbated the

vulnerabilities, exclusions and socioeconomic challenges of the youth. When young people meaningfully engage in decision-making, it improves their problem-solving, negotiation and communication skills while enabling them to build better relationships.

Research in Ghana about youth participation in governance (Adu-Gyamfi, 2013) showed that when young people behaved like adults, they were viewed as not representing the views of youth and when they behaved like youth, they were considered immature and removed from the consultation exercise.

With the rising global concerns of terrorism, youths face the stigma of being violent and extremists and at times labelled as a threat. These stigmas inspire policies that marginalize young people from their proper places in the equation of economic production and governance. Notwithstanding that some of these negative perceptions might hold true regarding some youths, which is true of some adults as well, the stigma the youth face as a group act as a barrier to their preparation and proper positioning as responsible and productive citizens.

There is a need to reposition the younger generations through holistic education, which allows for civic engagement, critical and inventive thinking, and the acquisition of employability skills to enable them to contribute to making the world a better and peaceful place for all.

## Repositioning Youth Through Holistic Education

### Civic Education or Engagement

In this context, civic education or engagement is about how active citizens—including youths—understand, imbibe, co-own and in some cases co-create civic values, which they actively practice to shape and improve the life and future of a community and others. This involves education that promotes system thinking, where people think and act collaboratively.

For this to be achieved, young people should be granted the proper amount of space from their families, schools and work in order to feel included or needed, engaged and adaptive in developing their employability skills, including critical, creative or inventive thinking.

Research shows that young people achieve these skills, attitudes and dispositions most effectively through social, collaborative and interactive methods.

According to a Report by Generation Unlimited (2016), emerging lessons from “what works” shows that the following five broad categories of activities can be ways through which civic education can reposition the youth to contribute more meaningfully to disciplined citizenship and productivity:

- Foster laws, policies and budget allocations that support young people to understand their civic roles and rights, and participate actively and sustainably in all spheres of the developmental needs of nations or the world.
- Instituting global citizenship education including curricula. Teacher training will help educators and learners (youths) to think globally as they act locally.
- Maximizing the value of volunteerism and community service: Volunteering is a broad activity in which many young people engage to develop skills, broaden their scope of reality, and learn hands-on while providing a service to their community.

However, equipping the youth with civic values is not sufficient. More than ever, young people also need to develop employability skills that prepare them adequately to reposition themselves in

order to play their role as critical, responsible and productive agents of change.

### Why Employability Skills

Core skills for employability underpin everything one does—at school, at work and at home. The employment situation of young people today is characterized specifically by high unemployment and underemployment, lower quality jobs and difficult transitions into decent work.

There are likely to be significant consequences for young people as upcoming cohorts of new entrants join the ranks of the already unemployed. The associated risks of social unrest, detachment from the labour market and society, and loss of faith in social progress are real issues.

At the same time as the world struggles with youth unemployment, paradoxically, it is experiencing a skills shortage, according to a McKinsey Report. Addressing youth unemployment and underemployment requires both job creation and employability skills development, which are crucial to helping the youth understand the labour market, make more informed choices about their options in education, self-employment, civil society and compete favourably in the global economy.

### Acquiring Employability Skills

In recent decades, employers are no longer prepared to take on new recruits without demonstrated ability in employability skills set. The ILO Global Employment Trends Report (2013) clarifies that in the 1970s, employee training was commonplace where new recruits learned these core employability skills on the job.

However, after the 1980 recession, as companies became more cost conscious, there was a paradigm shift. Employers grew weary of paying for workers to gain skills and watch them defect to competitors. Therefore, the onus now falls on individuals and education and training systems to help the youth reposition themselves responsibly and productively through the development of employability skills.

Developing core employability skills requires that learning practices equip people for work with more emphasis on learning by doing, working in teams and thinking creatively while developing reliable and efficient assessment methods



△ Dr. Michael Boakye-Yiadom with his colleagues.

“  
**The 1.8 billion youth constituting one-quarter of the world’s population are critical agents of change that can shape a prosperous, peaceful and secure world for all.**  
 ”

so the skills developed are recognized by employers. The following strategies may help to integrate these skills into core academic content:

- Educators and employers actively engage in each other’s worlds. This requires a dynamic process of continuous dialogue with employers to align the training programme with business needs and local realities. A project-based learning approach that simulates the workplace so that youth gain real-world, hands-on skills is important.
- Intensive and continuous efforts to engage the youth and provide them with the facts about particular careers and programmes through detailed and comprehensive information about

various occupations.

- Address the stigma of vocational training by shifting the focus from academic versus vocational to academic and technical/vocational learning. Equally beneficial are mentoring programmes that link students with professionals or young workers, to give students access to networks, as well as a clear understanding of what it means to work in the formal sector and the opportunity to practice communications skills.

The 1.8 billion youth constituting one-quarter of the world’s population are critical agents of change that can shape a prosperous, peaceful and secure world for all. Unfortunately, they are poorly positioned (peripheral) in spaces of national

and global political and economic or employment spaces.

An extremely important factor that accounts for this is a lack of quality or holistic education that equips the youth with civic values and employability skills including critical and inventive thinking, learning to learn, communication and problem-solving tools or competences.

I argue that a deliberate effort by all governments and youth to step up the acquisition of these skills can help to reposition the youth to take their rightful space in national and global development discourses where they can exhibit their dexterity, responsibility and productivity as cherished positive change agents. 📌

# CONFLICT OF SECURING FOOD

## ‘Food Insecurity is in Effect Creating an Existential Threat to Human Existence’

By Dr. Gavin E L Hall (Honours Year Director, Department of Politics, University of Strathclyde)



△ New Temporary Kara Tepe refugee camp with UNHCR tents in Lesbos Island, after the fire in Moria hotspot in September. September 20, 2020 - Lesbos, Greece.

On 14 October, United Nations Secretary-General Antonio Guterres marked World Food Day by observing that it “comes at a challenging moment for global food security” and that the “number of people affected by hunger has more than doubled in the past three years.”

It should not be surprising then that food security, and the closely linked issue of water security, are pressing concerns for the international community. Further, as the impacts of climate change, particularly desertification around the Sahara, begin to become more prevalent, the impact of food security as a key driver of conflict is likely to be significant.

In order to explore the relationship between food security and conflict, it is important to clarify the understanding of food security.

The Food and Agricultural Organization of the United Nations stated in a 2006 report that food security exists when everyone has unfettered physical and economic access to sufficient food to meet their dietary needs and food preferences for an active life. In relation, the four key areas are availability, access, utilisation, and stability. If one of these four areas is challenged, then food insecurity exists.

It should be immediately clear that a significant proportion of countries in the world are experiencing challenges to food security, even in G7 countries such as the United States and the United Kingdom. Though, the purpose of this article is to focus on food security as a driver of conflict rather than its economic affects.

The Global Food Security Index 2022 highlights the prevalence of the issue in Africa, and with the exception of Syria and Yemen—countries in conflict—the lowest ranked thirty countries are all African. The problem is not confined to Africa, however, an analysis of stability and the sustainability of food has several countries scoring lowly in the rankings. Further, the gap between the countries with the most food security and the bottom is widening. The gap in inequality in the global food system is, thereby, likely to see grievance as a significant driver for conflict in the future.

### Link Between Food Security and Conflict

In analysing the drivers of conflict, an entwined relationship exists between conflict and food security. They can both cause each other, thereby, creating a spiral of greed and grievance. Greed as control of the resources creates an effective market from which power is derived and includes the delivery and management of international aid by local actors. This is then followed by grievances from the recipients of unfair, or the perception of unfairness, allocation and access to contested resources.

There is clear evidence of the cyclical relationship between conflict and food security in the cases of intrastate conflict and violent civil unrest. Yemen and Syria provide large-scale examples today, though there are many more.

The 2004 clashes between Fulani herders and Tarok farmers in Nigeria’s Plateau region killed 843 people, for example. The farmers protest in India, 2020-2021, left around 700 dead after the Indian Government passed three laws seen as detrimental to the farmers. As a basic human need, food insecurity is in effect creating an existential threat to human existence, thereby, the retort to violence is understandable and understood.

UN Chief Guterres recognised the link on 18 May when discussing the impact of the war in Ukraine, “as we will discuss in the Security Council tomorrow, these frightening figures [the rise in global hunger] are inextricably linked with conflict, as both cause and effect.”

Food insecurity creates conflict which worsens food insecurity; so the spiral continues and is problematic to break. Approaches have the traditional focussed on food assistance and peacebuilding initiatives alongside institution capacity building. The success of this approach has been limited, primarily as many of the areas affected by violent conflict have been away from the centres of power, such as the cattle raiding in the Karamoja Cluster—the border of Ethiopia, Kenya and Uganda—in 2004 that saw around 600 deaths and the loss of 40,000 livestock.

The diffusion away from centres of power increases the political marginalisation and the grievance motivation of the sufferers of food insecurity. Effectively,

“

**Food insecurity creates conflict which worsens food insecurity; so the spiral continues and is problematic to break.**

”



**The need to break the vicious cycle between armed conflict and food insecurity.**



this limits the potential of peacebuilding initiatives and institution building to have an impact over the long-term.

Further, the provision of food assistance can worsen the problem as it creates an effective market during the aid distribution process. Local actors are empowered to deliver food assistance, which can be used to further their own objectives or strengthen their position at the expense of other actors. The result is that grievances are maintained and often increased, regardless of the level of assistance offered.

The above presents a bleak picture, and one in which international organisations such as the United Nations and the World Food Programme are challenged daily. However, that is only one aspect of

the drivers of food insecurity. Essentially, they are situational issues. Conflict, like extreme weather, changing export restrictions, or energy prices, are variables and can be mitigated to an extent. The more significant issues in terms of developing solutions emanate from structural factors.

The rising global population is the key structural issue impacting food security. The Food and Agriculture Organization of the United Nations emphasises the issue by observing that around 800 million people faced hunger in 2020, despite the pledge to end all forms of food insecurity by 2030.

Interestingly, the breakdown of the figure reveals that about 280 million people affected live in Africa and around

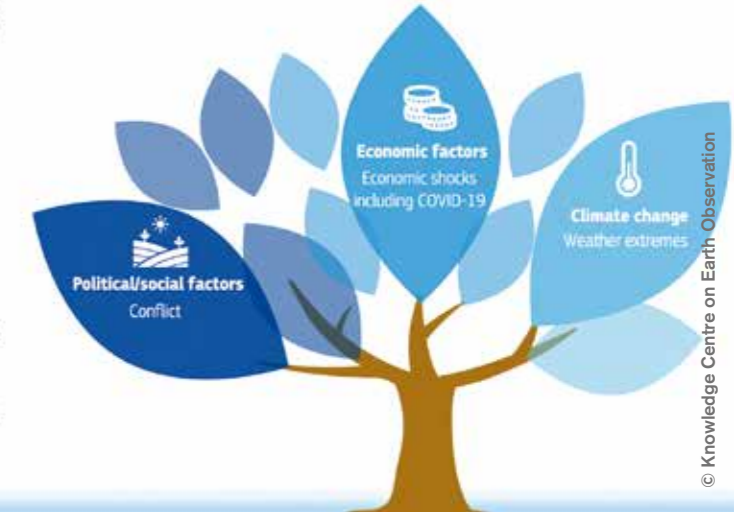
## Why Food Security Matters?



### FOOD SECURITY IN NUMBERS



### DRIVERS OF FOOD INSECURITY



KCEO - Knowledge Centre on Earth Observation



△ Dead trees on drought and cracked land at dry river or lake, metaphor climate change, global warming and water crisis at Africa or Ethiopia.

420 million live in Asia, which given the previous observation that it is Africa with the most food insecurity is surprising. The explanations that the high number represents the Asian continent is simply a product of high population numbers, which reinforces the link between population and food insecurity.

Alternatively, food insecurity is the product of a conscious design by governing elites, as the indicators demonstrate that Asia has higher food security. The implication is that food security is used as a mechanism for control and expressing power in some Asian countries.

For the international community, this drives home that an overall global approach to tackle food insecurity will not be successful, as the circumstances in different regions and countries are not the same. The issues that generate food insecurity are different; therefore, they benefit from the same approach to tackling the issue.

### Rising to the Challenge

The United Nations has established a clear position on food security and conflict. First, via S/RES/2417 (2018), the Protection of Civilians in armed conflict recognises “the

need to break the vicious cycle between armed conflict and food insecurity.”

Second, S/RES/2573 (2021) reiterates “the threat of conflict-induced food insecurity and the threat of famine.”

Both resolutions emphasise the seriousness of the issue, but what has been lacking is action to enforce these positions. The recurring question with food security is, how?

First, it needs to be recognised that the United Nations and other international organisations are not engaged with tackling the causation of food insecurity by providing aid; instead, they are only reactively “firefighting.” This may be necessary in some cases, but it is only ever going to be a short-term solution.

Societal Resilience has been promoting a potential solution by focussing on “community-based” approaches that rely on “natural” processes of intervention. The concept of resilience, however, does not adequately account for the power imbalances created by empowering actors to be responsible for food, creating an effective market, and thus the mechanism for exploitation.

Second, despite the best intentions, it needs to be understood that no organisation, state, or other actor can control

conflict or the challenges of nature.

The essential question for the United Nations is whether it is seeking to protect individuals or maintain nation-states. As the ultimate guarantor of state sovereignty, this is a difficult question. Though, if the decision is to maintain and support nation-states, then the only response is reactive “firefighting,” which has been continually proven ineffective at tackling the causal drivers—not that I think the causal factors can be addressed.

The optimal approach to food security and conflict is, therefore, not to try and mitigate the impacts of insecurity at the source, but rather to direct resources to support resettlement.

Spending exponentially more money each year as the climate emergency exacerbates food insecurity, especially in sub-Saharan Africa, is only going to have a limited impact and will not reach a level where it is sufficient to mitigate the grievance drivers behind conflicts.

Altering the spending of resources towards assisting resettlement offers a means of breaking the spiral to conflict.

The evidence suggests that this is the choice that the people have already been making, given the migratory increases that have been seen over recent years. 🏠

# PRIORITIZING FOOD JUSTICE

## Thinking About Water/Food Nexus for Latin America

By **Mayari Castillo** (Professor at the Center for Economic and Social Policies (CEAS), researcher at the Interdisciplinary Center for Intercultural and Indigenous Studies (CIIR), the Center for the Integrated Development of Territories (CEDIT) and fellow at The Maria Sibylla Merian Center for Advanced Latin American Studies (CALAS))



△ Field work with campesino communities in Chile.



△ Field work with indigenous communities in Chile.

“

The lack of rainfall in vast extensions of land has intensified the dispute and conflicts for water in areas where intensive producers of agricultural exports, mining, water supply companies, small-scale agriculture and indigenous communities coexist.

”

**F**or a long time, when talking about food justice and food sovereignty, we focused on the role of different production practices, land, seeds, distribution, commercialisation and food consumption.

But, on few occasions, do we stop to analyse the important water/food nexus that today, in an extreme climate events scenario, has growing relevance?

The lack of rainfall in vast extensions of land has intensified the dispute and conflicts for water in areas where intensive producers of agricultural exports, mining, water supply companies, small-scale agriculture and indigenous communities coexist.

This is a worldwide problem, but it

is of particular importance in my area of specialization: the cases in Latin America and Chile.

