

MESSAGE ON APCEIU'S SECOND ANNIVERSARY

Lee Sang-Joo

Deputy Prime Minister and Minister of Education & Human Resources Development, Republic of Korea;
Chairperson of Korean National Commission for UNESCO

On the occasion of the second anniversary of the Asia-Pacific Centre of Education for International Understanding, I would like to congratulate those who have played key roles in bringing the Center this far. In particular, I would like to express appreciation to Dr. Koichiro Matsuura, the Director-General of UNESCO; Dr. Mary Pigozzi, Director of UNESCO's Division of Quality Education; APCEIU Director Dr. Samuel Lee and the staff; and the members of the APCEIU Advisory Committee, for all their efforts.



In 2000, UNESCO and the Government of the Republic of Korea created APCEIU for the purpose of promoting a culture of peace in the Asia-Pacific region. As a regional EIU (Education for International Understanding) center, APCEIU is the first of its kind—not just in the Asia-Pacific region but in the world. Because many Asia-Pacific countries are suffering from the aftereffects of colonial rule and military dictatorship, as well as from different kinds of conflicts, the work of the Centre is extremely important. I believe that with the support of the UNESCO member states, the Centre can play a substantial role for the spread and strengthening of EIU for peace.

Recent acts of terrorism, along with conflicts in South Asia and the Middle East, have brought fear to the hearts of many people in the world. In this context we need new kinds of education that focus

on reconciliation of conflicts, dialogue and mutual respect, protection of basic human rights, and other conditions for holistic peace. Today EIU is not just choice but necessity, both for the building of a peaceful world and for the development of the new identity of every person as a world citizen.

During the past two years, with its small number of staff, APCEIU has carried out an impressive program of education for international understanding at both national and regional levels, including teacher training workshops for Korean and Asia-Pacific teachers and administrators, and curriculum development. In particular, with EIU now included as an optional area of study in Korean schools, we expect many teachers and administrators to develop their expertise in this field. The Ministry of Education & Human Resources Development will continue to support the expansion of EIU in primary, junior high and high schools, and we hope APCEIU will play a key role in this.

In closing, I wish APCEIU well with its plans for 2003. We at the Ministry look forward to the ongoing development of APCEIU's program in creative and effective ways. We hope that in future the Centre will be recognized for its contributions to education toward a culture of peace, not only in the Asia-Pacific region but throughout the world.

SPECIAL FEATURE: INDIA'S DALIT PEOPLE

This special feature section introduces the situation of Dalit people in India, their movements for justice and equality, and an exemplary project for empowerment of rural communities. The overview article is based largely on material from the Asian Human Rights Commission. The people of Anawim present a model of *sangsaeng* (living together, helping each other) for communities living under situations of structural violence; they are transforming their essentially un-peaceful reality into new forms of community life, including life-saving ecological movement.

DOWN, DOWN CASTEISM; UP, UP HUMANISM

A BRIEF OVERVIEW OF CASTE DISCRIMINATION IN INDIA

MARION KIM

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

--- Universal Declaration of Human Rights

A true story:

Sankan, a Dalit man, and his brothers were bonded laborers like their father before them, working in the fields of a rich upper caste farmer who owned hundreds of acres of land. Sankan was responsible for cultivating 16 acres, from which he handed over the whole harvest to his landlord and accepted whatever was given him. 15 years ago, the landlord agreed to let him buy 1.5 acres of the land, which he paid for in monthly installments out of his salary.

Five years ago, the neighboring landlord falsely accused Sankan of stealing his coconuts. When Sankan denied the charge, he was tied to a tree, beaten, called derogatory names, humiliated and tortured, being pulled up and down by a rope tied to the top of the tree. On this occasion, his own landlord responded to requests for assistance. Three days later, members of the neighboring landlord's community cursed, beat and threatened to murder him. When he complained to the police, 300 of them drove their tractors to the police station

and threatened to attack it as well.

Sankan's landlord asked him not to leave the farm because the high-caste people had told him they would kill Sankan. Accordingly, Sankan did not leave for three months. Then local elections were announced, and the landlord suddenly told Sankan to leave, as he wanted to run for election but Sankan's presence angered the people in his caste so they would not vote for him. When Sankan questioned this, the landlord called him names and ordered him to get out. Sankan then asked for his 1.5 acres of land and his wages for the past 30 years. The landlord refused, so Sankan registered a case against the landlord. The decision by the authorities called for Sankan to be granted his requests, but the landlord did not follow through. When Sankan reported this broken promise, he was beaten up badly by hired thugs, then neighboring high-caste farmers tied his hands and legs, and he and his family were thrown into a lake together with all their household goods.

He went back to his land. A few days later, the police arrested him on suspicion of planning to murder his landlord. He was jailed for a month, during which time his hut was burnt down, and his wife and children were beaten up and driven away. When he got out of jail and returned to his land, again he was falsely accused and imprisoned. While he was behind bars this time, his landlord illegally sold his 1.5 acres of land. Sankan, upon his release, negotiated with the buyers and persuaded all but one of them to leave. The remaining man, together with his friends, attacked Sankan and declared they would kill him. Sankan hid and eventually sought help from a local human rights organization. (Asian Human Rights Commission, *Urgent Appeals Program*, 24 September 2002)

This is just one of the millions of stories of Dalit people's unjust suffering.

The general situation of Dalit people in India

50 years after India's liberation from British rule and its establishment as a Constitutional democracy, its 4,000-year-old system of caste discrimination remains mostly unchanged. This system of cultural racism keeps masses of human beings completely separated from one another in closed population groups and imposes "untouchability" on the very lowest group, the "outcastes," now known as Dalits.

India is not the only country with a caste system and Dalit population. All together there are 250 million Dalit people living in various countries including Sri Lanka, Nepal, Pakistan, Bangladesh, Japan and parts of Africa, as well as India. But Indian Dalits, numbering 160 million--19% of the population--are by far the largest group. Along with "scheduled castes" and "scheduled tribes," "other backward classes," and minority groups such as Muslims and Sikhs, they constitute 85% of Indians (Rajendra Kalidas Wimala Goonesekere, *Human Rights SOLIDARITY*, September 2001).

Dalits are outside the four classes of the Hindu caste hierarchy: Brahmins (priests and scholars), Kshathriyas (rulers and soldiers), Vaishyas (merchants and farmers) and Sudras (servant class). As lower Sudras, Dalits are forced to engage in unclean work, as sweepers, scavengers, cobblers, cremation workers, hide and leather workers and agricultural laborers. Millions of Dalits are bonded laborers, including a large number of children. The most dehumanizing work of all--manual cleaning of

dry latrines--is done by about 800,000 persons, mostly women. Reportedly these manual scavengers are considered untouchable even by other "untouchables."

As "untouchables," Dalits are deemed to be polluted by their work and polluting to others by contact. They are barred from entering temples and public places, prohibited from marrying outside their group, are segregated in villages, denied land and water rights, paid low wages, and denied access to health services, health care and education (Goonesekere, 2001). In other words, they suffer doubly: first because the nature of their work is dirty and difficult, and second because that work is the pretext for denying them their basic rights. When they step outside the boundaries of their caste enclosure--accidentally or in attempts to better their situation--they are often punished harshly by the elite castes: attacked and killed, mutilated, raped, their homes burned, their crops or other property destroyed, their families harmed or threatened with harm. Caste crimes against Dalits average more than 10,000 a year.

Women in Dalit communities are even more deprived of education; are subjected to more degrading forms of labor, including prostitution; and are consistently abused and exploited sexually by higher caste landlords. They are raped, mutilated and murdered during caste violence. The practice of *devadas*--dedication of young low-caste girls to a deity or a temple as prostitutes for higher caste men in the villages--is still widespread (Goonesekere, 2001).

Partly softening this bleak picture is the growing strength and influence of Dalit movements for human rights, backed by supporting groups inside and outside the country, and by a multitude of



Thatch making

international declarations, covenants and conventions. India itself has a Constitution and laws that prohibit discrimination and guarantee the basic rights of all persons.

Then why does the systematic degradation and annihilation of human beings continue unabated?

Origins of the caste system

Basil Fernando, director of the Asian Human Rights Commission and one of the most articulate advocates of Dalit rights, explains that the caste system is founded not on the ideal of equality that pervades the Universal Declaration of Human Rights and various other declarations, covenants and conventions dealing with civil, political, economic, social and cultural rights, but on the concept of inequality as the ideologically correct basis for a good society (Fernando, *Dialogue*, 2001). This makes discussion of the concept of discrimination impossible.

Contrary to the original, natural tendencies of human communities toward sharing, compassion and basic justice, the members of castes, generation after generation, are locked into separate worlds, from which they view the people of other castes as "other"--their partial or total enemy--while those at the bottom must endure lives of intense suffering and humiliation, without even the hope that their children will escape to a better life.

Fernando refers to the theory of Dr. Bhim Rao Ambedkar (1881-1956), the most respected leader of Dalits, that caste practice might have arisen when one socially powerful group enclosed itself from others with resultant advantages, and then others followed. "This is the most plausible theory put forward so far on the origins of caste," Fernando says. He points out, "Every form of discrimination involves some kind of enclosure...The difference with caste is that enclosure is complete...total segregation"--more dehumanizing in many respects even than slavery.

"Caste was not present in India since time immemorial," Fernando says. Like other parts of the world, this area saw many migrations and conflicts and the development of homogeneous culture. Later, groups enclosed themselves, caste became the rule, and then "religious and judicial notions were developed to justify caste." The Brahmins--the intellectual, priestly class--made themselves all-dominant, "spinning a web of rituals binding every aspect of life. It was a society not based on principles but on rituals. As the sole

performers of ritual, Brahmins ensured their livelihood." This advantageous position was maintained by making the Brahmin priesthood hereditary.

There was one period--the social revolution led by Siddhartha Gotama Buddha, and its subsequent transformation into a whole social system by Emperor Ashoka--when caste was ousted and replaced with "ideas of common humanity, human dignity and mutual responsibility" (5th century BC-8th century CE). But with the suppression of Buddhism under the Muslim invasions, the Brahmins and caste returned (from 8th century CE on).

The period of British colonial rule, contrary to popular myth, did nothing to alleviate caste in South Asian countries and in fact helped to consolidate it, through collaboration with the caste elite. "What the British as a colonial power did was to destroy the power of resistance on the part of the people...They needed the cooperation of feudal elites who had a long experience in controlling and suppressing their own people...The soul of the people was completely deadened by the combined repression of local and colonial masters." Thus colonialism entered into a bond with the Brahmins and continued the traditional control.

The Constitution of India, put into force in 1950, "accepted the principles of equality, fraternity and liberty" and outlawed caste. Up to this day, however, the legal norm of equality has been blocked by Indian society's ethical ideal of inequality (Fernando, 2001).

Time for change

Nowadays, as modern travel and communications have made increasing numbers of Dalit people aware of the world reality and their subjugated, violated status within that reality, they are engaging more actively in resistance. This in turn produces more violent repression from the upper-caste establishment, leading to caste wars. The Hindutva movement of extremist Brahmins is trying to cut back even the limited protections offered by the Constitution. By far the most important issue in today's caste disputes is that of "direct political representation (which) requires political reforms of great magnitude," according to Fernando. Ultimately, he says, "the annihilation of caste is a precondition for democracy."

Dalits and the Christian Church

Interestingly, the Christian church in India is



Annavim

Construction work

predominantly Dalit. The Christian emphasis on justice and liberation has given Dalits hope for a better future. But nowadays the churches are reflecting on how to be more effective in support of comprehensive transformation of Dalit life.

A recent seminar on Dalit issues, held by the Centre for Dalit Studies (New Delhi, Oct. 20-22, 2002), analyzed the present situation and made recommendations for action by church and society. The participants--30 some persons from all over India as well as several from the USA, South Korea and Germany--noted that Dalits in general suffer from low self-esteem, poverty, illiteracy, a submissive and subservient attitude, and feelings of helplessness and resignation to fate, due to centuries of oppression. They pointed out that socio-economic forces have been used to exploit them and keep them incapacitated and powerless; and that globalization has produced even greater gaps between rich and poor, powerful and power-less; has aggravated mass poverty, illness, illiteracy, unemployment and violence in society (especially against women and children); and reduced the life span.

To solve these serious problems, the seminar recommended further study and programs of action. Above all, it was stressed that Dalits must become aware of the social, economic, political and religious elements that keep them oppressed. Therefore, education is a prime instrument for their

empowerment, and for this the church can play an important role. Along with education, global networking with other minjung (grassroots people)'s groups was also recognized as essential.

Global solidarity with Dalit people

The UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR) in Durban, South Africa (Aug. 31-Sept. 7, 2001)--though it did not produce as strong an outcome as many had hoped for--served as a focal point for mobilization of world opinion in support of Dalit emancipation. In the months leading up to the WCAR, two preparatory events played an important role: the Global Conference against Racism and Caste-Based Discrimination, held in New Delhi, India, from March 1 to 4; and the Global Day of Action for Dalits on July 3.

The March 2001 Global Conference in India's capital city of New Delhi included representatives from India, Nepal, Bangladesh, Pakistan, South Africa, Japan, Sri Lanka, Netherlands, Denmark, Germany, Hong Kong, United Kingdom and United States. They listened to testimonies of victims of caste-based discrimination, and to reports by grassroots leaders and others working to end this wrong practice. Their final declaration named such discrimination "a crime against humanity," noted the many actions and statements of the UN and its member governments against caste-based dis-

crimination, and denounced governments that refuse to comply with the universal standards under the UN covenants and conventions. They called for measures to be taken at national and international levels: implementation of time-bound programs to abolish untouchability; enforcement of laws related to compulsory primary education; elimination of child labor, bonded labor, manual scavenging and the *devadasi* system; affirmative action; monitoring of enforcement of existing laws; analysis and improvement of textbooks; allocation of funds for social and economic empowerment; full proportional representation in all sectors of society; measures to combat caste-based discrimination against women; action by the WCAR against caste-based discrimination; etc. (*Human Rights SOLIDARITY* April 2001).

The Global Day of Action for Dalits, four months later, linked up thousands of ordinary women, men and children with activists, lawyers, politicians, unionists, migrant workers and students around the world, all demanding: "ADDRESS CASTE DISCRIMINATION IN DURBAN." This demand was aimed particularly at India, which--swimming against the global tide--went to great lengths to prevent discussion of the issue by the WCAR. In New Delhi, Dalit leaders and their supporters demonstrated at the offices of the UN, then marched to Parliament, where they were stopped by police. They submitted a memorandum to the Prime Minister's office. In the state of Andhra Pradesh, people held rallies in 18 districts and submitted memoranda to the Prime Minister and President through local officials. Two major mass organizations, under the overall leadership of the Andhra Pradesh chapter of the National Campaign on Dalit Human Rights, mobilized these events: the Dalitbahujan Agricultural Workers and Farmers Union, and the Dalit Bahujan Front. Similar activities took place in the states of Karnataka, Gujarat, Maharashtra, Rajasthan, Bihar, Uttar Pradesh, Orissa, Kerala and Haryana. Meanwhile, in other parts of the world--Nepal, Philippines, Hong Kong, Australia, Britain, Canada, Denmark, Israel and several cities in the US (Chicago, New York and Washington, DC)--demonstrations in behalf of Dalits took place (Tim Gill, *Human Rights SOLIDARITY*, Aug. 2001).

All of these activities culminated in the main event of the World Conference against Racism on August 31-September 7, 2001. Thanks to the diligent preparatory work done by the above groups

and many others, caste-based discrimination was brought into sharp focus at the WCAR, while India's attempts to prevent discussion of caste only lowered its moral standing in the area of human rights protection. The delegation of 200 Dalits wore headbands with the slogan "Cast away Caste." They told their stories, shouted the name of beloved former Dalit leader Ambedkar, played their drums, and sang, "Down, Down Casteism; Up, Up Humanism." The WCAR-NGO forum on Caste and Discrimination Based on Occupation and Descent issued a declaration that called caste discrimination "a heinous crime against humanity...a massive and systematic generational genocide." The Dalits' drums (formerly called "scavenger's drum") symbolized the new Dalit pride. The drums and the stories of the Dalits "won the hearts of everyone" at the WCAR (Asian Human Rights Commission, *Human Rights SOLIDARITY*, Oct.-Nov. 2001).

Now, as we other members of global society learn about Dalits' reality, visualize their struggles to survive and to enjoy fullness of life, and ask ourselves how it would feel to be in their shoes, we should turn our new awareness and warm feelings of concern into effective actions, helping to liberate the Dalit people into full participation as equal members of local, national and global community life.

REFERENCES

- Basil Fernando, "Discrimination and Toleration: An Examination of Caste Discrimination in India," in *Dialogue* (NS) Vol. XXVIII 2001, Colombo.
- Asian Human Rights Commission, *Urgent Appeals Program*, UA-43-2002: "Dalit farmer was humiliated, harassed and tortured by upper caste Hindus."
- Asian Human Rights Foundation, "The Dalit Drum Sounded Proud in Durban," in *Human Rights SOLIDARITY*, Oct.-Nov. 2001.
- Rajendra Kalidas Wimala Goonesekere, "Prevention of Discrimination and Protection of Indigenous Peoples and Minorities," working paper to UN Subcommission on the Promotion and Protection of Human Rights, June 14, 2001, published in *Human Rights SOLIDARITY*, Sept. 2001 and Oct.-Nov. 2001.
- Tim Gill, "Worldwide Protests Held on Global Day of Action for Dalits," *Human Rights SOLIDARITY*, Aug. 2001.
- "Final Declaration of the Global Conference against Racism and Caste-Based Discrimination," in *Human Rights SOLIDARITY*, April 2001.
- Centre for Dalit Studies, *Report of Second National Seminar*, New Delhi, October 20-22, 2002.

Marion Kim is editor of SangSaeng.

EMPOWERING RURAL COMMUNITIES: ANAWIM TRUST



J.M.K. SEKHAR

Anawim Trust works among Dalit communities in Tiruchendur Taluk, Tuticorin District, on the southeast coast of Tamilnadu. Though the Dalits are original inhabitants of India and have always cared responsibly for their villages, handing down their traditional wisdom to successive generations, they have been deprived of equitable access to resources and benefits. Anawim helps empower them to exercise their rights, to increase their access to national resources, and to

gain greater control over their lives, livelihoods and environment.

The project works through three major programs to empower rural poor people: 1) women's groups, 2) children's supplementary education, and 3) care and development of environmental resources.

Women's groups

Since its start in 1993, Anawim has organized



Anawim

Detergent making



1. Candle making 2. Students and teacher of Typewriting Institute, Chennai Anawim
3. Palm leaf products

the form of small loans in the amount of Rs.2,000 (or Rs.5,000) per person. These loans--repayable in 20 monthly installments--enable the women to set up small businesses or broaden their skills in various income-generating areas (ex. food processing, group dynamics, planting and growing trees, raising rabbits, goats, milk cows and poultry, bag-making, spirulina cultivation, tailoring, cycling, salt production, grinding, vending, ironing). Income-generation activities vary from village to village, according to need.