Chile is a paradigmatic case where 75 out of 101 water basins are depleted, as explained the Centro de Ciencias del Clima y Resiliencia. Other countries in the region are not exempt from this issue. In the case of Mexico, for example, 83 per cent of its area has water scarcity problems, according to an article by Angélica Enciso in “La Jornada.”

The lack of water for human consumption and food production is a problem that becomes more complex when we consider the inequalities for its access.

The sustained decline of rainfall and riverbeds combined with uneven access to



△ Field work with campesino communities in Chile.



△ Professor Mayari Castillo giving a presentation about water scarcity at university.

“  
**Which route do we want to take? What kind of production do we want to promote? How do we want to distribute increasingly scarce production in the region and the world?**  
 ”

water severely impacts family economies and small-scale agriculture. With less water available, the concentration of water access among few people and certain economic activities becomes a humanitarian issue that strengthens the cycle of rural poverty replication.

An example of this concentration is the Chilean case, where 71 per cent of the nation’s water volume is used for water irrigation. Furthermore, the titles to 79.02 per cent of the total volume of water available in the system are held by one per cent of registered actors.

For the Mexican case, data available shows that 70 per cent of water in franchised contracts are in the hands of two per cent of users. This phenomenon occurs with the development of certain strategic sectors of agricultural exports, which, in many countries, have become one of the region’s economic cornerstones.

The effects of this scarcity are also

uneven in the region: research shows that indigenous populations, on the one hand, and women, on the other, are the most affected.

The indigenous population, which has been pushed to the margins of states as a result of forced colonization, has less support in technical knowledge and technologies for efficient water use in the face of drought shocks and in promoting adapted crops that require less water resources to grow in environments with lower water availability.

Women, who historically have been linked to unpaid and domestic labour, are more affected by droughts as their welfare, income and educational levels in the agricultural sector have lower capacities to diversify their economic activities out of small-scale agriculture, among others. In particular, water scarcity increases unpaid labour hours and reduces leisure time for women, which is already significantly

lower compared to men.

As part of these differentiated impacts, these groups have low public visibility in comparison to players that control water sources. The latter group impacts public debate and water distribution policies, reinforcing the exclusion and vulnerability that women and indigenous groups face.

When trying to encourage decision-makers, local communities rarely get positive results with visible and positive local impacts, even when they adopt diverse ways of collaboration, impact and pressure.

Just as many societies with public spaces that are affected by unequal access to media and political powers experience difficulties generating rules, efficient policies for water scarcity management are difficult to create because decisions are very often in the hands of pressure groups and lobbying organisations.

For example, much formal and informal pressure has been imposed on all

the actors in Chile’s agricultural industry over the discussions about water regulations (water code) and updates to the Irrigation Law.

In this way, many policies originally intended to generate resilient water scarcity in agriculture end up focusing on large landowners who capture the discussion. As a result, public resources allocated to such capacities increase the gap between small-scale agricultural indigenous groups and regular people.

In those terms, it is important to consider this water/food nexus from the perspective where water is considered part of a hydro-social cycle: how an ecological entity has interrelations with economic cycles, various players, and a legal, political and institutional framework in dispute.

These disputes happen among players with different power levels and public visibility, especially in the case of Latin America, given the high inequality in the

region.

Considerations about food sovereignty and the use of water within scarcity contexts require not only technical decisions that prioritize efficiency and infrastructure for water availability, but also decisions on what kind of agriculture we want, with whom, at what scale, and its objectives.

When we speak about building resilient territories facing climate change and one of its more evident effects, water scarcity, we must step back and gain momentum in this discussion by asking: Which route do we want to take? What kind of production do we want to promote? How do we want to distribute increasingly scarce production in the region and the world?

To address these questions effectively, we require determined leadership, more local participation, and most of all, perspectives that prioritize justice and common welfare. [📖](#)



# FEEDING THE PLANET'S SURVIVAL

## Climate Crisis and Food Security are Paramount Issues for Students to Connect with Nature

By Dr. Simon Klein (Scientific Mediator, Office for Climate Education)



△ Young Koreans in a rooftop veggie garden.

It is a fact and it is now something that we are living with and will have to in the future –climate change is affecting every person on the planet, any society and community. It is now more than ever time to take collective actions and to cut down greenhouse gas emissions if we want to reach the goals set in the Paris Agreement that we are collectively about to miss.

In this context, a highly related, very important topic is at stake: food security. Climate change affects weather conditions in different ways and at different levels on the planet; weather conditions and climatic zonation are the fundamental elements that shape natural and agricultural ecosystems.

Weather instability affects plant production or animal survival and thus affects food production, which is directly affecting humanity's basic need to feed for survival. More than just eating, it is also impairing some aspects of food culture.

But how is the climate crisis affecting food security? How can we adapt our society and the way we produce food to the impact of climate change?

One very key aspect in collectively fighting against climate change is through education. Thus, it is also important to question how we can teach young children ways of understanding and acting to protect food security under the impacts of



△ Vulnerability of Food System: Droughts severely impact farms, such as in Somalia.

the climate crisis.

Any food that we consume comes from a serial of processes from field to fork. If we take the example of bread for instance, first, we need to grow wheat. This is followed by reducing wheat into flour. Once this is complete, the next step is to bake the bread and produce it. Then the bread is distributed and commercialized until someone purchases and consumes it.

All these steps can take place locally on a small scale with only a few actors involved, or it can be prepared on a larger scale with part of the production handled in one country before transforming the food in another and so on; all procedures that involve a lot of transportation and a lot of fossil fuels to aliment industries for mass production. In both cases, the production phase is very dependent on weather conditions and soil composition, which is also linked to the local climate.

This system is hardly vulnerable, especially to the impact of climate change. Mainly, the increase of extreme event and high unpredictability is affecting farming and thus food production.

For instance, continuous droughts have heavy negative consequences in the harvest of wheat or other cereals. Floods also directly impact food production as well as transportation or food processing and conditioning.

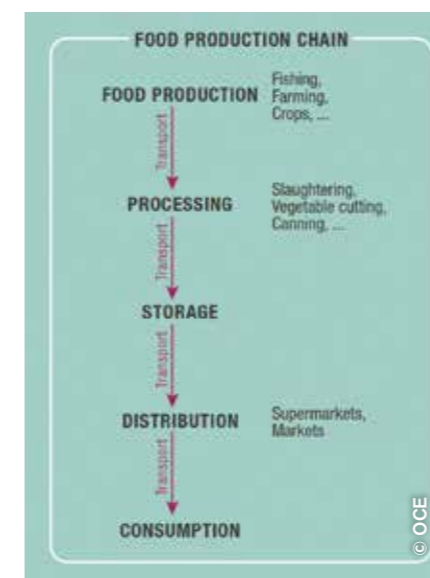
Climate change also leads to strong cold waves or heat waves in non-appropriate seasons. This directly and negatively affects the development of plants. For instance, late cold waves damage fruit trees or hot weather during the autumn season sends the wrong message to plants to continue to flower. Also, mega fires, due to excessive heat waves and drought, cause devastating losses to harvests.

All these extreme meteorological events are known to be more frequent and intense due to changes in the water cycle, which is directly linked to a global increase of low atmospheric temperatures resulting from the aggravation of the greenhouse effect.

On top of local and punctual extreme meteorological events, climate change is affecting local climates. Some regions have already been desertified, especially areas close to existing deserts. These regions are less and less able to support agriculture.

Globally, climate change affects the quality of the soil and increases erosion. This means that it affects not only the sky from where plants get water and the sun, but also the ground is impaired by climate change.

Climate change is affecting terrestrial ecosystems and biodiversity. Due to changes in local climates and more frequent fires, the population of animals



△ Graphic of food system: Food security is based on different steps that often need to be transported from various distances to get from the production site to the consumer.



© Simon Klein

△ Agriculture, Biodiversity, and Climate Change: A bee pollinates an apple tree. Biodiversity is essential to food security.

and plants have either migrated to different locations or worse, have gone extinct.

Pollinating insects are currently under threat—more than 75 per cent of the flying insect population in Europe (Hallmann et al., 2017) declined in 30 years—there are concerns about the future of natural pollination. Indeed, a large majority of our food is produced from entomogamous plants, meaning that they need an insect such as a bee to transport pollen from one plant to another in order to reproduce, which ultimately generates fruits and seeds that humans then harvest.

We are also starting to witness a change in the time of flowering of some fruit trees or plants; they typically flower earlier in

the season. But the time of emergence of pollinating insects, such as wild bees, has not necessarily changed accordingly. This mismatch in what is called phenology is potentially causing the impairment of food production; it is already happening in some cases such as some almond orchards in California for instance.

**Hunger and Climate Migration**

Extreme events such as heat waves, fires or storms cause direct threats onto local populations who are facing such natural hazards.

During this period, food security can directly be impaired by the destruction of infrastructure, pollution of the

environment, the destruction of food production such as fields and farms, and the processing factories that need time to recover.

During these difficult times, humanitarian forces and nongovernmental organizations work to ensure that the basic needs of the affected local populations are met. The repetition of extreme climate events and multiple years of poor harvesting due to bad climatic conditions puts a lot of pressure on local populations while exacerbating hunger and causing famine. Because of these conditions, very often, one of the only ways of adapting to the condition is to flee and, in a lot of places on the planet, there are increasing cases of what is now called climate migrations.

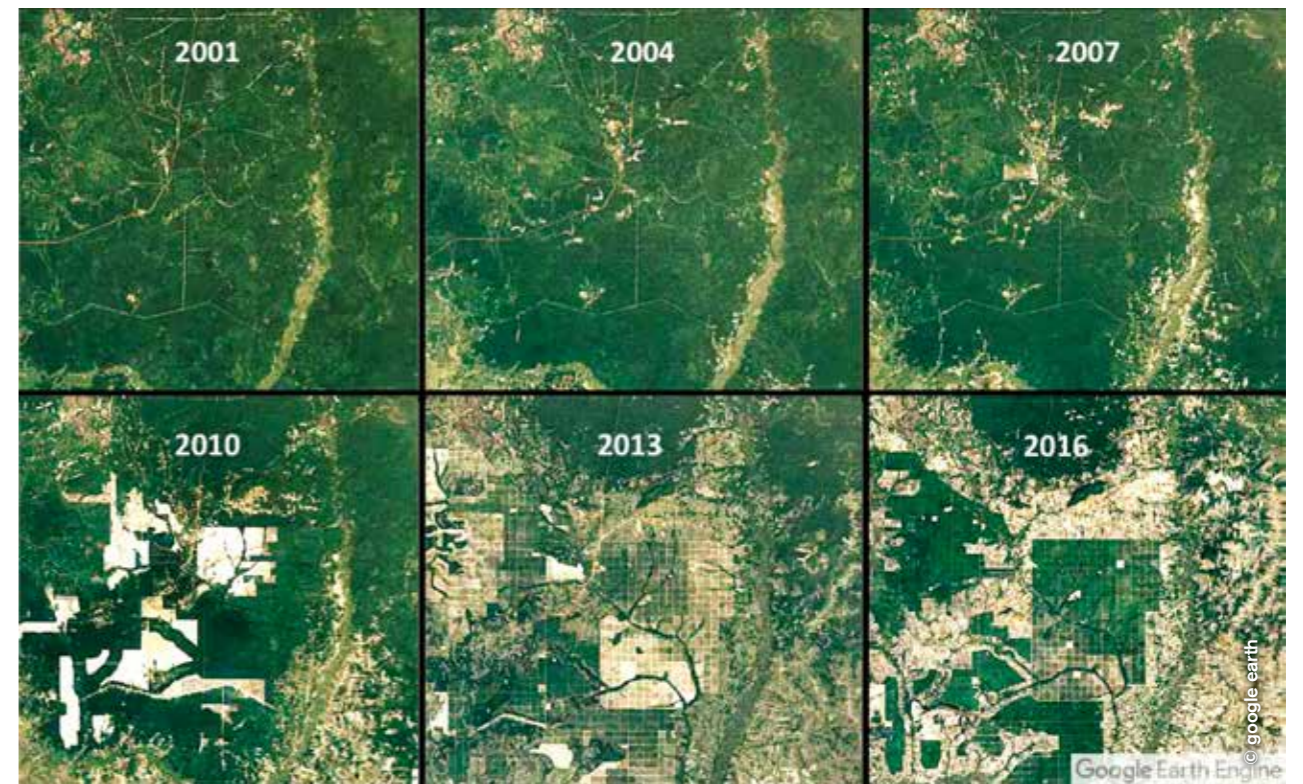
Even if we demonstrated that food production is under threat due to climate change, there is a sort of vicious circle happening whereby agriculture and food production are feeding, very often, the phenomenon of climate change. Indeed, humans are causing the current (and future) climate to change and it is due to the increase of greenhouse gas concentrations in the atmosphere.

Agriculture, especially modern and industrial agriculture, uses nutrients to enrich the soil. These nutrients are known to cause nitrous oxide emissions, a more powerful greenhouse gas than CO2.

Ruminants, such as cows or muttons, emit a large amount of methane gas via their digestive systems. Thus, meat production greatly impacts climate change. This is also the case with rice production, which also emits methane into the atmosphere.

Very often, the animal farming industry needs large amounts of food such as maize or soybeans. There is thus a land use conflict between crops and forests. For instance, parts of primary tropical forests in Latin America, Africa and Southeast Asia are being cleared out in order to allow for the farming of crops or cattle.

Finally, all transportation that is involved in food production and distribution is also involved in the current climate change. As in most of the cases, trucks, cars, boats or even planes are burning fossil fuels, thus emitting CO2 into the atmosphere.



△ Vicious Circle: How Food Production Exacerbates Climate Crisis. Between 2001 and 2016, a large part of the land in Beng Per Wildlife Sanctuary in Cambodia was converted into agricultural fields.

**Problem of Distribution and Globalization**

Since the industrial revolution, which was followed by unprecedented urbanization, food production has been increasingly detached from local and small-scale businesses into a large-scale globalized process. With food production following global market rules and huge interdependency from different countries, we are witnessing serious challenges of the shipment of cereals from Ukraine to the North of Africa due to the current Russia-Ukraine war.

The complexity and large-scale production of food is not without its consequences. We witness large injustices and inequality in food consumption on the planet, whereas it is known that humanity would be able to feed its population globally according to the potential of the land.

Instead, we see more people suffering from malnutrition and larger proportions of the worldwide population not being able to maintain an appropriate food diet, according to a recent United Nations

survey which lists the amount of people affected at around 3 billion.

At the same time, overnutrition is also an important challenge, especially in the western countries of North America or Europe. Obesity is currently touching more than 1 billion people.