There is 100% repayment of this money, which is again rotated among other poor women. The women's groups also lead community actions to have electricity installed, or to obtain land registration documents or other services from the government, going together to the district official to make direct requests. Once a group is active, Anawim withdraws from the village and the women's group looks after the developmental activities from then on.

Having experienced empowerment, these women's groups meet with the women of neighboring villages and start similar activities. They have now formed a Federation of all the women's groups in the 40 villages--1,400 members in all--to strengthen their representation before the authorities.

Their income-generating activities have brought the women greater self-esteem. Their families respect them as income earners, and their fellow villagers listen to their views. They spend their earnings especially to provide nutritious meals for their children, and to educate their daughters as well as their sons. Some of the women have participated in the local administration elections and are now decision-making authorities at the village level panchayat.

Children

The literacy rate in this area is 30% for women and 50% for men. Most of the children are first-generation learners, and they have some difficulty keeping up with education in the schools. Anawim has set up supplementary education centres in 30 of the 40 villages, providing both the centre and the teacher. In addition to reviewing the lessons from the day school, this night school also offers alternative education, values education and training in productive activities such as book binding, ink making, etc. Some of these schools have no electricity but use solar lighting. The students also

women's groups in 40 villages, and through them implements programs of awareness building, cooperative group work, skills training (including business skills) and interpersonal relations. Anawim provides seed money for these activities in

learn computer, taking turns on those that are carried to the different villages by Anawim staff. They are coached for government examinations and for entrance exams for professional courses. They visit each other's centres and exchange views and ideas. Each centre has a children's committee, which manages the centre by means of a small savings account for purchase of necessary things. There is also a parents' committee that supports the activities of each centre by buying books and making other contributions. The children organize cultural presentations through which they share social development ideas.

The supplementary education centres are well received, and many youngsters who were getting low marks earlier have become rank holders. There are presently 750 children attending: 400 girls and 350 boys.

Thanks to these centres, the children have learnt to respect their own abilities and to participate in mainstream society, besides improving their education. They have also developed multi skills, paving the way for an appropriate choice of vocation in future. Values-based education has helped them learn to be fair and just in their relationships.

Care and development of environmental resources

As this is a coastal area, it has sparse vegetation. The annual rainfall is a low 400 mm, and most of it runs off into the sea. Anawim uses eco-technology to improve the situation. Ferro-cement tanks have been built to harvest rainwater in public places



1. Spirulina cultivation 2. Milking a cow

Anawim

GOALS OF ANAWIM

To enhance the capacities of people in rural communities, particularly of women, towards betterment of their health and socio-economic status;

To initiate and support community income-generation through skills training and self-employment activities;

To enable members of rural communities to identify local concerns and to collectively seek locally appropriate solutions;

To support rural community activities for the protection and management of coastal ecosystems;

To support the sharing of experiences learnt through community-based initiatives, for mutual learning among village communities;

To provide educational facilities for rural children.

HOW ANAWIM CAME TO BE (JOHN SEKCHAR'S STORY)

John Sekhar, the President and founder of Anawim, is a Dalit. But he says his family suffered less because his father--a Christian--was a government officer under the British, who preferred to employ Christians.

"We lived in the city so we mostly escaped discrimination," Sekhar says. "But when we went to the villages we saw it: Children from different castes didn't play with each other.

"I grew up, went to college and got my B.A. in economics. It was during my college studies that I became aware of the Dalit issue. I joined the Student Christian Movement and began doing development work with poor people near the college. I went on to get an M.A. in English language and literature, and got a job as an English teacher at St. Xavier's College, then as assistant professor of English at another college.

"In 1972 my father decided I should become a civil servant. I wrote the India Administrative Service Competitive Exam and was one of the 1,000 appointed out of 80,000 who took the test. I went to work for the India Revenue Service, which sent me to many places. Wherever I went, I worked with NGO groups.

"In the early 90s I was posted to Tuticorin District

on the southeast coast of Tamilnadu, where I am now, as customs commissioner for the seaport. This was my home area. A friend was working in Orissa; when I visited him, he took me to a poor tribal village and introduced me: 'He's a tax collector.' An old woman asked me, 'What does the government do with the money you collect?' I said, 'They use it for development of the villages.' She said, 'Do you see any development here?' I was shocked speechless. I decided, 'Things have to change.'

"I went back to my own village of Kulasekhar-pattinam, which was likewise unchanged, got my old friends from the village together--after 18 years of being out of touch--and told them my plan. They agreed to join me, and became the legal trustees of the Anawim project."

Sekhar explains that Anawim works primarily with women because "it's easier to get across to the women. They are more responsible and open to talking about issues than the men, and they are more cohesive as a group. Men are more political, more fragmented. It takes different lengths of time to orient them: one month for a man, compared to 3 or 4 days for a woman. Women are more receptive to the message of the possibility of change. Through them we can expect to reach the whole community."

He notes that the program for children not only supplements their basic education but also teaches and revives for them the traditional Dalit culture--for example, street theater and folk dances including the kummi dance, using two sticks to tell stories. "Now it is health and social messages and 'fight for our rights,'" he says.

John Sekhar's life is a fine balance between his official work and his commitment to social transformation through Anawim--another excellent model for those who would build peace.



John Sekhar being honored by a self-help group member

such as temples and schools. The water thus saved is used during the summer. There are also old wells and tanks that were neglected but have been de-silted and cleaned by Anawim with labour from the villages. Women and children of Anawim groups have enthusiastically planted saplings (shade trees, fruit trees, etc.) in all the 40 villages. They have set out kitchen gardens and are growing herbal plants. They have learnt that “Environment pays.” The children take part in a two-day weekend camp. On the first day they are taught vermiculture, composting, disinfecting of water, renewable energy, tree planting and production of organic manure. On the second day they go back to the villages and try to implement all they have learnt on the first day.

Another kind of eco-technological activity is the growing of spirulina (nutritious marine micro-algae) by village women. Its flakes are mixed with other eatables or made into capsules and given to the children. Spirulina has shown a remarkable effect in improving their health; some say their eyesight is now better.

Before such projects were started, the villagers were very discouraged over deterioration of the environment caused by human abuse and lack of rain. Since they have taken up environmental activities, their hopes have been raised and they feel that together with the village youth they can actively change the environment for the better.

Anawim also provides training for its 10-member staff (eight women, two men), in such areas as health, communications, cultural education, integral approaches to sustainability, software, youth development, child psychology, and community-based enterprise. Its teachers get special courses in teaching skills, alternative education, computer, child psychology and children’s rights.

Substantial parts of Anawim’s programs are supported by Child Relief and You (supplementary education centers), the World Council of Churches (community forestry), Uniting Churches of the Netherlands (micro credit), and International Ocean Institute (coastal environmental development).



1. Book binding
2. Making a ferro-cement tank for rainwater harvesting
3. Collecting sea shells for calcium production

INTERVIEW WITH MS. PONGALARASI, DALIT WOMAN LEADER

Please tell us about yourself.

Ms. Pongalarasi: I live in Perumalpuram near Arumuganeri, Tuticorin District. I am 38 years old, married, and my husband works as an agricultural labourer. We have two daughters: one in 8th standard and the other in 10th standard.

What have been some of your experiences as a woman in rural society?

Ms. Pongalarasi: I discontinued my studies after 8th standard for want of financial resources, and went to work as an agricultural labourer. There I earned Rs.30 per day while the men got Rs.60; life was very hard. Then Anawim came to our village. We organized a women's group and I was elected president. Anawim taught us sewing and with their help I bought a sewing machine and stitched blouses for women, school uniforms and also garments for readymade shops. I also went about visiting nearby villages and sold readymade garments and sarees. My income increased manifold and now I get from Rs.3,000 to Rs.4,000 a month. Because of

my involvement with other women's groups, 73 women's groups in Anawim elected me Secretary of the Federation. I participated actively in the Federation, encouraging the women in our groups to empower themselves. Our Federation consists of 1,400 women and more want to join. With Anawim's help we are marching ahead.

What is your experience as a Dalit woman?

Ms. Pongalarasi: From childhood I knew there was some sort of difference made between us and others. As Dalits we live in a colony outside the village. We are landless and dependent on upper castes. There are various discriminatory practices, such as the two-tumbler system in hotels: one for us and a different one for others. Several cases have been filed against such practices, but no one has been convicted. But slowly, with education, things are changing. We are standing up for our rights. Some time ago a Dalit woman was sexually harassed and we went on fast. Women from all the 40 Anawim villages participated. As a result a policy enquiry was ordered. Recently a man from another community forcibly occupied the plot used by our women's group as a meeting place. This is public land but he was claiming that it was his. I telephoned the women's groups in the different villages and almost 800 women came to protest against this illegal occupation. The District Authorities came and decided the matter in our favour. We will continue to fight for our rights through peaceful, nonviolent means: Victory will be ours.

Thank you. Please keep doing good things for the society.

(Interviewer: Ms. Shanthi Devapriam, Director of Anawim.)



Mrs. Pongalarasi

UNESCO'S NEW MULTIMEDIA TEACHER EDUCATION PROGRAMME TEACHING AND LEARNING FOR A SUSTAINABLE FUTURE:

JOHN FIEN AND JEANNE DAMLAMIAN

Educating for a sustainable future is a formidable challenge. How can we better understand the complexity of the world around us? How are the problems of our world interconnected, and what does that imply for their solution? What kind of world do we want for the future, within the limits of our Earth's life support systems? How can we reconcile the requirements of economy, society, and the environment?

Such questions, of course, are not new and, in its capacity as the specialized agency for education within the United Nations system, UNESCO has addressed them over a period of many years. However, as Task Manager for Chapter 36 of Agenda 21, UNESCO has been grappling with these questions with renewed vigour. The new vision of education for a sustainable future places education at the heart of the quest to solve the problems threatening our future. Education--in all its forms and at all levels--is seen not only as an end in itself but also as one of the most powerful instruments for bringing about the changes required to achieve



sustainable development. Teachers, of course, are vital actors in this process and consequently have been given special attention.

Teacher education is a priority for UNESCO and, indeed, for the international community as a whole. Within its special work programme on education,

the United Nations Commission on Sustainable Development invited UNESCO to make a significant effort to help teachers worldwide not only to understand sustainable development concepts and issues but also to learn how to cope with interdisciplinary, values-laden subjects in established curricula. *Teaching and Learning for a Sustainable Future* is UNESCO's response to that challenge, and a major contribution to the United Nations World Summit on Sustainable Development (Johannesburg, September 2002).

Teaching and Learning for a Sustainable Future is a multimedia teacher education programme published by UNESCO. Its 25 modules provide around 100 hours of highly interactive activities designed to enhance the teacher's understanding of sustainable development and related themes. It also develops practical skills for integrating sustainable development themes into the school curriculum, and for using the teaching methods best suited to the knowledge, values and citizenship objectives of educating for a sustainable future.

UNESCO, and the international community in general, believes that we need to foster--through education--the values, behaviour and lifestyles required for a sustainable future. Indeed, sustainable development is not so much a destination as a process of learning how to think in terms of 'forever'. Sustainable development involves learning how to make decisions that consider the longterm future of the economy, ecology and equity of all communities. Building the capacity for such futures-oriented thinking is a key task of education.

Teaching and Learning for a Sustainable Future is rooted in a new vision of education, a vision that helps students better understand the world in which they live, addressing the complexity and interconnectedness of problems such as poverty, wasteful consumption, environmental degradation, urban decay, population growth, health, conflict and the violation of human rights that threaten our future.

This vision of education emphasises a holistic, interdisciplinary approach to developing the knowledge and skills needed for a sustainable future as well as changes in values, behaviour, and lifestyles. This vision requires us to reorient education systems, policies and practices in order to empower everyone, young and old, to make decisions and act in culturally appropriate and locally relevant ways to redress the problems that

threaten our common future. *Teaching and Learning for a Sustainable Future* will enable teachers to plan learning experiences that empower their students to develop and evaluate alternative visions of a sustainable future and to work creatively with others to help bring their visions into effect.

There are over 60 million teachers in the world--and each one is a key agent for bringing about the changes in lifestyles and systems we need. For this reason, innovative teacher education is an important part of educating for a sustainable future. The multimedia format of *Teaching and Learning for a Sustainable Future* means that it can be accessed and used in a great many ways by teachers, student teachers, teacher educators, curriculum developers, education policy makers and authors of educational materials.

OBJECTIVES

- To develop an appreciation of the scope and purpose of educating for a sustainable future.
- To clarify concepts and themes related to sustainable development and how they can be integrated in all subject areas across the school curriculum.
- To enhance skills for integrating issues of sustainability into a range of school subjects and classroom topics.
- To enhance skills for using a wide range of interactive and learner-centred teaching and learning strategies that underpin the knowledge, critical thinking, values and citizenship objectives implicit in reorienting education towards sustainable development.
- To encourage wider awareness of available Information and Communication Technologies (ICTs), of the potential of multimedia-based approaches to education and professional development and of the Internet as a rich source of educational materials.
- To enhance skills in computer literacy and multimedia education.

CONTENTS

The programme contains 25 modules--each of which provides about 4-5 hours of professional development. The modules are grouped in four sections

Curriculum Rationale

1. Exploring global realities
2. Understanding sustainable development
3. A futures perspective in the curriculum

4. Reorienting education for a sustainable future
5. Accepting the challenge

Teaching about Sustainability Across the Curriculum

6. Sustainable futures across the curriculum
7. Citizenship education
8. Health education
9. Consumer education

Interdisciplinary Curriculum Themes

10. Culture and religion for a sustainable future
11. Indigenous knowledge and sustainability
12. Women and sustainable development
13. Population and development
14. Understanding world hunger
15. Sustainable agriculture
16. Sustainable tourism
17. Sustainable communities

Teaching and Learning Strategies

18. Experiential learning
19. Story-telling
20. Values education
21. Enquiry learning
22. Appropriate assessment
23. Future problem solving
24. Learning outside the classroom
25. Community problem solving

A DEMONSTRATION PROJECT

UNESCO is aware that no single teacher education programme can suit the needs of all potential users. That is why *Teaching and Learning for a Sustainable Future* has been designed and developed so as to facilitate translation into other languages as well as adaptation (i.e. changing the programme) to respond to regional, national, or local needs. Therefore, *Teaching and Learning for a Sustainable Future* has been developed by UNESCO as a demonstration project to illustrate:

1. Ways of meeting the professional development needs of educating for a sustainable future.

- How interdisciplinary approaches can be applied in education in order to better understand the interconnectedness of life and the complexity of the problems of the planet.
- How to combine training about sustainable development issues with training in how to teach about them.

- How to deal with the values laden nature of sustainable development issues in an educationally worthwhile and professionally ethical manner.
- How to encourage ongoing reflection (via a learning journal) as a key aspect of on-going professional development.

2. The potential of international collaboration in providing resources for teacher professional development.

- For example:
- How an international organisation such as UNESCO can establish a collaborative framework for the planning, development, trial, revision, distribution and adaptation of educational materials in a way that provides for wide international consultation and input, flexibility of design, ongoing evaluation and review, and wide institutional, national and international support.
 - How the various parts and diverse expertise of a large organisation such as UNESCO can contribute to an interdisciplinary project.
 - How the resources of numerous international organisations - within the United Nations family, international agencies, ministries of education, teachers' unions and non-governmental organisations - can be integrated into a successful and resource-rich partnership for educational change.

3. The potential uses and benefits of multimedia technologies in pre-and in-service teacher education.

- For example:
- How multimedia approaches can be used to provide professional development experiences for a wide range of educators at various phases of their professional career.
 - How a professional development resource may be prepared to allow maximum flexibility for individual and small group use.
 - How such flexibility can allow for the use of the multimedia resource for both independent study and use as part of a tertiary course.
 - How capacity building in the use of Information and Communication Technology (ICT) can be enhanced as a 'by-product' of professional development in other fields.
 - How the scale of impact of a programme may be maximised for a large audience (60 million teachers) through the effective use of ICT and innovative multimedia design.

THE DEVELOPMENT PROCESS

The programme was developed after extensive consultation between UNESCO and teacher

educators in many parts of the world. The Centre for Innovation and Research in Environmental Education at Griffith University, Australia, prepared the original drafts of the materials using resources from UNESCO and other international organisations as starting points.

An international reference group and over 50 Programme Specialists within UNESCO advised on the text and pedagogical approaches used in the programme and ensured that Version 1 of the programme was educationally sound, accurate and up-to-date, fair in its treatment of issues, and culturally appropriate for use in international settings. The programme was also featured in many workshops and conferences during this development phase and the comments of participants integrated into the programme as it was being prepared.

Version 1 was published in January 2001 and was the focus of an extensive international evaluation by several hundred teachers and

educators, sustainable development experts and multimedia specialists. This evaluation process identified many valuable features in Version 1 as well as areas where improvements could be made and the quality of the programme improved. These suggestions by the reviewers on all these points were integrated into the current version of the programme (Version 2).

THE MULTIMEDIA LEARNING EXPERIENCE

Multimedia-based learning is becoming increasingly popular. While it has limitations, and certainly should not be seen as a substitute for face-to-face interaction, it does have numerous advantages for teacher education. For example, the information contained on the Internet is unlimited and evolving. It is up to date, inexpensive to obtain, and searchable. It also reflects the views of many authors and sources of information.

Multimedia professional education can also be

What the Evaluators are Saying

After having studied this programme my own perspective has been expanded and challenged. I believe that I have gained a more global view of reorienting education for a sustainable future. I now have a better appreciation for reorienting education in other areas of the world. The presented themes in the modules are very interesting, but became even more attractive and enjoyable to study because of the way in which they are presented and because they are combined with practical activities and concrete examples from the field. (Evaluator, Canada)

In my country, more and more people pay much attention to sustainable development, but there are few materials and resources, so I think this programme will be very helpful. And it will be significant to use it especially in pre-service teacher training institutions. (Evaluator, China)

Very timely. In India, concerted efforts have been made by certain organisations to re-orient education for sustainability. In this context, this UNESCO programme will be of great relevance. It is highly informative, well written and richly referenced. It is also a user-friendly package and the instructions are clear. Hence, there was no difficulty in using and learning from the package. It combines graphics, sound and text, with web connections. A good learning experience. It is not an exaggeration to say that each module is comprehensive and highly motivating. (Evaluator, India)

The topics and issues covered in the programme are of the utmost importance for the present and future of all humanity, and thus it is necessary that these values and practices are communicated to the children and young people of today's world, because they are not only the future, but also the present. (Evaluator, Nicaragua)

All the modules are relevant to our circumstances in my country. They are both interesting and challenging. The interactive nature makes for active learning. The programme provides great insight into the population, environment and development nexus. I intend to incorporate some of the concepts and issues into our teacher education programme in my university. Very interactive and exciting. It also enhanced my computer literacy skills. (Evaluator, Nigeria)

The programme develops innovative educational approaches in support of sustainable development by enabling teachers to learn more about holistic, interdisciplinary approaches and acquire new professional skills, especially in using multimedia resources. As schoolteachers, we can say that this programme is very valuable and complete. We discovered a lot of innovations, new teaching methods and new methods of presentation of information that were not known to us before. (Evaluator, Uzbekistan)

highly interactive and engaging through the use of animation, audio and video files, games and on-line discussions. All these can be undertaken at any time and at any place and without the need for an outside workshop facilitator.