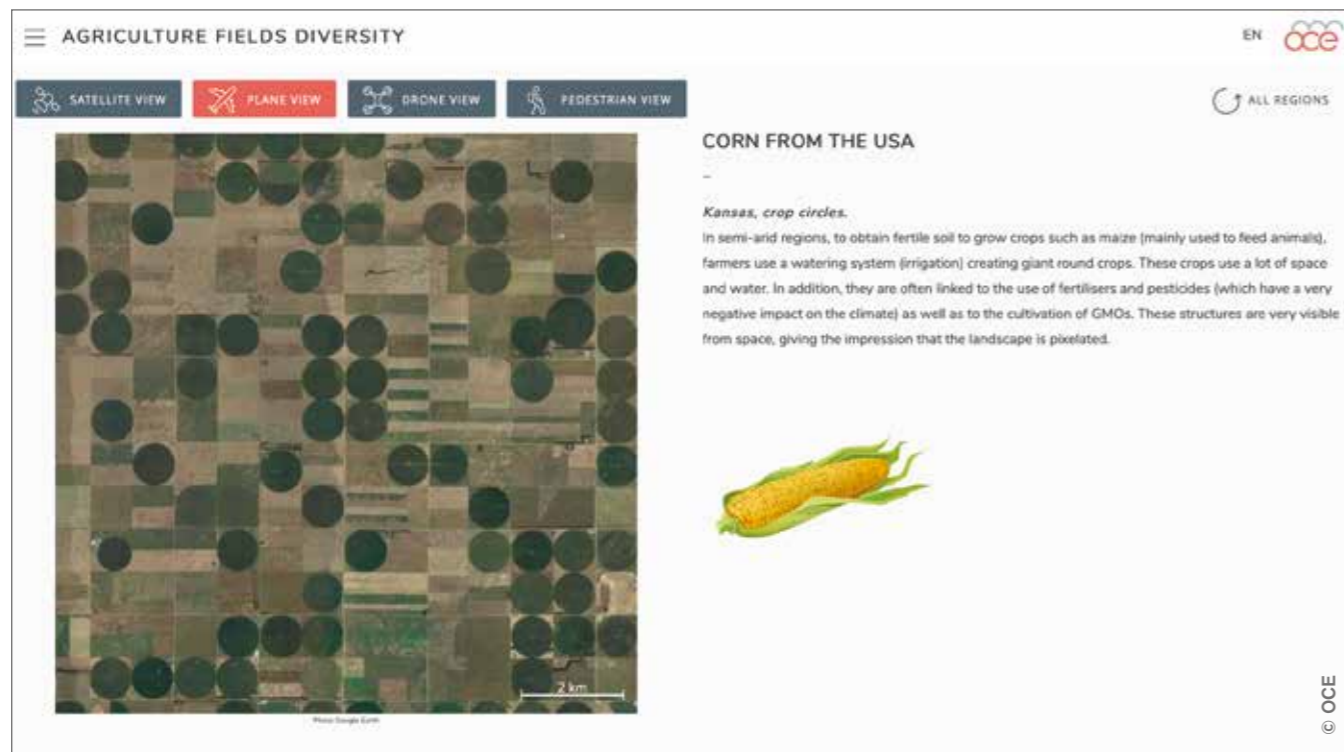
In the same scope, on top of a need for better food distribution worldwide, attention must be drawn towards food waste.

At all stages of food production, distribution, and consumption, there is an important percentage of food waste; thus, we need to produce more to get the same amount of food at the end of the process.

Thus, if we count this excess of production due to food waste, on a global scale, we could evaluate that the importance of food waste is weighing almost like the United States in terms of yearly greenhouse gas emissions (FAO, 2011).

All in all, the vulnerability of food security towards climate change and the need for better mitigation and adaptation of the food production sector concerning its impact on global warming highlights the urgent need for us to act. Several

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**Education is the root of durable and strong societal changes. In parallel with strong changes in the food production system, it is important to empower teachers to be ready to accompany the necessary changes via their students.**  
 ”



△ The Office for Climate Education produces materials for teachers such as this multimedia activity that looks at the diversity of food production in the world.

initiatives are already in place, which can be inspiring.

**Changes are Needed and Already Coming**

**Individually**

A very impactful individual way of contributing to reducing the impact of food production on the climate is to change and adapt ones' food diet: reducing the consumption of meat and animal products is a very important step. It can easily be replaced by vegetal protein, and in general, a diverse and less heavy diet is preferred.

Centring the food we consume into locally purchased and seasonally grown is the best way forward, as well as taking the time to grow local foods and prepare them in order to reduce the consumption of processed foods.

Collectively, individual efforts can also be applied, especially by choosing to propose only vegetarian foods to the public, or community meals (at schools, workshops, conferences etc.). There is a

need to reterritorialize food production, processing and distribution and collectively act against food waste.

**Agriculture**

Food production is under threat but is also part of the problem. Nevertheless, a lot of small and local initiatives are showing that another type of agriculture is possible. Permaculture, agroforestry, urban farming or aquaponic systems are for instance examples of more resilient and less impactful types of agriculture.

The resilience of our collective food security will gain from the recognition of local indigenous practices, such as the slash and burn practice in the Amazonian Forest.

**How Education can Embrace the Subject of Climate Crisis and Food Security**

Teachers, educators, and anyone related to schools must be empowered to actively work with students to understand the questions surrounding climate change and food security.

High quality pedagogical resources must be accessible for all, as well as professional development. The Office for Climate Education is working towards this aim. It produces high-value resources for school practices and self-professional development tools. It has produced some interesting activities on food production with games and multimedia activities, such as the one on the diversity of food production.

It is also very important to engage students so that they connect with nature and teach them how we produce foods by visiting farms and organizing practical classes on cooking so that they gain a sensible approach to the topic.

Finally, we see here that climate change and food security are very closely connected and that it is urgent to approach those questions together at any scale.

Education is the root of durable and strong societal changes. In parallel with strong changes in the food production system, it is important to empower teachers to be ready to accompany the necessary changes via their students.

# ARCHIPELAGOS OF CERTAINTY AND INCLUSION

## Identifying Diverse Strategies to Make Learning Effective for Disabled

By Eduardo Esteban Pérez León (Highschool teacher at Guaimaral Technical Institute, Cúcuta, Colombia)



△ Hearing impaired students learning New Colombian Sign Language Vocabularies.

Education around the world has experienced one of the strongest consequences that perhaps no intellectual or scholar would have predicted; the COVID-19 pandemic has led to a transition from a face-to-face education to a hybrid education model where technology has taken over many of the academic processes.

This situation is exacerbated by the fact that, among multiple groups of

students, there are children and young people with some types of disability. Therefore, a more inclusive and equitable society is needed. However, the challenge to achieve inclusive education lies in coming up with some innovative didactic strategies, which is where the "Lanceros de la Inclusión" project was born.

The project aims to strengthen the work in the classroom by creating didactic tools for students with and without

disabilities, thus providing them with greater participation, a leading role in education and better academic results.

Likewise, the project is a school initiative that has been applied for four years in the Guaimaral Technical Institute in the city of Cúcuta, Colombia, benefiting a population of 2,100 students, of which 300 have some type of hearing, visual, intellectual, autism, cerebral palsy, Down's syndrome, convulsive, physical, systemic



△ Soccer stadium to teach computational thinking and programming to hearing impaired students.



△ Group of students with Down's syndrome participating in a board game.

and psychosocial disabilities.

### Resource Shortage

The lack of resources is the biggest problem that official institutions in Colombia must face, neither the state nor society have prioritized the pedagogical materials as a necessity for quality education. The didactic strategy is mediated by technological and manipulative tools, which make up for the scarcity of academic material that the institution has due to lack of economic resources. In short, the lack of didactic material available to teachers for their pedagogical practice, especially to serve the disabled population, is the main problem that “Lanceros de la Inclusión” seeks to solve,

thus avoiding low academic performance and school dropout.

The students of the Guaimaral Technical Institute participate in the curricular development of diverse areas of knowledge through the varied didactic sequences developed by the teachers, where they continuously express their liking or disliking for some of them. In some areas of knowledge, apathy towards the development of the different standards was notorious, as well as an evident disinterest and lack of motivation to study.

Therefore, one of the barriers every year is that it does not allow students to appropriate knowledge. Moreover, the lack of creativity in the pedagogical strategies that are developed daily do not

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**The cooperative work among the entire educational community in general has allowed the development of many successful activities to achieve common goals, highlighting solidarity, feeling what others feel and providing unconditional support to students with disabilities or migrants especially for the vulnerable situation in which they find themselves.**

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favour the students to easily assimilate, experience, deepen and investigate the topics.

Overcoming the lack of resources, pedagogical materials and multiple adversities in institutions with inclusion served as motivation for the idea of implementing new teaching strategies that transform the classroom into a laboratory of innovative experiences where students participate actively so that they can dream of reaching their goals and achievements democratically, without discrimination, and making the educational process the means to achieve success.

### Overcoming Shortfalls

The value of this project lies in expanding to a disabled population in a society that is not very inclusive. Some important data that we can mention is that in Cúcuta, there are 10,000 people living with disabilities. According to the National Institute for the Blind, 7.2 per cent of people in Colombia have some form of disability and according to the World Health Organization, more than one billion people suffer from some form of disability, which represents 15 per cent of the world's population.

The educational resources created for the project and applied as classroom activities include virtual reality glasses, cell phone applications, computer programs, albums, board games, primers, magazines, animations, technological devices and manual teaching materials.

These didactic resources developed in this significant experience have landed in the different classrooms, allowing to respond to the diversity of students and reducing exclusion in education; in this sense, greater student participation is achieved.

Identifying the different learning styles and identifying the different intellectual capacities of the students has been the way to favour the student population, not only by making them part of the development of their own educational resources, but also in the application of these resources for the benefit of all.

Now, the general objective of the project contemplates strengthening the work in classrooms from a didactic strategy mediated by technological and



△ PROFEenSEÑAS application for hearing impaired students to learn Colombian Sign Language.

manipulative tools in students with and without disabilities of the Guaimaral Technical Institute of Cúcuta. In addition, the project places the focus on the following specific objectives:

1. Identify prior knowledge and academic results by means of a measurement instrument and external tests.
2. Design a didactic strategy mediated by technological tools and manuals that facilitate the development of competencies in all students as a basis for inclusive education.
3. Implement a didactic strategy to strengthen the work in the classroom, establishing interdisciplinarity with different areas of knowledge.
4. Evaluate the didactic strategy mediated by didactic tools in order to determine its effectiveness, satisfaction and impact within the educational community.

Therefore, the pedagogical action of the project is related to each of the main objectives of the institution, which are to promote educational inclusion and provide opportunities to show the talents of students with disabilities.

In total, the initiative has created about 30 educational resources (technological and manipulative) that benefit the learning of students in different conditions of disability. Some of them are:

- PROFEenSEÑAS: free and downloadable application in Play Store for learning Colombian Sign Language (LSC).
  - GOL STEM: soccer stadium prototype that serves as a tool for teaching/learning computational thinking and robotics.
  - Blind Calculator: This application was created for the active participation of visually impaired students in mathematics classes. It contains scientific functions and all its buttons are audible.
  - Intercultural Space: A video game that encourages the good use of social networks.
- Some specific results of the project are:
- Decrease in the dropout rate, guaranteeing complete educational trajectories.
  - Students with different disabilities occupy the first places in their grades in the honour roll, which implies excellent academic performance.
  - In a survey on the project's favourability, 100 per cent of the students expressed their satisfaction with the activities developed in the proposal.
  - Active participation of the project in working groups and in public policies of the governmental educational sector.
  - Dynamization in the institution of centres of interest, interdisciplinarity and integration teams.
  - Strengthening of the Technical High



△ Geovision board with QR codes that strengthen the learning of geometry for visually impaired students.

© Eduardo Esteban Pérez León

# ADVENTURE EDUCATION IN YOUTH WORK

## Using Rick to Connect People and Nature to Unlearn Unhealthy Behaviours

By Tina Trdin (Association Lojtra, Slovenia)

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**Current educational trends point to the need to redefine actions that lead to inclusive teaching that offers certainties anchored in reality.**

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School through alliances with different organizations in the region.  
– Publication of scientific articles in different scientific journals.

### Heightened Experience

The project recently won the UNESCO/ Emir Jaber al Ahmad al Jaber al Sabah Prize for the Digital Empowerment of Persons with Disabilities in France back in 2020. Also, the leader of the initiative was nominated for the Global Teacher Prize from the England-based Verkey Foundation. Likewise, the initiative obtained “Recognition for the enrichment of social inclusion from culture for people with disabilities,” by the Ministry of Culture, Colombia 2020.

The management of economic resources with the productive sector will allow the experience to be projected into the future in a lasting manner. Currently, we have regional sponsors for the creation of our educational resources, and thanks to their contributions, the project has been replicated. Likewise, the constant participation of the project in contests,

events, calls and forums at a national and international levels, allows us to manage and obtain resources. Furthermore, the project has been shown in different news and media organizations at the national level, which allows us to continue the process of visualizing the project.

On the other hand, the cooperative work among the entire educational community in general has allowed the development of many successful activities to achieve common goals, highlighting solidarity, feeling what others feel and providing unconditional support to students with disabilities or migrants especially for the vulnerable situation in which they find themselves.

In short, the project was able to identify a diversity of strategies with the intention of making learning effective. As the French sociologist Edgar Morin points out, we must learn to navigate oceans of uncertainty through archipelagos of certainty. Current educational trends point to the need to redefine actions that lead to inclusive teaching that offers certainties anchored in reality. 🏠



△ Embodying adventure education.

© Tina Trdin

**A**dventure Education in Youth Work is an international training programme and a project whose first edition finished in July 2022. The project was initiated by a team of five trainers, all active in the field of youth work. It was implemented under Lojtra, an association for the personal and professional development of youth, and is financially supported thanks to the assistance of Erasmus+ Youth in Action programme.

In order to understand the impact Adventure Education has on youth work practice, as it was identified by trainers and participants, let us present how it all began.

**Where the Project Starts**

Between 12 and 17 October 2021, a transformative Adventure Education seminar took place in the Ukrainian Carpathians with a team of five Slovene trainers from youth work. The seminar presented a space for discussions about Adventure Education within the scope of nonformal learning and for sharing methods of adventure and outdoor learning, as well as an opportunity for networking for European Solidarity Corps projects.

The learning process was co-owned by the participants of the seminar who contributed by presenting our own methods. The seminar hosted 20 participants and the organizing team. They lived and worked together in Chata Maysternia (Western Ukraine), a wonderfully creative location that encourages “to be yourself, to be with others, to be together.” The seminar in Ukraine was organized by SALTO Eastern Europe and Caucasus Resource Centre.

It is hard to pinpoint what exactly made this seminar so impactful for our team, but it was a combination of all the things experienced in addition to the flow of the seminar. When I say seminar, do not imagine an agenda of frontal workshops within closed spaces. This methodological seminar was an adventure.

It started by boarding the train in Kyiv for an eight-hour night ride and a night walk to our seminar location (train and hike adventure). It continued the following day with several outdoor activities (low ropes methodology, mini night vision quest, medicine walk in nature,



△ Creating with and in nature.



△ Creating with and in nature.

etc.), as well as a hiking day with activities peppered in between, a visit to the homes of locals, a meditational session where we greeted the sun with a Buddhist monk on the last day, and all the informal conversations held in natural surroundings that additionally supported the process, not to mention the time spent on the night train to Kyiv and back. It made us contemplate what adventure means to us. We were amazed and impressed by how much we enjoyed the different elements of the seminar and the whole adventure itself

and wondered how we could involve this in our youth work practice. This is how the idea of hosting a 10-day intensive Adventure Education in Youth Work training was born.