Teaching and Learning for a Sustainable Future incorporates these benefits of multimedia education. It also demonstrates the principles of effective teaching and learning that are a necessary part of reorienting education towards a sustainable future. That is, the type of professional development experiences in *Teaching and Learning for a Sustainable Future* seeks to ensure that the 'medium' for learning is a part of the 'message'.

In order to achieve this goal, the learning experiences in *Teaching and Learning for a Sustainable Future* reflect three principles of effective professional development:

Academic Rigour

Teaching and Learning for a Sustainable Future incorporates up-to-date knowledge about key issues related global realities and sustainable development themes from many disciplines. Since it has been produced by an international body (UNESCO), the programme has been developed through extensive consultation, review and evaluation and is as free as possible from cultural or other biases. Links to numerous Internet sites also provide multiple perspectives on topics and can enhance access to information and critical thinking.

Experiential Learning

All the modules in *Teaching and Learning for a Sustainable Future* are based upon an experiential learning process that invites teachers to analyse and interpret information in a variety of forms (e.g. text, tables, diagrams, computer games, and linked WWW-sites); review new knowledge in the light of current understandings; develop skills in a wide variety of teaching and learning strategies; and adapt new ideas and skills to practical educational tasks.

Reflection

Reflection is integral to the professional development experiences in *Teaching and Learning for a Sustainable Future*. A deepening appreciation of education for a sustainable future is encouraged by the use of a 'Learning

Sustainable development involves learning how to make decisions that consider the long-term future of the economy, ecology and equity of all communities.

Journal' in every module. Answering questions in the 'Learning Journal' is a practical way of learning. It also provides a record of what has been learnt, ideas and plans for applying these ideas in local situations, and opportunities for on-going professional reflection. Some questions in the Learning Journal may also be used as starting points for student learning material.

FLEXIBILITY AND EASE OF USE

Teaching and Learning for a Sustainable Future is very easy to use as it has been designed with attention to the needs of people who may have basic computer skills only. In addition, the programme can be used in a very flexible way. Some of the key design features are:

Relevant for diverse audiences The programme has been designed for both pre-service teacher education, i.e. for student teachers, and in the in-service-education of experienced teachers. At the same time, it has also been designed to suit the professional development needs of curriculum developers, education policy makers and authors of educational materials.

Available in several formats The programme is available in two multimedia formats on the Internet at <www.unesco.org/education/tlsf> and as a CD-ROM. The CD-ROM contains the entire website, complete with over 500 Internet links that can be accessed directly from the CD-ROM (via an Internet connection). Separate PDF files of every module are also provided both on the web site and on the CD-ROM. The programme can therefore be printed and used in 'hard copy' format--although, of course, the multimedia interactions will not work in this format.

Choice of topics *Teaching and Learning for a Sustainable Future* contains 25 topics (called modules) organised in 4 thematic sections. While the modules are cross-linked, they are designed

to be self-contained. The modules can be studied in any order to suit the interests and needs of users.

Range of activities Each of the modules contains 5 to 7 'activities', each one usually requiring between 30 and 40 minutes to complete. The personal Learning Journal integrated into the programme allows busy users to 'save' their work after one or two activities and come back to the module when they have more time. These activities provide a full multimedia learning experience. Passive reading is minimal. Most time is spent answering questions, doing exercises, working through problems, games and other activities that encourage active learning.

Easy to use User friendliness is reinforced by using a common presentation for all 25 modules. Each module is organized under the same headings - introduction, objectives, activities, references and credits, common design elements (e.g. navigation bars and icons). Simple and clear instructions are provided throughout.

Simplicity of design *Teaching and Learning for a Sustainable Future* has a simple visual design, based on an attractive range of colours and icons. The programme is free of the large files and complex graphics that increase download time and cost of Internet access. The programme can operate on a computer with relatively simple hardware specifications. No prior knowledge or skills is required. The clear instructions guide users step by step through the programme.

Learning styles The many different types of professional development activities integrated into *Teaching and Learning for a Sustainable Future* provide a rich variety of learning experiences that cater to many learning styles. Long passages have been kept to a minimum, and when they do appear are mostly located in pop-up boxes and can even be printed and read when convenient. Great care has been given to providing information in a variety of forms (e.g. text, tables, diagrams, audio-files and linked Internet-sites). The activities require users to analyse and interpret this information and to apply the ideas learnt to local curriculum and teaching contexts. A Learning Journal allows users to summarise questions, answers and reflections and save them in a word processing programme.

Adaptable An 'open architecture' (i.e. technical structure) was used to create the computer files

in *Teaching and Learning for a Sustainable Future*. For this reason, the programme can be easily translated or adapted with a minimum of technical expertise and a basic webpage creation application. See following sections for some suggestions for adapting *Teaching and Learning for a Sustainable Future* to different educational and cultural contexts.

USING TEACHING AND LEARNING FOR A SUSTAINABLE FUTURE

Independent Learning

The multimedia format of *Teaching and Learning for a Sustainable Future* encourages independent learning for individual and small group professional development. Teachers, curriculum developers, education policy makers, authors and designers of educational materials and teacher educators can all use *Teaching and Learning for a Sustainable Future* either from the Internet or CD-ROM and can study modules and activities whenever they want, either at work or at home.

Through personalised Learning Journals, different users can work from a single CD-ROM or Internet-linked computer. Since each user has a personalised Learning Journal, work remains confidential. This is because the Learning Journal, when opened, is automatically downloaded onto the hard drive of the computer or onto a floppy disk, and saved as a word processing file. Learning Journal files can also be printed out, completed by hand, and stored as a set of paper files in a folder.

Because of the multimedia format of *Teaching and Learning for a Sustainable Future*, teachers no longer have to wait for a workshop or training seminar to be organised in their schools or districts. This is often a problem for some teachers, especially for those in remote locations. Furthermore, the modules and activities can be studied in any order - either alone or in small staff room or study groups. The resulting sense of independence and responsibility can bring a new professionalism to teaching and thus help raise the status of teachers.

Opportunities in Teacher Education Courses

Professors, lecturers and others responsible for developing teacher education curricula will find many opportunities for using *Teaching and Learning for a Sustainable Future* in their courses.

For example as:

- A stand-alone course on *Teaching and Learning for a Sustainable Future*
- A selection of modules integrated into a stand-alone course on a specific education topic
- A selection of modules integrated into other courses on specific education topics as enrichment material.

In all of these cases, *Teaching and Learning for a Sustainable Future* can be studied on-line or from the CD-ROM--in class-time, as pre- or post-class activities, or as a full e-learning experience.

Each module in *Teaching and Learning for a Sustainable Future* takes approximately 4 hours to complete. This provides 100 hours on learning, the amount of time students could generally be expected to study in a 10-14 week term or semester course. However, selections and groupings of modules can be made to suit local decisions about term/semester length, the balance of in-class contact versus independent study in a course, assessment requirements, etc.

Moreover, the programme is available free of charge. Teacher education institutions can load a copy of *Teaching and Learning for a Sustainable Future* on a local server (to reduce access and download time for staff and students) and duplicate copies of the CD-ROM for free distribution to their students. All that is required is a request for permission from UNESCO, acknowledgment of UNESCO as the source, and using the copies for non-profit educational purposes only.

National and regional adaptations and translations of *Teaching and Learning for a Sustainable Future* are encouraged. Teacher education institutions are invited to work collaboratively and with relevant Ministries of Education to help facilitate these changes.

Some of the ways in which *Teaching and Learning for a Sustainable Future* can be used are illustrated in five sample course designs in the 'Getting Started' section of the programme.

ADAPTING AND TRANSLATING THE PROGRAMME

As a demonstration project, *Teaching and Learning for a Sustainable Future* has been designed and developed so as to facilitate translation into other languages as well as adaptation (i.e. changing the programme) to respond to regional, national, or local needs.

UNESCO is ready to work with government

ministries, regional organisations, teacher education institutions and others responsible for the professional development of teachers to help facilitate these changes.

Once an adaptation and/or translation of the programme has been done, the 'open architecture' used to create the files in *Teaching and Learning for a Sustainable Future* allows it to be reprogrammed with basic webpage creation and graphic design applications. The Technical Guidelines (below) provide multimedia programmers with the information they need to introduce the desired changes to the files in the programme.

DISSEMINATION AND TRAINING TOOLBOX

With the support of funds from the government of the USA and Education International, UNESCO has developed a multimedia-based Dissemination and Training Toolbox for the programme to assist with dissemination. The Toolbox contains:

- an overview of *Teaching and Learning for a Sustainable Future*;
- four half-day sample workshops (including facilitator's instructions, workshop activities, Power-point presentations and Resource Sheets);
- generic guidelines for using adult education processes in workshop facilitation;
- an interactive Workshop Planner; and
- guidelines for adaptation (including the South African case study) and for translation.

AVAILABILITY

Copies of the programme are available on the internet at or as a CDROM from UNESCO: Educating for a Sustainable Future, UNESCO, Education for Sustainable Development, 7 Place de Fontenoy, 75352 Paris 07 SP, France.

John Fien is Director of the Griffith University Eco Centre in Brisbane, Australia.

Jeanne Damlamian is Senior Programme Specialist, Coordination for Environment and Sustainable Development, at the UNESCO headquarters in Paris.