All the trainers that held talks and co-created the space at the training seminar in Slovenia participated in this meaningful methodological training on Adventure Education in Ukraine. In addition, we are all skilled in various areas of nonformal education. We feel and know from our own experience that



△ Low ropes team building activity.

there is more depth and potential in the Adventure Education approach for youth work. This training gave us a chance to pass this experience along and explore the field further with other people active in the youth work field.

**Adventure Education in Slovenia**

Modern youth and the area of youth work in general are faced with many challenges (rising mental health issues, uncertainty about the future, peer pressure, etc.). Creating spaces for meaningful connections has never been more important. With this training, we invited participants to Slovenia from 3-14 June to explore the potential of Adventure Education in youth work. The main aim of this explorative training was to experience different forms of adventure and to search for lessons and meanings that could be applied for us as individuals and for our youth work practice.

An important element of our work

is to conduct 90 per cent of the activities in an outdoor environment since nature extensively supports educational processes.

**Objectives**

- To learn about Adventure Education through its experience—the training itself included a series of little and not-so-little adventures in nature and with nature.
- To deconstruct Adventure Education to its different elements, we need to harvest them so as to gain an understanding of how to use them in one’s own youth practice.
- To explore the potential of this transformative process for young people, including its tangible and intangible outcomes, and the impact of Adventure Education.
- To invite participants to co-create the content by expressing their questions and ideas, sharing their experiences, methods and approaches they use or would like to

use in their youth work practice.

- To present and explore the possibilities of taking regular youth work activities into nature.
- To explore the role of a facilitator of Adventure Education and how to embody it.

**In Practice**

The aim of the training was to experience various processes and methods of Adventure Education. Participants were invited to sleep in tents, experience an adventure in between hitchhiking to a location in Lake Bohinj and to spend the night in the forest before finally meeting with us the following day.

We took advantage of the natural surroundings and did most of the activities outside and in the forest. We experienced the low ropes methodology as one of the approaches of Adventure Education, took short and long (intentional) hikes through nature during the day, and



△ Morning sharing circles.



△ Typical Slovenian wooden construction called toplar.

at night we took hikes by ourselves as well as with a group. We shared stories, music and memories around a campfire. The participants also co-created a two-day schedule and presented their own approaches, methods and activities such as building a natural *termazcal* (a type of sweat lodge), spontaneously collaborating on the creation of music, and taking part in Adventure Education art, etc. One of the important aspects was reflecting on the lessons and processes we garnered with the support of diverse methods.

### Three Training Stages

The first part of the training focused on experiencing Adventure Education. In the second part, the middle of the training, it was time for integration/conceptualization. The last part was dedicated to facilitating Adventure Education in youth work where the participants shared their own activities in an open space format and/or planned how to transmit the experience to

their practice.

Another important aspect of the training was building on the awareness that we, as humans, function on the four levels of being (emotional, spiritual, physical and mental) while realizing our limitations in connection to experiencing these four levels.

### Elements of Adventure Education

The middle of the training offered participants the part of the programme called “Integration Day,” which assessed the previous day’s processes and aimed to reflect on the lessons learned. Participants identified the following elements that made them feel alive and made the adventures possible:

- transcendence of experiences, element of surprise and creating meaning;
- establishing a connection with nature, people and ourselves;
- having enough personal time to understand our needs, for honouring

ourselves and for practicing self-awareness;

- feeling reconnected with life, being in the moment;
- experiencing openness, trust and support, curiosity and discovering the unknown;
- safe space provided by the team and all the participants.

### Results and Why Continue Next Year

According to trainer and educator Aga Lešny, an expert in transferring scientific theory into management practice, adventure education is “a variety of teaching and learning activities and experiences usually involving close interaction with the outdoor natural setting and containing elements of real or perceived danger or risk in which the outcome, although uncertain, can be influenced by the actions of the participants and circumstances.”

Looking back on our experience, we

could extend the description by including, “acknowledging the importance of bringing ease into the process, where nothing is forced, but all is invitation [based] and with this the participants feel greater responsibility for it.”

In addition, adventure education can have a different meaning for each individual. This is why different forms of adventures—inner (remaining silent in nature for example) and outer (overcoming a physical group challenge on low ropes for example)—should be added to the Adventure Education in youth work learning process, with reflection in between being the most important part of it.

Another important aspect is being comfortable, present and feeling safe in an uncertain space as a facilitator. The process within the hosting team—for example, working with whatever comes our way—is interconnected with the processes within the participants, but we should also be aware of the intentions we have for the process.

Working with one group for a long period of time (10 full days) makes the process very intensive and offers the possibility of going deep into transforming our own behaviours, patterns and thoughts. It also makes us aware of the chaos that comes in between and enables us to gently navigate through this chaos together and with the participants.

Educational activities in which we can connect on a deeper level and deal with possible traumas that arise are enriching if dealt with care and can shape future youth workers who will need to deal with many issues of modern youth/society.

Adventure Education as an approach provides an excellent tool to deeply address (in a transformative way) the question of how to safely include risk into youth work practice in a way that connects people with themselves, each other and nature, while also providing the space for unlearning many unhealthy behavioural patterns and replacing them with new ones. 🏠

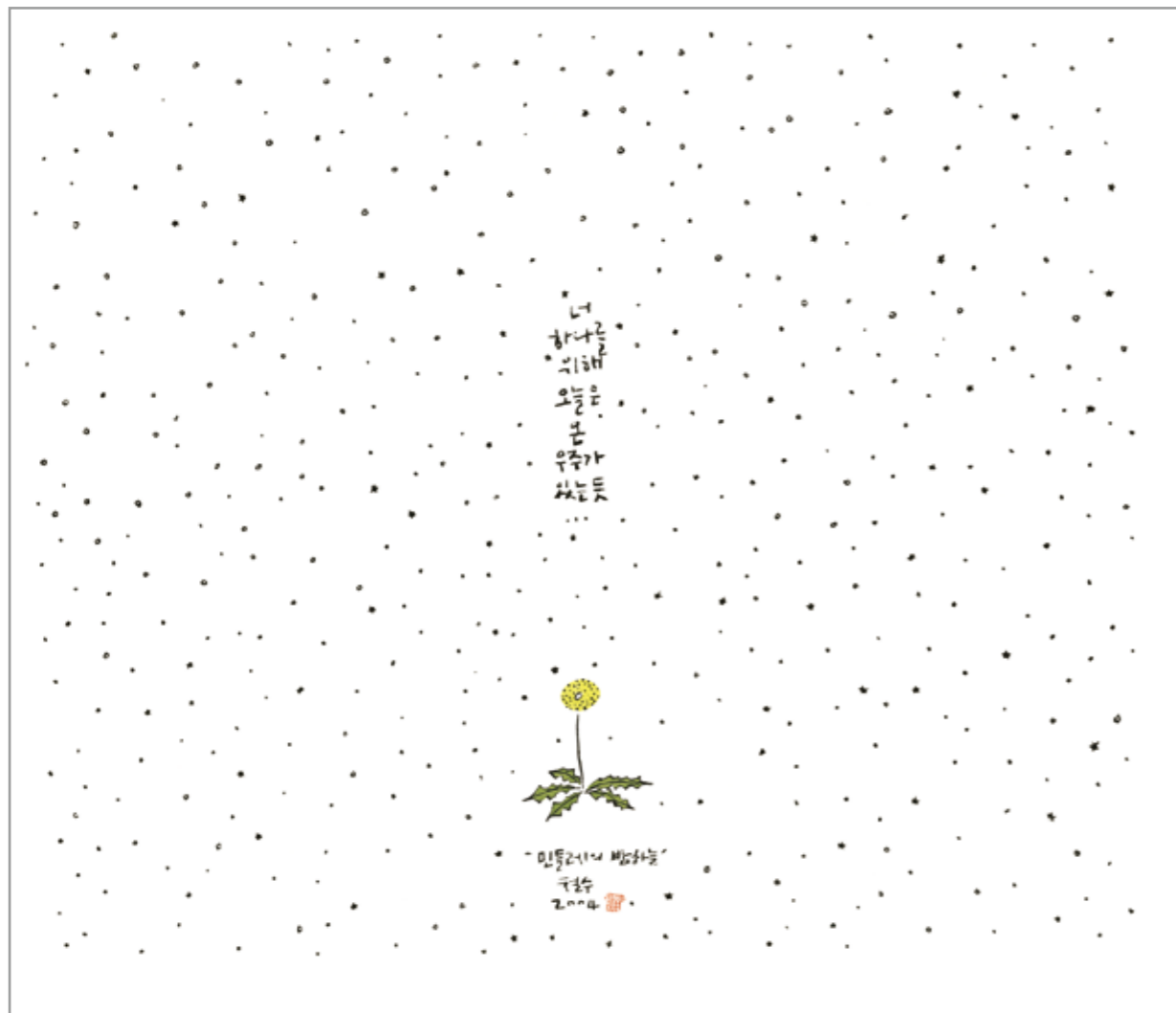
“  
Educational activities  
in which we can  
connect on a deeper  
level and deal with  
possible traumas that  
arise are enriching  
if dealt with care and  
can shape future youth  
workers who will need  
to deal with  
many issues of  
modern youth/society.  
”

# ROAD TO PEACE AND HOPE IN TIMES OF CRISIS

## Lee Chul Soo's Works on Peace and Living Beings

By Office of External Relations and Information, APCEIU

Farmer, environmental activist, and printmaker Lee Chul Soo actively communicates with the masses through his woodcut prints. The following interview captures his love for life and his zealous pursuit for a better future. We'd like to take this opportunity to convey what Lee himself wants to say to his fellow neighbours and kindred readers through his art.



The whole of the universe today, existing for you and you only.  
'Dandelion's Night Sky' Chul Soo (2004)



In the forest of tall trees, they press against each other, vying to be the tallest. Oh, those that stick their faces out from the forest. Is this a life of pretense?  
'In the Forest of Tall Trees' Chul Soo (2011)



Labouring without distracting thoughts, Like sleeping without dreams, Always good days.  
'Good Days' Chul Soo (2003)

### 1 Of all the different mediums of art, why did you choose printmaking?

Historically, printmaking started in the East and West for the same reason. That is, to spread religious messages to a wider audience. It's the same for me—I figured that through printmaking, I'd be able to communicate with more people. Whether it was writing and mailing postcards as part of the 'Letters with Leaves' series, or making cultural goods like calendars and postcards, everything I've done is for the sake of better communication.

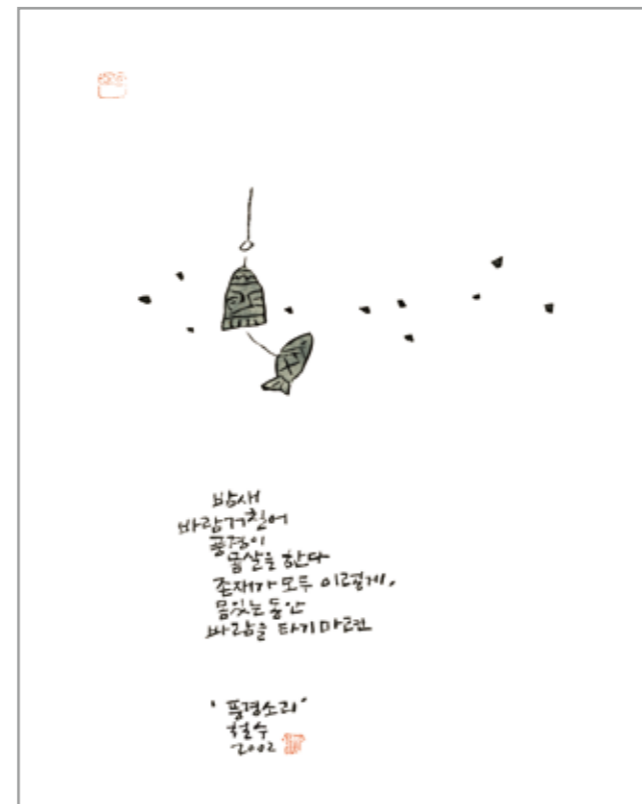
### 2 Is there a reason why you've chosen to farm in tandem with your printmaking work?

When you become a working artist, you start to have bigger ambitions for your work to gain public attention and be relatable to viewers. Of course, I, too, want my work to stand out from those of others. Making art isn't as easy as it looks. As we start getting more and more ambitious, art can sometimes be reduced to a means for fulfilling goals. Ambition should always be the object of self-reflection. People wish for art and other literary works like poetry to reflect purely on the artist's truest self, right? I'd like that too. However, this doesn't come easy. One's truest self? After much deliberation, I decided on a path that requires sweat. I followed my heart. I chose the country life at a fairly young age. Although leaving the city certainly does not equate to a complete escape from greed, I wanted to leave the nucleus of complex greed, and so I moved to the country to start a life as a farmer.

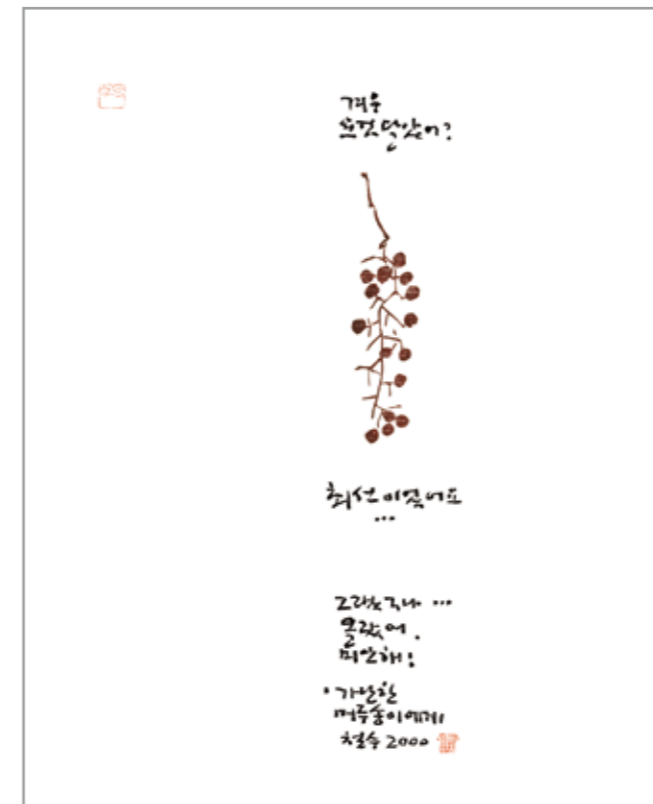




If you live without sweat, you are worse than a beggar.  
Live on a field while keeping a koan at the tip of the hoe.  
Working is the destiny of human beings.  
If you don't see that life is coming in and going out while working,  
then your life is wasted.  
Don't leave your hoes alone.  
'The Teachings of Master Feizang' Chul Soo (2011)



Since it was windy during the night,  
The wind bell could not stay calm.  
All beings,  
as long as they have bodies like this,  
shall suffer from the restless wind.  
'A Wind Bell' Chul Soo (2002)



Such few grapes?  
I did my best  
...  
Oh...  
I didn't know.  
I am sorry!  
'To a Poor Cluster of Wild Grapes' Chul Soo (2000)



Desire...  
Off!  
When it turns off,  
The darkness ends!  
The light comes in!  
'ON.OFF' Chul Soo (2003)

**3 When you're creating, do you take inspiration from your daily life, for instance, your work on the farm? And what is it that you wish to say with your work?**

I'm not the sort of person who suits fancy expressions like 'inspiration.' Instead of using that word, let's call them 'things that popped up during the day.' Whenever I'm doing something simple like tending the field, sometimes thoughts pop in my head. You could say they're trivial and fragmented, but these are the stories that I gather and make into art. These days, I find myself making fewer prints that depict everyday life. I know people who've said that it's a shame I'm not making more of these wholesome and comforting pieces, but the truth is, I wonder if light-hearted comfort is truly a good thing or not.

And so, with the intent of doing some serious soul searching, I started on 'The Gateless Gate' print series. I predicted that koans (Zen dialogues) like those in 'The Gateless Gate' wouldn't be as popular with my audience. But despite that, I started the project to show that we're not living in a time in which we can overcome crisis by simply offering up words of comfort. We're facing a psychological crisis deeper than we think. This crisis is characterized by a sense of deprivation and loss of self-esteem

that stem from discrimination. It's difficult for everyone to be given the same acknowledgement. We are supposed to co-exist, but we are surrounded by conflicts. Perhaps this is a sickness that all of society must suffer as we chase after economic growth. I hope when people see a piece of work by Lee Chul Soo, they'll spare a mind for fellow neighbors and communities that have been excluded. If someone says they relate to my work, it means that consideration exists, and that existing consideration will start to take root and sprout. I try to take every opportunity to kindle generosity and warmth toward life.

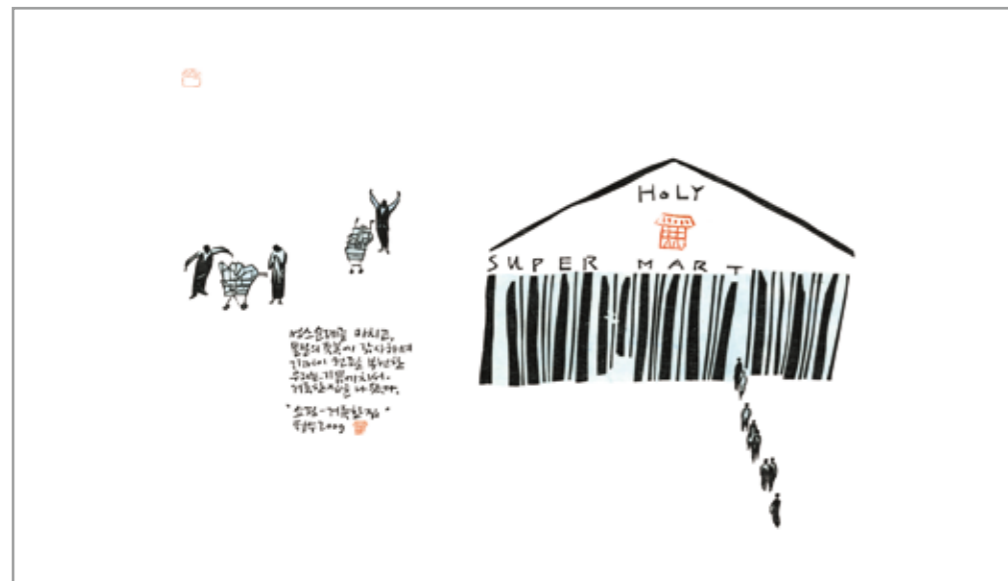
As an artist, the thing I want to convey the most is the importance of one's true heart. When I was younger, I made art that contained my frustrations toward my reality. Later, I turned away from that and started drawing from my heart simply because I could no longer bear the weight of life. There were too many negative emotions, or perhaps it was my sense of inferiority. Back then, I questioned if the emotions I experienced as a young person were making it impossible for me to freely exist. I figured this was the most pressing issue I had to resolve. Thankfully, I had wonderful teachers who helped me find my way again. Though I may be a simple artist, I do hope that my woodcut prints can help people in some way.

**4 Could you tell us a bit more about how you overcame your sense of inferiority?**

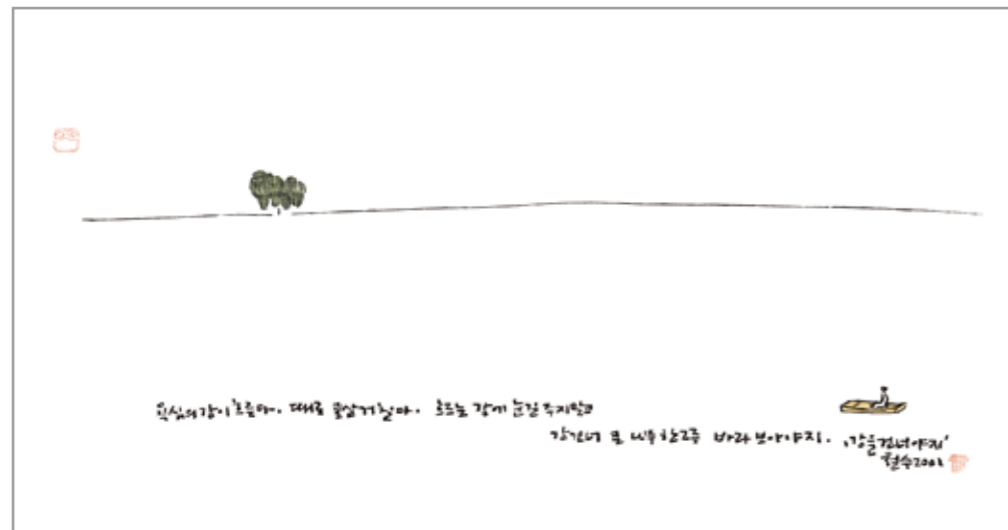
Things were rough for my family as we declared bankruptcy after my father's trade business failed. This happened when I was young. It was a harsh reality that a teenager going through adolescence and puberty found difficult to accept. I was filled with discontent and held a hatred toward my father. But after I chanced upon historian Kang Mangil's writing whilst I was serving in the military, I came to understand my father. Kang explained that historically, individuals who are unable to overcome periods of upheaval are inevitably caught up in the strong currents of their time. In other words, it is near impossible for individuals to hold the reigns amidst such circumstances. It was then that I was finally able to put myself in my father's shoes. It felt like out of thin air, I'd heard the message: 'My father had not done anything wrong.' This happened long ago, so it's possible

that I've oversimplified or exaggerated some points, but once I heard those words, my head filled with an unimaginably bright light. In that moment, I let go of all my hatred. It definitely was a problem that was rooted in the heart. Once my inner struggles were resolved, my strained relationship with my father was naturally repaired. Thanks to Kang Mangil's writing, my young soul was saved. Of course, he didn't write for the sake of rescuing one Lee Chul Soo, did he?

Though this only happened later in my life, I became surer of the power of writing and making art. The relationship between artworks and their audience became more special to me. Though I'm simply putting my little thoughts onto paper and presenting it to the world, that piece of work could be an unexpected answer to someone's problem. If my work can bring comfort or lend strength to someone, that is the hope I carry as I carve out my art. Sometimes people come up to greet me with thanks. I'm always grateful for that.



We made a pilgrimage to a sacred house. Thanking for the material blessings we had received, We gladly donated our offerings. Filled with joy, We came out of it. 'Shopping - The Sacred House' Chul Soo (2009)



There flows a river of desire. The current is rough from time to time. Don't look at the current but at a big tree on the other side. You should cross the river. 'You Should Cross the River' Chul Soo (2001)

**5 You're active as an environmental activist, and you concern yourself with a diverse range of societal issues. What do you think is the greatest problem that our world is facing now?**

As an environmental activist, I always hope that this field extends to include the cleansing of one's soul. If we look at the environmental issues around us, we are dealing with so many problems like plastic waste, deforestation, factory pollution, vehicle exhaust emissions, etc. At the root of it all, however, is human desire and greed. In fact, the path to carbon neutrality can be summarized in one word: 'Restraint!' The solution is that simple, but if we look at our present reality, it feels like we are doomed. The reason for this despair is that it is hard for us to quell our desires. And even as we talk about the climate crisis, inhumane and harmful market structures remain unchanged. Profit, competition, production, consumption and waste—it all seems hopeless. And within that, the rate of commercializing and ostracizing human beings is only accelerating.

We do not know how to stop ourselves from acting on our greed even when we are engaging in discussions on renewable energy and carbon neutrality. I think structures that fuel our competitiveness is the root cause of all societal issues. Within this environment of competition, we face a huge psychological crisis while society falls deeper into a lack of philosophy. Thus, we regress and become mere consumers of hedonistic and provocative cultures. Further, even when all humankind faces an environmental crisis, we continue to check each other's bank balances. In some ways, we are living in a much more economically stratified society than we used to. Nature has devolved from being a foundation of coexistence to the object of financial exploitation. This is why there is a growing population of eco-refugees. In addition, the consequences will be passed onto future generations who have done no wrong. We continue to live in a world without justice. This is what sparked my advocacy for environmental justice. In a time of environmental crisis, the future of the poor remains bleak.



Birds on a long journey fly together, and alone. 'Birds on a Long Journey' Chul Soo (2011)

**6 What do you wish to say to the world through your work?**

The focal topic of my work is stories that speak about the futility of greed and the illusion of life. I believe that this capitalistic structure that we've blindly pinned our beliefs on is ruining our lives and existence in a massive way. We give into pleasure easily and are extremely sensitive to reaping profits. We show no intention of giving up profit-making, and this is a decision that will surely bite us in the back. I hope my work will lead people to ask themselves, 'is this way of living all right?'

While I tended to potted plants, I realized that compared to the enormity of nature's life, the efforts we put in as humans are minuscule at best. Though it can be said that humans are active farmers, we play a very small role. We are nothing but stakeholders with a tiny cut of the pie. As we know, a single seed can reap a bountiful harvest. In terms of Eastern philosophy, the balance of Yin and Yang bears prosperity. Besides, how can we nourish life properly when we lack patience? Farming requires long waits, and

a heart that knows patience is one that will see personal maturity.

I believe that nature is always speaking to us in such ways. Through conversations with nature, we can seek mental clarity, become warm-hearted, and find strength in the process. Therefore, we must know how to wait so as to sufficiently connect with nature on an emotional level. Through times like this, we can reflect on our attitude toward life and the direction in which we're headed. We may also realize how we should treat life around us. I believe that the persistent study of our own selves is important for our health and recovery. Although we must believe that we are the protagonists of our lives and the centre of the world, greed cannot be considered alongside that idea, and neither oppression nor contempt should be utilized to achieve it. From life's standpoint, there is no one who is not their own main character. This is why I believe it is important to walk in the shoes of others in order to see things from different perspectives. Overall, I hope that we'll walk the path that leads to peaceful and hopeful world. ☸

Interviewer: Kwanghyun Kim, Eunah Hong

# MESSAGE OF A WALRUS

## Song to Pierce Hearts and Plant Seeds of Change



By Dr. Marisol Bock (Peace Educator, Researcher and Co-director of The Enchanted School)

Last week, I was interviewed about The Enchanted School and my musical contributions to it. That made me think of how my background in peace studies had a concrete effect on a song called "Message of a Walrus" in its original Spanish version "Mensaje de una Morsa."\*

The Enchanted School, or La Escuela Encantada, is the name of the music project that I am part of as a band member, co-director and producer since 2017. I would have never thought that this musical band would become such a powerful vessel to convey messages of peace and environmental regeneration.

Our group offers a participative world music concert for children and adults. We are four members brought together by my partner, Rosalía Mowgli, a guitarist, songwriter and singer. When I was asked about my musical contributions to the group, I mentioned my training in classical music as a trumpet player and my inclination for Latin American folk music.

Actually, I felt like saying that Rosalía has been the largest influence of music in my life, and I would not mind spending the rest of it listening to what her trained ears find delicate, tasteful or worthwhile. During the interview, Rosalía, who was next to me, complemented me by saying that "Marisol has become the alma mater of the group" and claimed that its contents and purpose had gained a deeper meaning thanks to the perspectives I brought in.

### Exposing Connections

When I joined the band in 2017, I immediately felt at home in the diverse mix of traditional and modern music from different cultures. In the concert, we show a variety of unusual instruments such as the square drum from Spain, the sitar from India and the mouth harps from Vietnam.

People are also exposed to extraordinary instruments taken from day-to-day life, such as a crutch, handlebars from a bicycle and a faucet, which Rosalía plays like a flute, and all convey the magical idea that things are not what they seem. To me, this element alone contains a creative metaphor for the audience. Keeping a flexible and imaginative mind turns out to be a key requirement in building peaceful relationships.

In 2020, the year that the COVID-19 pandemic changed millions of lives around the world, The Enchanted School became part of a music catalogue of the Spanish Development Cooperation Agency. It prides itself in being a pioneering international development cooperation agency as it contains arts and culture in its programme. Most of its funds are for other kinds of development such as building wells and teaching technical know-how to people across the world.

Learning about this combination inspired me to think about the connections between arts and crafts across different fields of work. Making a song is a creative act but so is a craft as it requires training and technical know-how. For example, when you know more than three chords, you can create a much more diverse range of harmonies. Building a well in the



△ Children with Walrus Masks.

© La Escuela Encantada



© La Escuela Encantada

right spot is an art. As I learned on the patch of land I live on, before drilling, there is not a straightforward technique to know when locating the exact location of an underground water supply. Hence, both songs and wells can have a profound positive impact on communities.

**Out of Lockdown**

Due to the pandemic and global lockdown, all possibilities for live tours were out of the question. We were invited to create a music video from home, which would be funded by



© La Escuela Encantada

△ Dr. Marisol Bock with her band members from La Escuela Encantada.

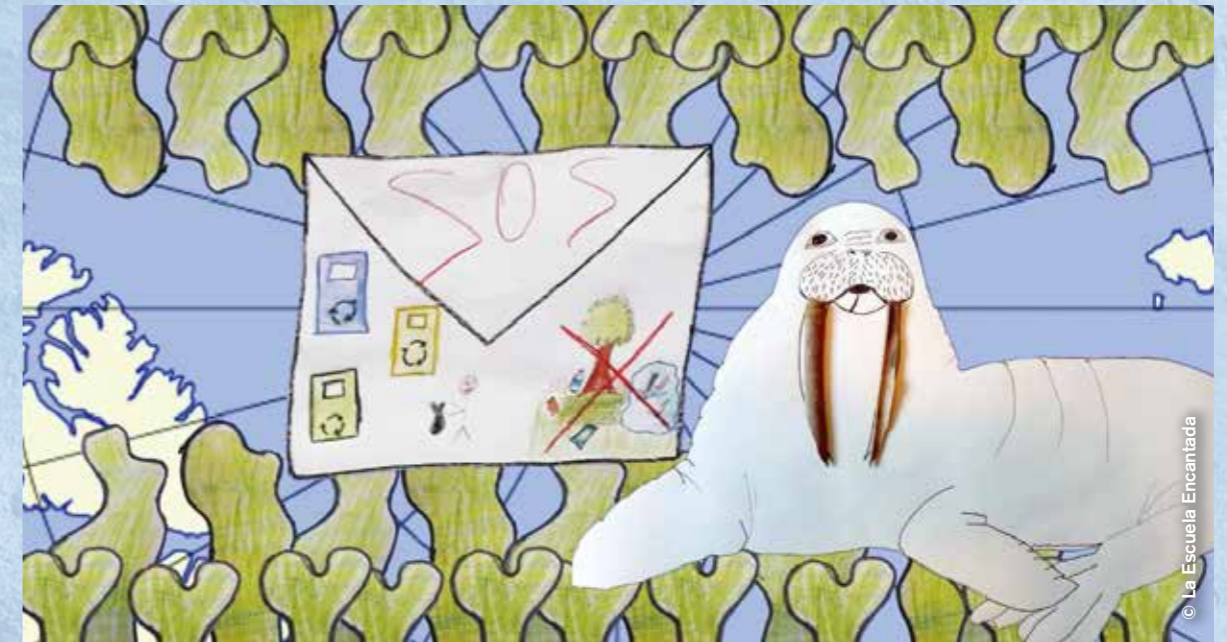
the agency. The only condition was for the video to have some components of international cooperation.