APCEIU PACIFIC REGION TEACHER TRAINING WORKSHOP - JULY 16-20, SUVA, FIJI

HOLISM, DIALOGUE AND CRITICAL EMPOWERMENT: A PEDAGOGY FOR PEACE

Marion Kim

Peace is one of the most talked-about topics in the world, due to the seemingly endless history of violent conflicts and wars and the devastating loss of human and other natural life that accompanies them. And today the situation is worsening, as small-scale arms and strategies are joined by high-tech war systems and weaponry, and the mass media are used to rationalize “war for peace” in a widespread militarization of consciousness. Wars are increasing in number and scale, as are the social and economic conditions that cause them. In fact, the suffering caused by poverty and oppression is as grave as the consequences of war.

Nobody disagrees on the need for peace. But there are forces that promote war while preaching peace, and among genuine peacemakers there are diverse visions and strategies for bringing it about. One of the most important ways to build peace is through educational programs and

curricula, and the area of peace education has been gaining public recognition. But this is a relatively new area for many, so we need to cultivate broad and deep understandings of the existing realities, develop holistic visions of the peaceful world we hope for, and devise effective pedagogical methods to encourage and empower people to build peace together. It’s not just the end of war that we aim for, but the actualization of a “culture of peace” in the everyday lives of all people and in all parts of the cosmos.

APCEIU, founded two years ago with the mandate to promote education for international understanding toward a culture of peace in the Asia-Pacific region, is fortunate in having an extensive network of individuals and organizations—starting with the UNESCO family—to link up with for development of our peace education work. As we study the situation of education for peace in our region, hold



workshops and symposia, and share information through our publications, we are gradually becoming acquainted with persons and groups who are already engaged and experienced in this area. We are thankful for their willingness to share their valuable wisdom and skills.

A case in point was our Teacher Training Workshop for Pacific-area teachers and administrators, held this past July 16-20 in Suva, Fiji. Thanks to the capable and committed teamwork of our facilitators, our co-organizer and our host, the workshop participants had an unforgettable learning experience that they can share with many other teachers, administrators and students. Our co-organizer, the UNESCO Office for the Pacific (Director: Dr. Edna Tait), and our host, the Fiji National Commission for UNESCO (Secretary: Mr. Isireli Senibulu) gathered together a diverse, highly representative group of 40 school teachers and principals, plus five NGO leaders, from 10 Pacific island nations: Fiji Islands, Cook Islands, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu, Vanuatu, Tokelau and New Zealand. Judging from their active participation and response, it was the right time and right place for this program. The workshop was literally surrounded and supported by peace, as its venue was a boat anchored offshore of the Suva Tradewinds Hotel, in the Pacific (= peaceful) Pacific Ocean.

Our tireless Fiji hosts met and escorted all the participants from the airport, including those who had to come days in advance by circuitous routes due to the scarcity of flights. They led us in joyful cultural evenings, earning praise for their warm, generous hospitality, and were with us right up to the end of our stay, helping us make final transportation connections when the workshop was over.

But it was the patient, energetic work of our facilitators throughout the five days of the workshop that made this an empowering experience for everyone involved. The core team were: Dr. Toh Swee-Hin (Director of the Centre for International Education and Development and Professor in the Department of Educational Policy Studies at the University of Alberta, Canada, and recipient of the 2000 UNESCO Prize for Peace Education); Dr. Virginia Cawagas (Adjunct Professor in the Department of Educational Policy Studies at the University of Alberta, Canada, and Editor of the Journal of the World Council on Curriculum and Instruction); and Dr. Loreta Castro (Director of the

Center for Peace Education at Miriam College, the Philippines, and Member of the Advisory Board of the Global Campaign for Peace Education of the Hague Appeal for Peace).

Four other experts led sections of the workshop: Dr. Lawrence Surendra (University of Madras, India), Drs. Bob and Jennie Teasdale (Flinders University, Australia), and Dr. Konai Thaman (University of the South Pacific, Fiji). Immediately prior to the Teacher Training Workshop, on July 13-15, these seven persons were joined by two other experts--Dr. Joy de Leo (South Australia Department of Education, and the Asia-Pacific Network on International Education and Values Education), and Dr. Han Zunsang (Yonsei University, Korea)--for a workshop on curriculum development. This 2nd Experts Workshop on EIU produced a draft framework for a teacher training manual on EIU for a culture of peace, which will be published in 2003.

The **opening ceremony** on the morning of July 16 set the tone for the Teacher Training Workshop. In her welcoming speech Ms. Emi Rabukawaqa, the Fiji Permanent Secretary for Education, called upon the participants to "re-learn peace" by knowing ourselves and "the other," developing our capabilities for intercultural understanding, and cultivating shared values.

APCEIU Director Dr. Samuel Lee introduced the center and its work and expressed his pleasure to be holding a teacher training workshop in the Pacific region, in collaboration with the UNESCO Office for the Pacific (located in Apia) and the Fiji National Commission for UNESCO. Dr. Edna Tait of the UNESCO Apia office thanked Dr. Lee for his



The "peace education boat"



initiative, noting that "it is the first time an organization from Asia has offered a full workshop to the Pacific." She called upon the participants to:

- "be willing to take peaceful risks to find new ways to help your students become peaceful students;
- have courage in the face of opposition: not everyone is committed to peace;
- find strength in partnership, as the woven mat is stronger than any of its single strands, so we are stronger in our work with the support of others."

The Workshop

The workshop schedule consisted of the following topics, all interconnected according to the "holistic peace education" concept:

July 16

Imaging Peaceful Futures
Conceptual Framework for EIU

July 17

Militarization, Root Causes and Consequences
Education for Conflict Resolution/Transformation; Active Non-violence
Issues of Structural Violence and Global Justice
Globalization and Development
Intercultural Sharing

July 18

Education for Empowerment

Issues of Human Rights (Focus on Indigenous Peoples)

Human Rights Education

Cultural Solidarity (Focus on Intercultural Understanding)

Panel Discussion on Asia-Pacific Values and EIU

July 19

Environmental Care

Personal Peace and Wisdom of Civilizations

Field Trip (to an alternative school)

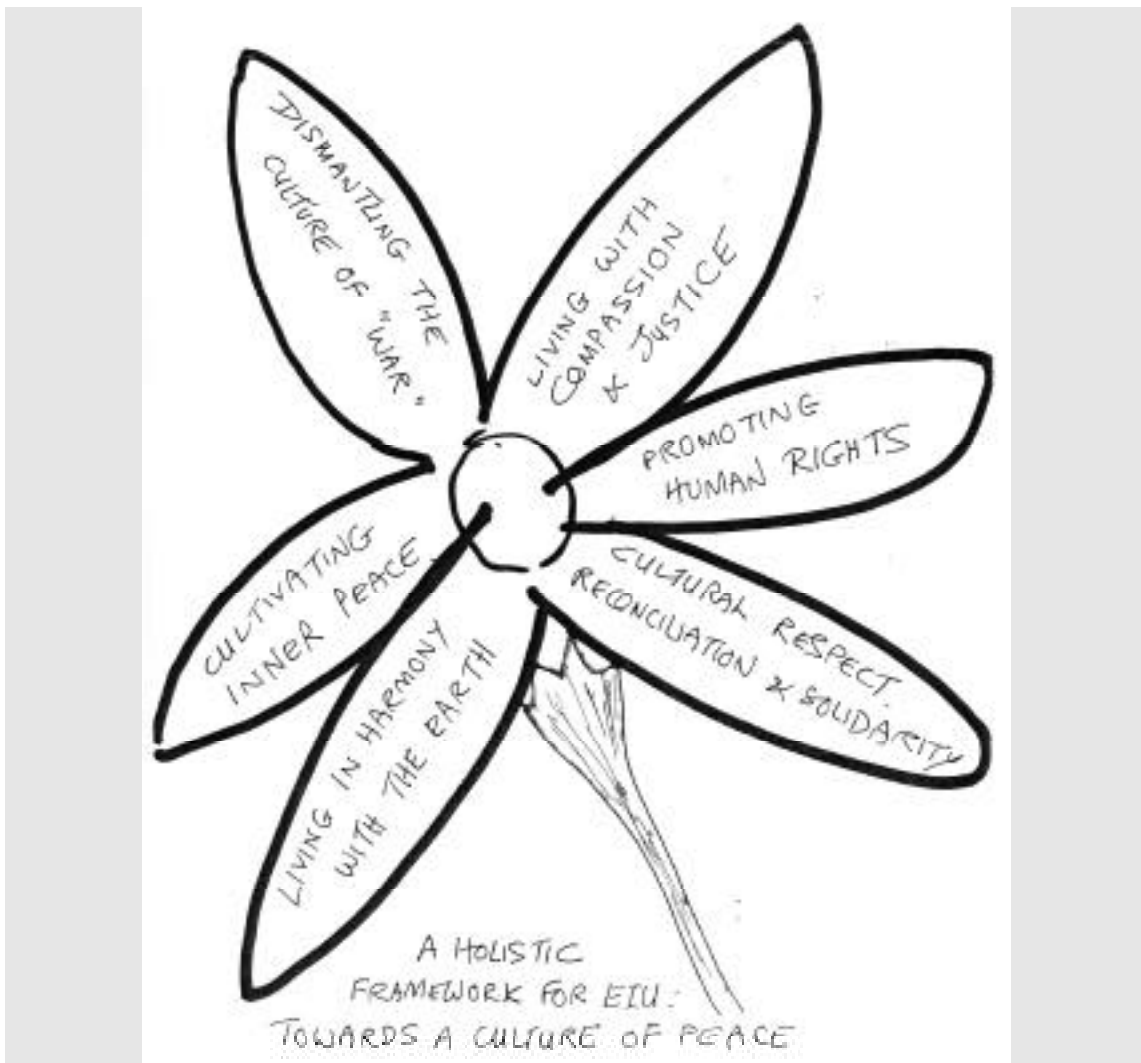
July 20

Teaching-Learning Strategies; Whole-School Approach

Curriculum Mapping and Resources

This unquestionably heavy list of topics was made appealing and enjoyable by the facilitators' employment of a lively teaching method based on holism, dialogue, critical empowerment and values formation. All the participants became totally involved—mind, body and spirit—in the process of learning how to educate for peace, through a variety of activities that drew out their ideas, experiences, visions and hopes, creativity and cooperative skills, and moved them to greater understanding, commitment and confidence as educators for peace.

Though it is impossible to reproduce all the workshop contents here, a few selections may serve to illustrate the style and effectiveness of this



Toh Swee-Hin & Virginia Cawagas

type of workshop. It started with a simple exercise, "Imaging a Peaceful World," in which the participants wrote on colored strips of paper two catchphrases—one reflecting peace at the local level, and the other at the global level—and exchanged these with each other till various groupings emerged, such as "breaking down barriers," "joy of living," "mutual respect and care for each other," "nurturing the environment," "equity," and "understanding." In the style that was to characterize the whole workshop, the activity was followed immediately by a "synthesis": further background information, examples and explanations by the facilitators, and active dialoguing by them and the participants together.

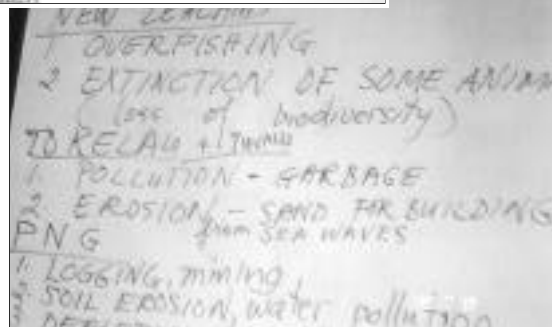
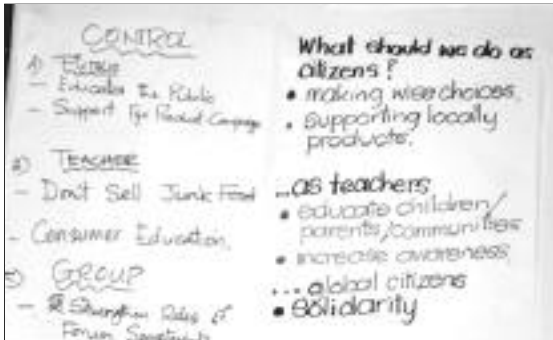
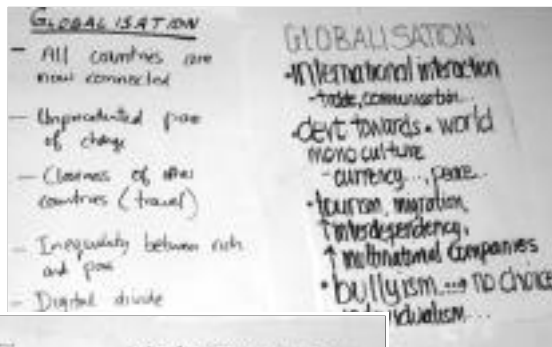
This introduction led directly to the workshop's core concept: **"A Holistic Framework for EIU Toward a Culture of Peace."** (See drawing.) Referring to the six petals of the "peace education

flower," the participants engaged in a succession of creative activities and sharing of understandings related to the major issue areas, recognizing more and more of their interconnections.

The facilitators briefly explained each area of the framework, noting that any one of them can be the starting point:

"Dismantling the Culture of War" - The world is being more and more militarized, with increasing wars and direct violence. There is nuclear testing and danger of nuclear war. All humanity needs to tackle this problem.

"Living with Compassion and Justice" - Another kind of violence is structural violence. 20,000 to 30,000 children die every year due to lack of basic needs. Compassion and justice means equity for all. Now billions are marginalized, in urban slums and poor rural areas, going to be



hungry every night. This is not peaceful; there can be no peace without justice.

“Promoting Human Rights” - This differs among cultures, but principles and values everywhere underpin human rights. Caring for and loving each other is human rights protection. Basic human rights include basic economic rights (right to food) and cultural rights (people’s own languages and own cultural ways of life). Schools also need to build a culture of human rights.

“Cultural Respect, Reconciliation and Solidarity” - There is great cultural diversity across the world. In cases of intercultural conflicts, we need to find their real roots, which may be economic.

“Living in Harmony with the Earth” - Living in peace is not only with human beings. Not being in peace with Mother Earth has caused global warming and other environmental problems. We can learn from the indigenous peoples’ “caring for the seven generations,” based on a vision of the sacredness of the land.

“Cultivating Inner Peace” - All persons need to

feel deep inner peace. Living in peaceful relations with other people is related to our having peace within ourselves. How do we cultivate a sense of inner peace while working for outer peace?

As the method of the workshop, the facilitators then introduced basic **“Pedagogical Principles of EIU”** (see article by Toh Swee-Hin on page 33 of this issue), which include **holism** (interrelatedness of the six main issue areas), **dialogue** (teaching-learning in the horizontal mode), **local-global connections**, **critical empowerment** (transformation, commitment and action by learners), and **values formation** (educating the heart and spirit as well as the mind).

According to the procedure followed throughout the workshop, the participants were then asked to share their questions or critical comments--first listing them in their groups, and then sharing them all together in open forum.

The second day dealt with several themes, but here I will focus in detail on just one of them: **“Living with Compassion and Justice” - Activity & Synthesis.**

Facilitator: “We ask you to look into the lives of the marginalized and disadvantaged. Even in North industrialized countries, marginalization is common. Do your analysis in groups, and present the results in the form of a song, after 30 minutes. It will be a song about the particular group you have chosen: urban poor, fisher folk, farmers. We’re here to share our experiences for teaching and learning education toward a culture of peace. Since yesterday we have been demonstrating both content and method. The 1st verse will be on the realities, the 2nd on the root causes, and the 3rd will present some solutions or ways of empowerment.” (Each participant drew from a hat a paper with a word associated with urban poor, farmers or fishing people.)

“If you think your word is associated with the life and work of the urban poor, move to that table. (Etc.) Stand up and look for your group. (Groups formed, with some discussions about the meanings of some words in unfamiliar languages.) Compose your masterpieces, after a few minutes of discussion to answer the questions on your sheets.”

Sample handout to each table:

1. Guide questions for discussion:
 - a) What are the daily realities of poverty and suffering of FISHERFOLKS (FARMERS, URBAN POOR)?

b) What are the root causes of their marginalization? Who are responsible? (Be sure to consider historical and current issues.)

c) What are some constructive ideas or actions that might help overcome structural violence in the local, national or global context?

2. As a group, present the result of your discussion in the form of lyrics to fit any folk/popular song. Your song will need to include at least one possible strategy to overcome some of the injustices of “development” experienced by FISHER FOLKS (FARMERS, URBAN POOR) so that the activity can inspire a sense of hope and encouragement.

A RAP FOR URBAN POOR: FAIR AND JUST

Wake up hungry, work all day,
Go to bed hungry with no say.
Filth and rags, I don't care,
Poverty is the gown I wear.
Cold and miserable, smelly and sad,
Hopeless and anguished, sometimes I
Get really, really mad.
I am the prostitute, street kid,
Shoe shiner, scavenger and
The squatter too.
These are the labels I receive from you.

Wake up my government,
My church and my people
I long for your help
To pull me out of here.
Increase the budget
And alleviate poverty.
Give me a decent education,
Medical help; empower me.
Please, please, I beg you
“Put the last first”--
make me self-reliant and free.

Two of the groups' songs

FISHER FOLKS' LAMENT (TO THE TUNE OF “ARE YOU SLEEPING?”)

1) Fisherman, fisherman,
Please wake up, please wake up.
Catch the fish for dinner, catch the fish for
dinner,
Plus the cash, plus the cash.

2) Fisherman, fisherman,
There's no fish, there's no fish.
Your children will be hungry, your children
will be hungry,
Their fees not paid, their fees not paid.

3) Fisherman, fisherman,
Why no fish? Why no fish?
Foreign ships are coming, foreign ships are
coming,
To take our fish, to take our fish.

4) Government leaders, government leaders,
Hear their cry, hear their cry.
Protect the rights of fishermen, protect the
rights of fishermen,
So they won't die, so they won't die.

“Education for Empowerment” - Activity & Synthesis

A follow-up session was held on the same theme, but this time it was a comprehensive discussion using “analysis papers” based on the contents of the songs, i.e., realities, root causes and solutions (posted in the front of the room):

FISHERFOLK:

Realities

Environmental pollution
Overfishing
Small income
Small catches
Problem of marketing
Commercial fishing
Expenses for family, taxes

Root causes

Cash economy
Commercialization
Isolation
Rapid population growth
High living cost
Cultures/traditions

Solutions

Financial support (govt.)
Move “ice plants” to rural areas
More education
Introduce new methods
Fisherfolks collaborate
Govt. support: modern equip.
Ban commercial fishing in
village waters
Conservation of fish, mangrove swamps

FARMERS:

<i>Realities</i>	<i>Root causes</i>	<i>Solutions</i>
Lack of land	Inequitable distribution of land	Better land distribution
Unsuitable land	High cost of machinery, labor	Better farming methods
Indebtedness	Natural disasters	Market-oriented farming
Crop failure	Harsh climate	Use of science & technology
Labor-intensive	Oversupply, low prices	Cooperation among farmers
Poor returns	Trade barriers	Relaxed trade policies
High production costs	Insecure market	Subsidized prices
- transport	Geographic isolation	Infrastructure (govt.)
- fertiliser	Perishability of produce	Subsidies for machinery, transport, fertiliser
- labour	Seasonability	Farmers' cooperatives
	Lack of modern resources	Long-term govt./internat. loans for land purchase
	Unwise planning	More coordinated management

URBAN POOR:

<i>Realities</i>	<i>Root causes</i>	<i>Solutions</i>
Hunger & starvation	Unemployment	Increased budgets
Cold weather	Illiteracy	Poverty alleviation
Sadness, depression	Ignorance	Free education for all
Hopelessness, idleness	Lack of skills	Quality public education
Poor health	Social inequalities	Free medical services
School dropouts	Insecurity	Safety nets
Street kids	Broken families	"Put the last first"
Prostitutes	Exploitation	Encourage self-reliance
		Empowerment: skills, knowledge



1. Some of the workshop participants with facilitators (seated in front, from left: Lawrence Surendra, APCEIU Director Samuel Lee, Toh Swee-Hin, Loreta Castro)
 2. Isireli Senibulu of the Fiji National Commission for UNESCO
 3. Workshop facilitator Virginia Cawagas

The facilitators complimented the groups' grasp of issues and added necessary information, as the dialogue continued.