Rosalía had written this song about a walrus sending an SOS to the world about the melting icecaps. In early 2020, COVID-19 was almost the only issue covered in the news. The environmental crisis was pushed to the background and the pandemic had not (yet) been linked to environmental issues. As part of my PhD research, I was studying multiple interlocking crises and was aware that biodiversity loss, massive holding of farm animals and deforestation are recognized as human-made factors that spur pandemics. It felt right to publish this sort of protest song and draw attention to the importance of the climate crisis.

When we were offered to make our music video, Rosalía and I sat down at the drawing board. We were happy about the idea to film the video near our home in Candeleda, Spain, a small town at the foot of the Gredos Mountains. We filmed parts of the video with our musicians in a dried-up swamp area.

We also invited our international contacts to collaborate, especially the children of our friends that live abroad. We asked them to create masks representing faces of walruses and seals. We told them to stage a protest against the climate emergency and also to send us drawings of walruses and other elements that are inspired by the lyrics. Here is the beginning section:

Hello I am a walrus, I live on the ice of the North Pole/I have asked the one who is singing/ To write a song like a letter/Hopefully it arrives on time: We sleep on small ice patches/The hungry bears scare us very



© La Escuela Encantada

△ A Drawing of Walrus.

much/But little by little the ice is melting (...) SOS, SOS This is a message for the people/It's an urgent message/SOS, SOS I swim and I dive and I can't do it anymore/We are left without a ground.

During the prerecording of the song, I started having second thoughts about the lyrics. Up until now, the ending of the song said, "SOS, and what are you doing to prevent it [the climate crisis]? Don't tell me you're doing nothing."

We thought it said what needed to be said, just like the young Swedish activist Greta Thunberg when she spoke at the World Economic Forum in 2019: "I want you to act as if the house is on fire. Because it is." Still, I found that the ending of the song would leave people feeling sad and guilty.

One day at a rehearsal, the topic came up. I stated that "We are saying what not to do. We should not protest against something but for something!" When Rosalía asked me to explain, I realized that a good part of my thoughts on this matter were inspired by Charles Eisenstein's 2018 book, "Climate—A New Story."

I read parts out loud and we understood that the climate crisis is not the next battle humanity needs to fight. Eisenstein added that if we seek to eliminate the enemy, even if the enemy is the CO2 that we humans produce, things will not really get better. This reflects a divide and conquer logic, and this is violent. The alternative principle would be that everything is connected and let love guide our actions.

Based on these ideas, we changed the ending of our song to: "SOS, become alert/What are you doing on this Earth? / Everything you do matters." It continues in the same spirit

with, "When you plant a flower, when you take care of your grandmother/Every little piece of love that you give to others/ The animals and plants really need you/ Everything you do matters (...)"

The word interbeing, coined by Zen Buddhist monk Thich Nath Han, perfectly sums up the underlying message of the song, "We cannot exist by ourselves; hence, we are only together with other beings that all belong to a huge web of life."

Our international music video project was a success thanks to the help from many parts of the globe, Spain, Portugal, Argentina, Colombia, Germany, Guatemala, the Netherlands and the United States. In the same spirit, we produced a second video for a song called "Cuida el Agua," which also conveys the message that we should care for our water.

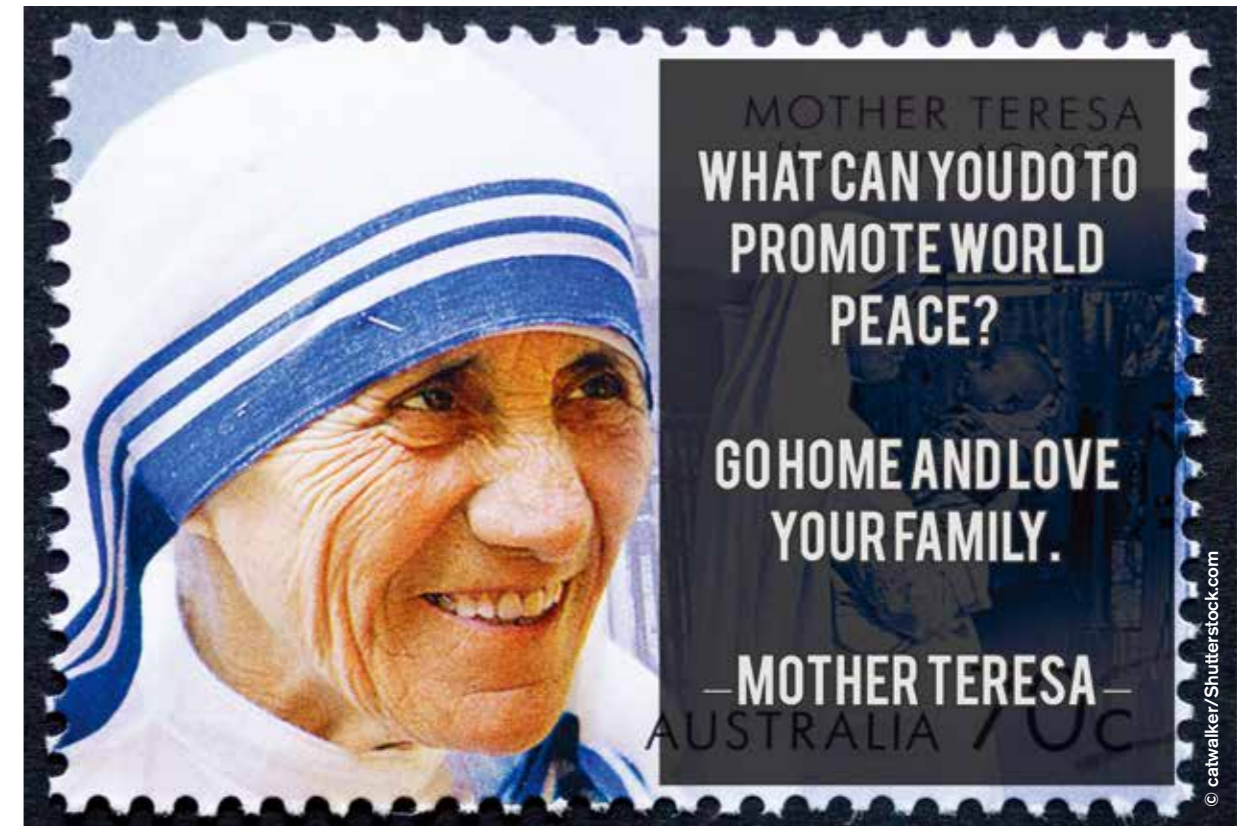
The Message of a Walrus video project made me believe that a song can pierce the hearts of the ones in charge in order for them to change things and that it can plant a seed in the tender hearts of the children who will one day be in charge. By "people in charge," I do not only focus on politicians or other official leaders, but everyone who cares about life on Earth. We all matter. 🌱

For more information about The Enchanted School, visit [www.rosaliamowgli.com/enchantedschool](http://www.rosaliamowgli.com/enchantedschool)

# PEACE AT HOME

## Gender Inequality is Root Cause of Violence Against Women

By Ivy Joshia (Gender Consultant & Trainer, Malaysia)



### My Amma is my peace

When I was 15 years old, I longed to wear bell-bottom pants! I was eager to be part of that gang of fashionable teenagers in school as flared jeans were “groovy” all through the 1970s. My amma (mother), who still bought or sewed my clothes, did not seem too impressed.

Then that year in 1970, during the Easter midnight church service, as the congregation formed a line to walk up to receive the holy communion, I spotted a young woman in bell-bottoms and I nudged my mother and said, “See amma, that’s what I want, look at the bell-bottoms, so nice!” Amma just smiled, her smile was non-committal and I prayed to God for bell-bottoms.

When we got home from church service that night, little did I know that my mother got to work. I woke up on Easter Sunday to a newly sewn pair of bell-bottom pants laid lovingly by amma on my bed. The pants were blue in colour and flared from the knees to at least 15 inches. I thought I looked so hip. More than any other feeling, I was overwhelmed with joy

and love, my amma is the best!

It is these acts of kindness and care that my amma showered me with throughout my childhood that shaped me into a confident, self-loving adult woman. Life can be unkind, and I was not spared heartache, failures, and even feeling fearful and helpless, especially when I got arrested during a protest against my government. During these times, I will turn to my amma for comfort and strength, her unconditional love was reassuring. These days I talk to her as she passed away in 2015.

I believe that my place of peace is my amma and the home she created for us with my pappu.

My pappu was a quiet man not open to physical demonstrations of love, but when he made time for us to treat the family with his special egg omelette, it was a production. He would first separate the whites from the yolks and then my brother and I would fight to take turns to whip up the whites to a froth. Then my father would slowly blend in the egg yolks and then fry the egg mixture with lots of

onions. I can still smell the very thick egg omelette, burnt brown on the outside and yellow in the inside. Delicious!

I hold on tight to these fond memories, I feel calm and good about life when I think of my childhood home, growing up in a tiny flat in a poor neighbourhood. I did not realise we were poor because we were so rich in love. Lest you think that my family was perfect, it was not, we fought, we argued, we differed in opinion on many things, but we always knew we loved each other fiercely.

Yet the home can be the most dangerous place, my early memories of my childhood were also the cries from next door. The walls were thin enough to hear my neighbour’s wife cry out “Athan (husband in Tamil) stop it, it hurts, please stop!” This weekly beating usually occurred in the wee hours of the morning. My amma will get out of bed and turn on the lights and start making noise, dropping a pan, shoving furniture, sometimes even opening the back door to shout out “Why so noisy?” The cries would die down, my neighbour’s house becoming



△ Ms Ivy Joshia with her family.

eerily silent.

We did not call the police; we did not confront the husband. I have always wondered why is it that if we see a robber enter a neighbour's house, we will alert the police but when we witness a wife-beating, we hesitate, thinking it is private, not my business.

**Violence in the Home**

Indeed, it should be everybody's business. Globally, one out of three women experience intimate partner violence, women worldwide have been subjected to either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. Globally, as many as 38 per cent of all murders of women are committed by intimate partners.

The home, which should be a place of comfort and peace, can be a place of conflict, a place of terror.

A battered woman does not know what to expect when she goes home, what to expect from the abuser who is usually her intimate partner, husband or boyfriend. She is thinking, will he get triggered and hit her, will he shout and scream at her, her heart is filled with trepidation as she unlocks her front door and enters a "war" zone.

Working in a shelter for abused women for over 20 years, I spoke to women who fled the violence in order to seek sanctuary and protection. I often asked, "why didn't you leave earlier?" The women's responses ranged from "I did not know I could leave," "I did not know the law could protect us," "he said he would kill me if I left," "he threatened to harm my parents," "I was in constant fear," or "I stayed for the sake of the children."

Asha, one of the residents of the shelter, shared with us an amazing story about her children. One day, her four children, ages between 8 to 12 years, watched in horror as their father tried to drown their mother in the bathtub. When he left home for work the next day, the children took charge, they packed their bags, and begged their mother to leave, they literally forced their mother to flee with them. They ran out of the house, hailed a taxi and went to the nearest police station. There, the police officers brought the family to our shelter. She told me that her first night in the shelter was so peaceful, she slept soundly knowing she will not be awoken to her husband's hands throttling her neck.

The shelter is a safe space, and the social workers, together with the residents, make the house a loving home. Mothers and children shared rooms, they cooked

together, watched TV together, danced and did yoga, held birthday parties and festivals, and celebrated every achievement such as a job found, a protection order placed or an examination passed; we created many happy moments and memories to erase and replace the unhappy ones.

We were acutely aware of the visible victims—the survivor was the woman, the children who were the silent victims did not escape our attention. Our shelter's guidelines clearly list the kind of environment we must strive to create. It says:

*"Children at the shelter must be given a sense of security and safety. They must feel that we are their friends, and they can be loved. Because their stay with us is only temporary, we must take every opportunity to give them happy memories. We believe that happy and secure memories of their childhood, even for a short while, will ensure that the child will draw on this experience in her or his adulthood."*

At the back of my mind, when I wrote the above guidelines, I was thinking of my own home where my amma and pappa made us feel loved and safe. A place of peace I could remember when I am feeling troubled.

**Certain Peace for Uncertain Times**

A year ago, as I was walking in a mall, a young man approached me smiling broadly.

I asked if I knew him. "Aunty Ivy," he said, "don't you remember me? You saved my life; you saved my mother's life." He continued to say that he came to the shelter when he was 10 years old. His mother and his two siblings stayed with us for four months. He added that those four months were uncertain times, but he knew with certainty that he was surrounded by people who cared for him and watching his mother go from a place of fear to confidence was empowering.

He said he remembered that I would usually come into the living room to say hello to the children and mothers before entering the office area of the shelter, sometimes bringing curry puffs. His favourite memory was hearing the jingle from the ice cream truck that passed by the shelter and invariably one of the social



△ Inequality in the family.

workers would hail down the ice cream truck to give the children lollipop treats. Sweet memories.

Maya Angelou said, "The ache for home is in all of us, the safe place where we can go as we are and not to be questioned," but the reality is that too many homes suffer violence. We expect a mother and father to be loving, kind and respectful to each other and to their children but family violence is a sad reality. When men seek to dominate their family members, such as their wife with their fists, we witness that it creates intergenerational violence, mental health problems and we are continuously creating a society that feels pain and desolation.

Although we have come a long way in eliminating family violence, we are far from enjoying gender equality because gender inequality is the root cause of violence against women. The COVID-19 pandemic saw an increase in family violence when they were forced to be together, indicative that the home can be toxic and dangerous. The fact that

women continue to experience violence to a greater degree than men is proof of unequal gender power relationships.

We can urge men to simply love their family, but false notions of superiority, male entitlement and toxic masculinity injure family relations. We need to start from the beginning, children must be taught to respect and value each other, and the children should also be respected. Schools should be places where a child can seek help, schools should create safe spaces and great memories.

Research shows that memories of happy experiences, especially ones associated with social interactions, benefit people because they influence how we see ourselves for the better. Great memories can counteract many negative emotions and feelings—feelings of inadequacy, even depression.

Simply put, we need to work together to smash the patriarchy because gender equality is good for all. A peaceful home makes a peaceful nation. [📖](#)

“ We need to start from the beginning, children must be taught to respect and value each other, and the children should also be respected. Schools should be places where a child can seek help, schools should create safe spaces and great memories. ”

# RENAISSANCE OF TRADITIONAL ARCHERY IN ASIA

## Encouraging Steps Towards Preservation, Revival and Restoration of Traditional Archery

By Lee Seunghwan (Council Member of Hwalssogi Culture Preservation Association\*)



© Paramarta Bari / Shutterstock.com

△ Yogyakarta, Indonesia, A man dressed in Javanese custom pulled his bow by squinting to achieve concentration of target accuracy in the traditional Javanese arrow tradition of Jemparingan.

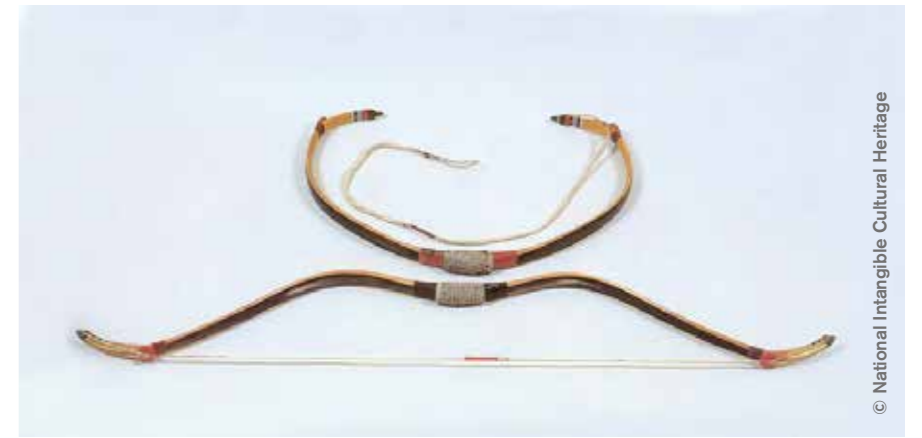
The bow and arrow could be claimed as one of the oldest and greatest tools invented by humanity. The invention of the bow was a ground-breaking event in human affairs. In terms of expanding human capabilities, it has not been compared with other tools. However, it has been the object of worship in many areas.

There is no record of who invented it first, but it is estimated that humans were using bows and arrows about 25,000 years ago. Since then, archery has been practiced in almost all parts of the world. It has evolved and developed in various ways depending on the conditions and needs of each area. It has become an important element of rituals or festivals for harmony, order, or for the prosperity of communities worldwide. It also developed into sports and leisure activities, as well as mental and physical training education. In this way, bows and arrows have gone beyond weapons and have been closely linked to human life and culture.

After the introduction of firearms in the 16th and 17th centuries, the significance of the bow and arrow as weaponry has quickly declined around the world. However, its cultural significance has survived in many countries. Despite various historical, social and cultural challenges in each part of the world, we have witnessed the strong vitality of the culture of traditional archery decline rapidly to a point that it is almost lost, but there is good news.

Recently, there has been a growing popularity in archery as a sport and form of entertainment all over the world. The World Archery Federation has been playing a key role in developing archery as a popular international sport in the Olympics. Now the federation hosts 160 member states and more than 30 million archers participate in the game.

Alongside this, a noteworthy aspect of its rebirth is the growing interest in traditional archery and its cultural aspects. A revival of interest in traditional archery culture is a meaningful phenomenon.



© National Intangible Cultural Heritage

△ Korean traditional bow and arrow.



© National Intangible Cultural Heritage

△ Korean traditional bow.

This article is a rough review of what is happening with the recent developments of the revival of traditional archery in Asia.

### Revival of Traditional Asian Archery

Asia has a long history with rich and diverse cultures. Even within the culture of archery, Asia demonstrated resilient and outstanding traditions. However, with the introduction of firearms and the influences of imperialism, these traditions rapidly declined to a point that

they were almost lost, except in Japan\*\*. Until recently, Asian archery was out of the world's attention and its distinctive cultural value was ignored or neglected.

Fortunately, there has been increasing interest recently in traditional archery and its various cultures. We could also see diverse and valiant efforts to conserve or revive the art of traditional archery and in the process, re-estimate the cultural values that were embedded into the practice. These efforts will help the general public understand the diverse and distinctive cultures of traditional archery.

\* Hwalssogi is a Korean term for archery.

\*\* During the Meiji restoration period, Japanese traditional archery was modernized with the name "Kyudo" and became well-known in the world.



△ Ulaanbaatar, Mongolia. Mongolian woman focusing as she prepares to release the arrow with the archery bow fully drawn at the Naadam Festival National Archery Tournament.



△ Thimphu, Bhutan. Bhutanese men compete in an archery competition on April 5, 2014 in Thimphu, Bhutan. Archery was declared the national sport of the Kingdom of Bhutan in 1971.

**In Korea\*\*\***

Korea has a long history of archery and is known for its good skill in bow making as well as in shooting. The traditional bow of Korea has the characteristics of the northern nomadic culture where full recurve, composite and short bows (used with the thumb-draw shooting style) are distinct from European longbows with Mediterranean style shooting.

By the latter part of the Joseon Dynasty (AD 1392-1897), the civil archery

field called “Hwalteo” (archery field) began to be developed. People could practice and enjoy archery as a mental and physical training exercise, as well as a social and cultural activity. At the same time, combat archery rapidly lost its competitiveness with the introduction of firearms. It even withstood the period of Japanese occupation and has grown in popularity in Korea. Now there are more than 400 “Hwalteo” with target ranges of 145 meters across the country.

Korean archery enthusiasts are also interested in the cultural importance of the traditional archeries of other countries. Korea hosts the World Traditional Archery competition every year from 2007 to 2011. From 2014, The Yecheon World Archery Festival (postponed since 2020 due to the COVID-19 pandemic) was held yearly, and in 2017, the World Traditional Archery Federation was established to promote the revival and development of traditional cultural archery.

**In China**

In Chinese history, archery has developed into an important culture that goes beyond weaponry. In the Zhou Dynasty (1046-256 BC), archery was one of the six disciplines apart from ritual, music, chariot driving, writing and arithmetic. It developed from a military skill into a community ritual and a form of entertainment.

With the advent of firearms, archery’s role as a weaponry declined dramatically. After the Opium Wars, the status of archery fell and finally, in 1901, archery was removed from the military examination. Between 1911 to 1937, there were some efforts to revive the tradition of archery, but most bow makers were forced to shut down during the Cultural Revolution period.

Fortunately, by the end of the 20th century, the importance of traditional archery has been recognized by people such as Olympic archery leader Mr. Xu Kaicai and traditional archery researcher Mr. Stephan Selby. These people kick-started the revival of traditional archery. With their dedicated efforts, traditional bow making resumed in the Beijing bow making workshop of “Ju Yuan Hao” in 1989 and the practice of traditional archery has been experiencing a revival in the 21st century. Recently, traditional archery has been adopted as an educational subject by many universities and schools.

**In Mongolia and Central Asia**

Mongolia and the countries of Central Asia share a similar culture of archery. The need for horseback archery led to the

preference for short bows, the development of composite bows and thumb draw.

Since the lives and prosperity of the people living in Central Asia depended highly on archery, it became a part of their being. Archery was featured in festivals and spiritual rituals, and communities in the region embraced it as a valuable cultural practice.

Mongolian archery has a long history. In the 13th century, during the reign of Genghis Khan, it proved to be a valuable weapon. Archery remains Mongolia’s most beloved traditional culture.

Under the Qing dynasty (1644-1912), the practice of archery was banned. With Mongolia’s independence in 1911, archery rapidly became very popular as one of the three traditional games practiced at the Naadam festival, along with wrestling and horseracing. In 2010, the Mongolian traditional festival was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

Recently, other Central Asian countries, including Kazakhstan and Kyrgyzstan, have shown a keen interest in their traditional archeries. Kyrgyzstan launched the World Nomad Games (WNG) in 2014. This year, Turkey hosted the 4th WNG, which included traditional mounted archery and target archery. This is an encouraging step towards the international invigoration of traditional archery.

**In Turkey**

Turkey holds a long history of archery. Traditional archery is well recorded by the Ottoman Turks (1299-1922). At the beginning of the 15th century, an archery field in “Okmeydanı” and archery schools “tekkes” were institutionalized. Here, archery was not just for warfare but also an important means to train the body and the mind. Such culture however rapidly declined with the fall of the Empire.

However, with the recent endeavour to preserve and revive it, their traditional archery was registered on the UNESCO list of the Intangible Cultural Heritage of Humanity in 2019.

**In Bhutan**

Archery was an important element of survival as well as a livelihood in Bhutan.



△ “Shooting an Arrow” from the Album of Genre Paintings by Kim Hong-do.

It is often featured in old paintings and sculptures. When Bhutan joined the United Nations in 1971, the Bhutanese government selected archery as a national sport and promoted it nationwide. Bhutan has been participating in the Olympic games since 1984, but their traditional archery games are far more popular. It is a living culture and a source of pride.

**In Southeast Asia**

Countries in Southeast Asia are also paying more attention to their forms of traditional archery.

In Indonesia, the culture of traditional archery is called “Jemparingan,” which has been played since the 18th century around the ancient kingdom of Yogyakarta. “Jemparingan” requires the archer to sit cross-legged and wear a traditional Javanese outfit. In the past, it was originally played only by the royal family and nobles. However, anyone can enjoy this unique tradition nowadays.

In Thailand and Malaysia, traditional archery is gaining more interest. There are organizations that are working towards revitalizing traditional archery. Malaysia started hosting an international traditional archery festival in 2018 and is participating in overseas events as well.

**Overall**

After modern archery entered the Olympic Games, it grew to become more popular as a sport. However, the most traditional archeries in Asia have been neglected, undervalued or forgotten for a long time.

The aim of this article is to introduce some recent movements that are geared towards the preservation, revival or restoration of traditional archery and embedded cultures in Asia. This introduction is not enough, but hopefully it will help you understand Asian traditional cultural archery and its recent trends.

\*\*\* South Korea and North Korea have the same traditional archery culture. References here are limited to South Korea.



# MAKING HISTORY WITH THE EIU PHOTO CLASS PROGRAMME

By Fanny Amalia Surya Tantular (Student at SMAN 1 Kuta Utara School, Bali, Indonesia)



Do you believe that you can learn more than three things in just six days? Moreover, these three things really mean a lot in my life right now. If you do not believe me, maybe you will after reading my story.

My story begins when APCEIU came to Bali, Indonesia to carry out a programme called EIU Photo Class. This programme aims to invite students from different cultural backgrounds and customs to learn together about various things. This year, the EIU Photo Class programme invited students from South Korea and Indonesia as participants. For six days, participants not only learned about each other's cultural characteristics but also how to appreciate different cultures through photography classes in Bali.

While participating in the programme, I and other Indonesian students were amazed to see one of the Korean students introduce himself with a common greeting in Balinese, "Om Swastiatu." During lunch, we showed the Korean students how to eat using our hands. In exchange, the Korean students showed us how to eat with chopsticks.

Over the programme, we also studied Indonesian and Korean languages together. We tried games from South Korea, sang, ate, danced, laughed and had a really great time. I really enjoyed the cultural exchanges that we had. Moreover, I learned that differences could bring us happiness.

Aside from learning about the importance of respecting different cultures, the EIU Photo Class programme also taught me about the importance of photography. Of course, I did not only learn about good photography techniques, but also how a picture can communicate the feelings of the person taking the photo or the feelings of the object in front of the lens. Photos can also describe and convey cultures and the relationships between nature and humans.

Before joining this programme, I had no photography skills and was not interested in taking pictures. However, after joining this programme, I became very interested in taking lots of pictures wherever I go so that I can reminisce about each of my experiences. I understand more and more that money cannot buy memories and that everything only happens once in a lifetime.

While traveling around Bali, I also saw various things that amazed me. I learned that when we take a picture, the picture can express our feelings as the person taking the photo or the feeling of the object being taken. In other words, the way we take photos can convey different feelings.

I think choosing Bali to hold the EIU Photo Class programme

was a great choice made by APCEIU because we could learn about the richness of Balinese culture and traditions. I personally saw various unique traditions including the way the Balinese people pray and carry out their religious ceremonies. I also saw many historical places and objects. From this experience, I learned that every image has the power to tell a story that lasts.

Through this programme, I also met many new friends and acquaintances. I remember that in one of the sessions, APCEIU staff said that "knowledge is our weapon. The more we hone it, the more useful that knowledge will be for us." A short sentence but it taught me the importance of education and how it deepens our knowledge and broadens our minds. These words motivated me to learn various things. Furthermore, as the younger generation, I think it is important for us to continue to expand our knowledge because we are the next generation, and we need to ensure a better future.

The last thing I want to share from my time participating in the EIU Photo Class programme is togetherness. I always feel sad whenever I remember the last day I spent with my friends and the organisers of this EIU Photo Class programme.

In six days, we spent a lot of time telling stories and laughing together. Six days is quite a short amount of time. But this short time was more than enough to keep us as close as a family. Perhaps many of you might doubt this feeling, but during these six days, we continued to spend time together in various situations.

I saw for myself the various feelings and emotions shown by other participants. For example, because the sun in Bali is so strong, I will never forget how I laughed so hard when we all used up the sunscreen in one day. I also did not expect how I would enjoy our rides on the bus, especially after a long day of walking and taking pictures.

However, our tiredness immediately disappeared after we arrived at our destination and saw how beautiful the places we visited were. Sometimes we felt sad because the weather was not ideal for taking photos due to the rain, yet we were very happy when it rained at night because it cooled down the temperature. There were many unforgettable moments on the bus. We sang together and chilled after traveling around Bali for the whole day. I really enjoyed various memories we made during the trip.

On the last day of the programme, I was really sad because time went by so fast. We went to the museum on that day to see the photos we took during the programme. At that time, I really could feel my friends' feelings. We were happy, proud and sad at the same time. Of course, we felt sad because that day was the last day we were together.

Even though we had to soon part ways, we did not miss the opportunity to capture memories by taking many photos together. I learned a lot but one thing that stands out is that after seeing many historical places, spending time and telling stories together, now is the time for us to create history from the memories we made. 📷

# KESEMPATAN MENGUKIR SEJARAH DARI PENGALAMAN BERGABUNG DI PROGRAM EIU PHOTO CLASS

Apakah kalian percaya jika kalian dapat mempelajari lebih dari 3 hal hanya dalam 6 hari? Terlebih lagi, ketiga hal ini menjadi hal yang sangat berarti bagi hidup saya saat ini. Mungkin kalian akan percaya setelah mendengar cerita saya berikut ini. Kisah saya bermula ketika APCEIU datang ke Bali untuk melaksanakan sebuah program yang bernama EIU Photo Class. Program ini bertujuan untuk mengajak siswa-siswi dari latar budaya dan kebiasaan yang berbeda untuk belajar bersama mengenai berbagai hal. Untuk tahun ini, program EIU Photo Class mengundang siswa-siswi dari Korea Selatan dan Indonesia sebagai peserta. Selama 6 hari, para peserta tidak hanya belajar mengenai karakteristik suatu budaya tetapi juga bagaimana cara menghargai budaya yang berbeda lewat kelas fotografi di Bali.

Saat mengikuti program, saya dan teman-teman dari Indonesia lainnya sangat takjub ketika mendengar salah satu peserta dari Korea Selatan memperkenalkan diri di awal acara dengan berkata "Om Swastiatu" yang merupakan tanda salam yang umum dilakukan di Bali. Saat makan siang, kami yang berasal dari Indonesia juga berbagi dengan teman-teman dari Korea Selatan tentang bagaimana orang Indonesia juga makan menggunakan tangan sambil memperagakannya kepada mereka secara langsung. Teman-teman dari Korea Selatan juga mengajari kami bagaimana cara makan menggunakan sumpit yang lazim dilakukan di negara mereka. Selama program, kami juga belajar Bahasa Indonesia dan Bahasa Korea bersama-sama. Kami pun mencoba permainan dari Korea Selatan, bernyanyi, makan, menari, tertawa dan menghabiskan waktu yang menyenangkan. Saya sangat menikmati proses pertukaran budaya ini. Terlebih lagi, saya belajar bahwa perbedaan bisa membuat kita bahagia.

Bukan hanya mempelajari tentang pentingnya menghormati perbedaan budaya, program EIU Photo Class juga mengajarkan kepada saya tentang pentingnya fotografi. Tentunya saya tidak hanya belajar tentang teknik memotret yang baik tetapi juga cara sebuah foto dapat menceritakan tentang perasaan pengambil foto atau objek foto yang diambil. Foto juga dapat menggambarkan dan menyampaikan budaya serta hubungan alam dengan manusia. Sebelum mengikuti program ini, saya tidak memiliki keahlian fotografi dan kurang tertarik untuk memotret. Akan tetapi, setelah mengikuti program ini, saya menjadi sangat tertarik untuk mengambil banyak gambar kemana pun saya pergi sehingga saya dapat mengenang setiap pengalaman saya. Saya semakin mengerti bahwa kenangan tidak bisa dibeli dengan uang dan setiap hal hanya terjadi satu kali dalam hidup kita.

Selama berkeliling Bali, saya juga melihat berbagai hal yang membuat saya takjub. Saya belajar bahwa ketika kita mengambil sebuah gambar, gambar tersebut dapat menyampaikan perasaan kita sebagai pengambil foto atau perasaan dari objek foto yang diambil. Dengan kata lain, cara kita mengambil foto dapat menunjukkan perasaan yang berbeda.

Terlebih lagi, saya sangat setuju dengan pilihan APCEIU untuk mengadakan program EIU Photo Class tahun ini di Bali karena kami sungguh dapat belajar betapa kayanya budaya dan tradisi yang ada di Bali. Saya sendiri melihat berbagai tradisi unik termasuk cara

masyarakat Bali berdoa dan melaksanakan upacara keagamaan mereka. Saya juga melihat banyak tempat dan benda bersejarah. Dari pengalaman ini, saya belajar satu hal baru bahwa setiap gambar memiliki kekuatan untuk menyampaikan cerita yang bertahan lama.

Lewat program ini, saya juga bertemu banyak teman dan kenalan baru. Saya ingat dalam salah satu sesi, APCEIU staf Kim berkata bahwa "pengetahuan adalah senjata kita. Semakin kita mengasahnya, pengetahuan itu akan semakin berguna untuk kita." Sebuah kalimat yang singkat tetapi sungguh mengajarkan kepada saya akan pentingnya pendidikan untuk memperdalam pengetahuan dan memperluas pola pikir kita. Perkataan ini menjadi motivasi bagi diri saya untuk belajar akan lebih banyak hal. Terlebih lagi, sebagai generasi muda, saya rasa penting bagi kita untuk terus memperbanyak ilmu karena kita adalah generasi penerus untuk memastikan kehidupan yang akan datang menjadi lebih baik.

Hal terakhir yang ingin saya bagikan setelah mengikuti program EIU Photo Class ini adalah kebersamaan. Saya selalu merasa sedih setiap kali saya mengingat hari terakhir saya menghabiskan waktu bersama teman-teman dan penyelenggara program EIU Photo Class ini. Dalam 6 hari, kami menghabiskan banyak waktu untuk bercerita dan tertawa bersama-sama. Enam hari merupakan waktu yang cukup singkat. Tetapi waktu singkat ini lebih dari cukup untuk membuat kami dekat seperti keluarga. Mungkin banyak pembaca yang merasa ragu akan hal ini. Tetapi selama 6 hari kami terus menghabiskan waktu bersama-sama dalam berbagai situasi. Saya melihat sendiri berbagai perasaan dan emosi yang ditunjukkan teman-teman peserta lainnya. Sebagai contoh, karena cuaca Bali yang sangat panas, saya tak akan pernah lupa bagaimana saya tertawa begitu lepas ketika melihat kami semua menghabiskan tabir surya yang kami sediakan dalam satu hari. Saya juga tidak menyangka bahwa selama perjalanan bus menjadi tempat yang selalu kami rindukan setelah seharian berjalan untuk memotret. Tetapi rasa lelah kami langsung hilang setelah kami tiba di tempat tujuan dan melihat betapa indahnya tempat-tempat yang kami kunjungi. Terkadang kami merasa sedih karena cuaca yang kurang mendukung untuk mengambil foto akibat hujan. Tetapi kami sangat senang ketika hujan datang di malam hari karena cuaca menjadi sejuk. Di dalam bus pun banyak momen yang tidak terlupakan. Kami bernyanyi bersama-sama dan melepas lelah setelah seharian berkeliling Bali. Saya sungguh menikmati berbagai memori yang kami buat selama perjalanan.

Saat hari terakhir program, saya sangat sedih karena waktu berjalan begitu cepat. Kami pergi ke museum pada hari itu untuk melihat hasil foto yang telah kami ambil selama program. Saat itu saya sungguh dapat merasakan perasaan teman-teman lainnya. Kami senang, bangga dan sedih di saat yang sama. Tentu kami merasa sedih karena hari itu menjadi hari terakhir kami berkumpul bersama. Meski harus segera berpisah, kami tidak melewatkan kesempatan untuk mengambil banyak foto bersama sebagai kenang-kenangan. Saya banyak belajar bahwa setelah melihat banyak tempat bersejarah, menghabiskan waktu dan cerita bersama, kini saatnya bagi kami untuk membuat sejarah yang dibuat dari kenangan yang kami miliki. 📷

**GCED in the Face of Digital Transformation that Connects and Divides**



The 7th International Conference on Global Citizenship Education (IconGCED) discussed the mixed effects of technological innovations and how GCED should be implemented to address the digital divide, which brings inequality and exclusion issues, and enhances digital and media literacy in order to secure just and peaceful societies through education while making good use of digital technologies.

The conference included informative panel discussions, case presentations and participatory workshops.

In addition, the conference hosted a special session on the progress made in the revision of the 1974 Recommendation concerning Education for International Understanding cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms, which are factors needed to improve their relevance and effectiveness as strong instruments for reliability and application towards achieving the SDG Target 4.7.

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**APCEIU-IEPA Joint Capacity-Building Workshop in Accra, Ghana**



The APCEIU-IEPA Joint Capacity-Building Workshop on Empowering Educational Leaders through Global Citizenship Education (GCED) was held in Accra, Ghana.

The workshop, which ran from 23-25 August, was co-organised by APCEIU and the Institute for Educational Planning and Administration (IEPA), a UNESCO Category 2 Centre in Ghana.

The three-day workshop targeted GCED-related stakeholders in Ghana to enhance dialogue and cultivate ideas and possibilities to mainstream GCED into the Ghanaian national curriculum through APCEIU's GCED Curriculum Development and Integration

Project (2022-2024).

The workshop was attended by more than 60 education stakeholders from the Ministry of Education of the Republic of Ghana, the IEPA, the National Council for Curriculum and Assessment, the National Commission for Civic Education, the National Teaching Council, the Ghana National Commission for UNESCO, and resource persons from other countries.

Through the workshop, participants learned that while GCED topics and themes are already embedded in the Ghanaian Competency-based Curriculum, particularly in the subject "Our World and Our People," the curricular activities in schools should align with the intended curriculum embodied in the Ghanaian national curriculum framework and syllabi in order to enhance the implementation of GCED in Ghana.

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**7th Global Capacity-Building Workshop on GCED**



APCEIU held the 7th Global Capacity-Building Workshop on Global Citizenship Education (GCED) with 51 teacher educators from 21 countries in Asia-Pacific, Africa, the Middle East and Latin America.

At the workshop, which ran from 30 August to 7 September, various lectures, presentations, and exemplars from all over the world were shared, focusing on this year's theme, Global Citizenship Education and Social and Emotional Learning (SEL).

Facilitators, including Drs. Toh Swee-Hin, Jose Roberto Guevara, Haelim Cho, Jefferson Plantilla, Mr. Dylan Wray, Ms. Lea Espallardo, Ms. Jennifer Geist, and Ms. Chen Yoke Pin, provided lectures and presentations.

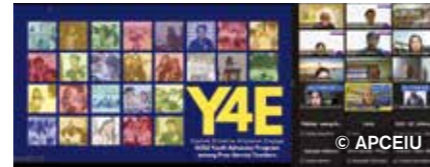
The alumni of APCEIU also shared their experiences and projects and requested that the participants share alternative and innovative ideas and approaches.

Participants who completed the 7th Global Capacity-Building Workshop on GCED were given the opportunity to apply for mentorship by APCEIU's experts group as well as a mentorship facilitated by an expert on SEL.

This two-tracked mentorship system is designed to better reflect on the needs of the participants so that it can help deepen and strengthen their capacities and maximize the ripple effects of the workshop in their local communities or countries.

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**Scale-Up Project Awarded to APCEIU Alumni**



APCEIU held the Alumni Forum of Scale-up Project on 15 July to share the outcomes, impacts, and plans for Global Citizenship Education (GCED) projects.

Led by the alumni of APCEIU's training programmes, 31 participants were selected as presenters to share their GCED initiatives implemented in their local communities as well as plans to upscale their projects.

The Scale-up Project is a new support system to encourage and support the training of alumni along with identifying good GCED practices in different parts of the world. Through the project, selected cases will be identified and awarded funds, which will go to the enhancement of their projects.

Winners were selected by tabulating the votes gathered by audience members, judges and APCEIU. A total of seven projects were awarded, including the grand prize winner that went to Ms. Rebecca Rosario Bercasio, with the honorary award going to Ms. Violeta Ramirez Guarin. Moreover, the awards for excellence went to five other winners.

The Scale-up Project is expected to provide motivation and support to enhance sustainability and expand the impact of the initial projects in various local, national, regional and global contexts.

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**2022 SSAEM Conference**



The 2022 SSAEM (Sharing Stories of Asia-Pacific Education Movements) Conference was held in Seoul, Republic of Korea (ROK) on 24 November in celebration of the Asia-Pacific Teacher Exchange (APTE) Programme's 10th Anniversary. Participants joined the conference both online and offline. The SSAEM Conference is an annual event held by the ROK Ministry of Education and APCEIU in which teachers

and representatives of participating countries shared hands-on teaching experiences while encouraging further activities and networks through the APTE Programme.

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**Networking Day: First Reunion for Korean APTE Participants**



The Networking Day event was held to set a cornerstone for further development of the Asia-Pacific Teacher Exchange programme (APTE) by strengthening the networks of alumni teachers.

The APTE is a bilateral teacher exchange programme, which started in 2012 with two partner countries, the Philippines and Mongolia. To commemorate the 10th anniversary of the APTE, alumni teachers gathered in Seoul on 8-9 August and Busan on 11-12 August. Through the main event, alumni teachers presented their best practices for follow-up activities. Furthermore, teachers shared their personal experiences and ideas, jointly created lesson plans and follow-up activity plans, and discussed diverse methods to develop follow-up activities in the classroom.

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**Publication of EIU/GCED Best Practice 2022**



Out of countless submissions from various countries, APCEIU selected three practitioners of Education for International Understanding (EIU) and Global Citizenship Education (GCED) for their best practices.

Best practices included the use of art to advance peace and the environment in Benin, the implementation of the GCED Programme in Bhutan, and the sharing of environmentally friendly alternatives through the Sustainable Lifestyle Challenge project in Norway. On the 22nd of November 2022, EIU/GCED Best Practices 2022 award ceremony was held virtually via zoom. During their acceptance speech, the three awardees shared their

willingness to continue GCED and EIU in the field of education to spread a Culture of Peace in their respective communities. Reports on their best practices have been published and will be disseminated to GCED stakeholders all over the world.

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**EIU Photo Class Held in Bali, Indonesia**



The 19th EIU Photo Class brought together 20 Indonesian students and eight Korean students with three professional photographers in Bali, Indonesia.

Under the theme of "Island of the Gods: the Inception of Nature," participants had opportunities to capture cultural rituals such as the Saraswati at SMA N 8 and Banyu Pinaruh at Sanur Beach.

They also visited the Alas Harum Coffee Plantation, Ubud Palace, Batuan Temple, Klungkung Regency, Taman Ujung, and Tenganan Pegringsingan as part of their photography trips.

The photos taken during the 20 to 27 October programme were exhibited at Superlative Gallery in Kuta as the enclosing ceremony. The EIU Photo Class provides opportunities for students from around the world to learn about important aspects of Education for International Understanding (EIU) and Global Citizenship Education through the art of photography. Since 2006, APCEIU has captured various forms of life from different parts of the world.

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**Visiting GCED Cooperation Centre in Malaysia**



APCEIU visited the GCED Cooperation Centre at Universiti Sains Malaysia (USM) in Malaysia on 14-15 September to strengthen its partnership and promote Global Citizenship Education (GCED) in the region. During the meeting with USM Dean of the School of Educational Studies Rahimi Che

Aman, APCEIU commended the university's strong support for the GCC-USM, which has served its role as a hub for teaching and learning GCED in Malaysia since its establishment.

APCEIU also visited SK Covent Bukit Mertajam Primary School in Penang, which participated in the pilot test of new GCED material focusing on Media Information Literacy to be released by the end of this year. APCEIU will continue its partnership with USM to further promote GCED in the region.

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**Strengthening Networks and Partnership**



- Philippine Normal University, Philippines (16 August): APCEIU visited the Philippine Normal University to strengthen the network and to further manifest Global Citizenship Education (GCED) practices. Director of APCEIU Lim Hyun Mook met with Dr. Serafina J. Arviola, director of GCC-Philippines, and Mr. Carl Dellomos, deputy director of GCC-Philippines, to receive updates on programme planning and progress, as well as to deliver APCEIU's anticipations that GCC-Philippines will become an independent and dynamic GCED hub in the region
- MOU with Sophia University, Japan (19 August): APCEIU Signed a Memorandum of Understanding with Sophia University to cooperate in the field of GCED and Education for Sustainable Development, including joint project implementation, capacity building, and material changes.

- Visiting Educational Stakeholders and Partners in Accra, Ghana (23-25 August): APCEIU visited educational stakeholders and partners in Ghana, which included the Ministry of Education of the Republic of Ghana, the Ghana National Commission for UNESCO, Labone Senior High School, the Korea International Cooperation Agency (KOICA) Ghana Office, and the Embassy of the Republic of Korea in the Republic of Ghana.

- Meeting with GCED stakeholders in Kigali, Rwanda (28 August – 1 September): APCEIU visited GCED stakeholders in Rwanda to discuss the implementation of the GCED Curriculum Development and Integration Project, including the Ministry of Education, the Rwanda Education Board, the Rwanda National Commission for UNESCO, and the KOICA Office in Rwanda.

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BALI, INDONESIA. BALINESE STUDENTS CELEBRATING SARASWATI DAY  
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