Additional points were made: Subsidies for chemical fertilizers pose problems for the environment and lead to greater indebtedness. Monsanto's invention of the terminator seed symbolizes the growing corporate domination of food production and distribution. Countries that formerly were self-sufficient now import large quantities of food. Tourism development is taking fertile land away from farmers. The globalized economy promotes monoculture and cash cropping, leading to dependency and malnutrition. It's time to rethink our practices, for more sustainable ways of life.

As large trawlers invade local fishing grounds and over-fish them, and as more marine products are exported for cash, small fisher folk are being marginalized. Some modern fishing methods and shrimp farming are destroying the mangroves and other key parts of the ecological system. We must be sure that "government support" goes to those who really need it. Remember that underemployment, as well as unemployment, is also important: insufficient income contributes to all other problems.

Limits are needed: Globalization is undermining small businesses, forcing economies open and setting obstacles in the way of development, submerging it in the interests of foreign investors. We need appropriate government policies, education in skills, and special support (loans and credit) for small businesses. One of the most serious consequences of globalization is the "race to the bottom" in reducing wages. Multinational corporations keep moving to countries where they can pay lower wages and benefit from low environmental standards, so destruction follows.

The participants watched part of a film, "Politics of Food," on the destructive effects caused to farmers and food security by current liberalization and free market policies. Next they observed the facilitators' role play of the global civil society forum in Porto Alegre, Brazil, where delegates called for new ways of viewing the earth and human life. Their slogans: "Reclaim the global commons. Our world is not for sale. The world belongs to no one; we all belong to the world. We are all commoners. We declare our right of access to the commons for ourselves and future generations."

The facilitators' roles briefly described the

situations and urgent demands for equity and dignity of scavengers, poor farmers in India, street children, and South East Asian women working in sweat shops owned by countries in the North; and the calls by civil society organizations for protection of the basic rights to life of these and other oppressed groups.

They suggested that teachers/principals do this activity by devising a variety of roles for their students to act out, for the learning of "empowerment, signs of hope, and the ability to challenge global and local structures of power-not to lose hope and become paralyzed. Educators are required to bring the sense of hope to others, think about our own role as consumers, be in solidarity with street children. Our students will eventually join government and other leading positions. We hope they will be in solidarity with the suffering people of the world."

Dr. Lawrence Surendra led an energetic activity and discussion of "globalization and development" on the second day, and **on day 3**, Drs. Bob and Jennie Teasdale led an exploration into indigenous Pacific-region language concepts related to human rights. A further activity, led by Dr. Loreta Castro, had the five groups draw posters reflecting human



rights problems and solutions for children, women, workers, elderly people and persons with disabilities.

The packed schedule on day 3 proceeded with the topic of "cultural solidarity," which had the participants prepare and present a radio broadcast. They were given 20 minutes to plan and five minutes for each group's broadcast. Titled "Broadcast on Issues from around the World," it included the Amazon (problems caused by loggers), the Innu of Canada (noise pollution caused by a military base), the Cordillera people in the Philippines (dam construction causing flooding and homelessness), the South Pacific (inter-ethnic conflict) and New Zealand (multiculturalism).

To help them with preparation, each group was given a paper briefly describing the problems, root causes and the people's demands for improvements. Ordinarily this broadcast is done over several days, and students may be given additional reading material in preparation for the activity.

At the panel discussion on "Asia-Pacific Values and EIU" on the evening of day 4, four panelists shared their concepts and experiences related to a "culture of peace" from different parts of the region: South East Asia (Loreta Castro, Philippines), South Asia (Lawrence Surendra, India), the Pacific (Konai

Thaman, Tonga and Fiji) and North East Asia (Samuel Lee, Korea).

July 19 (**day 4**) focused on "environmental care," through the activity of poetry writing. Each person received a paper with the name of a living or non-living being (ex. rock, cloud, rice, frog, coral, ocean, butterfly), and was instructed: "Close your eyes. You are going on a journey, to the far past. How do you feel? Breathe deeply and feel what and how you are. Slowly travel to the present; do you feel how you have changed? How do you feel? Then slowly travel to the future. If you could make a contribution to humanity, what would it be? Travel slowly back to Fiji and our meeting room. On the count of 3, open your eyes and be ready to write your poetry, speaking of your past, your present, and your own appeal to the future."

The participants wrote poems; some read theirs aloud and all were posted around the room.

The final petal of the flower of holistic education for peace was "Personal Peace and Wisdom of Civilizations." For this the participants wrote their thoughts on large colored paper leaves, read them aloud, and attached them to the outline of a tall tree in the front. They identified common themes and reconfirmed the connection between personal peace and social peace.

SEA

In the beginning...
Deep blue, clear green, sparkling,
My waves ebb and flow
Covering the globe,
Lapping on the shores of foreign lands.
I am fresh, free, beautiful, majestic.

Man did not respect me.
Now I am ill, constipated
By ships and pollution,
Oil and debris that float on my surface;
Nuclear waste is dumped at my feet.
Angrily I crash on the land,
Leaving behind dirty beaches of muck and stink.

Mankind,
You have infected me,
Made me a prisoner.
Leave me alone;
Set me free once more.

--Natalie Faitala
Cook Islands

SUGAR CANE

Created to serve
Swaying in the beautiful sun
Waiting to be discovered
I was at peace with myself.

So sweet I was soon discovered
Young and old enjoyed my service
But after a while I became exploited
Was altered and mass produced
My service has become destructive.

Please use me wisely
Stop over-exploiting me
I was created to serve
Never meant to be destructive.

--Margaret Toukoune
Vanuatu

Day 5 was when everyone got down to the serious work of planning how they would implement programs of education for a culture of peace back in their own schools. To assist this process, they did a mapping exercise that included curriculum content (subject areas/level and topics/issues), extracurriculum (activity/level and topics/issues), and school-wide/institutional policies. They first brainstormed individually, then in groups: social studies teachers (primary/ secondary), science teachers (primary/secondary), teaching principals (primary/secondary) and “pure administrators.” Their mapping results, in the form of charts, were posted for full-group discussion, and led to proposals for future cooperative work among the participant countries.

At the closing ceremony on the afternoon of July 20, expressions of thanks and appreciation overflowed. Mr. Govind Singh of Fiji spoke for all the participants: “We came with vague ideas; you set the course for us, and we were able to follow. I was moved by the quality of this workshop. It gave us so much in such a nice way, in such a short time. Some things we keep close to our chests and fear to share; you helped us put them on the table, to get to know each other and the world at large. You showed us there is a way to do that. You have given us a new challenge--this ending activity--put a load on our shoulders. We will go back and institute into our systems the goals and activities we have learned here. The last exercise has given us a clear picture of what we must do from now. From here on, we will collaborate among ourselves on what we learned in this compressed workshop...”

In their written evaluations, the principals and teachers complimented the pedagogy used by the facilitators, especially the open forum method of discussion, which gave everyone the opportunity to

share thoughts and experiences on the topics; the creation of interest before, during and after every session; and the great amount of knowledge made available by the facilitators. They said the workshop process was a positive demonstration of international understanding in action, and that it was pervaded by a great sense of fun. They called it comprehensive, informative, motivating and challenging, and said they had gained assurance and confidence in taking new directions.

As organizer of the 2002 Fiji workshops and recorder of the whole proceedings, I recognized the workshop as a model of democracy in action. It proved to me that whenever people gather in an atmosphere of mutual respect to share their visions, critically analyze their local and global realities, and seek solutions in cooperation, they move one another to deeper understanding, commitment and action. I hope this model will be picked up by many others concerned with educating for peace.

Marion Kim is editor of SangSaeng.



1



2



3

1. Curriculum mapping 2. APCEIU staffer Kim Jong-Hun and students at alternative school Champagnat Institute 3. APCEIU staff Kwon Jung-Hyun and Marion Kim

APCEIU 2ND EXPERTS WORKSHOP ON EIU - JULY 13-15, 2002, SUVA, FIJI

EDUCATION FOR INTERNATIONAL UNDERSTANDING : A RIVER FLOWING FROM THE MOUNTAINS

Toh Swee-Hin (S.H. Toh)

Sources and Tributaries

EIU (Education for International Understanding) is a concept that has diverse sources and tributaries, much like a river that begins in the mountains and flows to the sea or ocean, enriched by innumerable ideas, perspectives and practices along its journey. However, unlike a river in one community or nation, this is a river that flows across the world encompassing the breadth and depth of civilizations, peoples and mother Earth.

Although by designation EIU appears to have a “modern genealogy,” it is vital to recognize and to search for its roots in the ancient wisdoms of all civilizations, especially through the values and principles of well-being, dignity and good or virtuous relationships between and among all peoples, communities and societies.

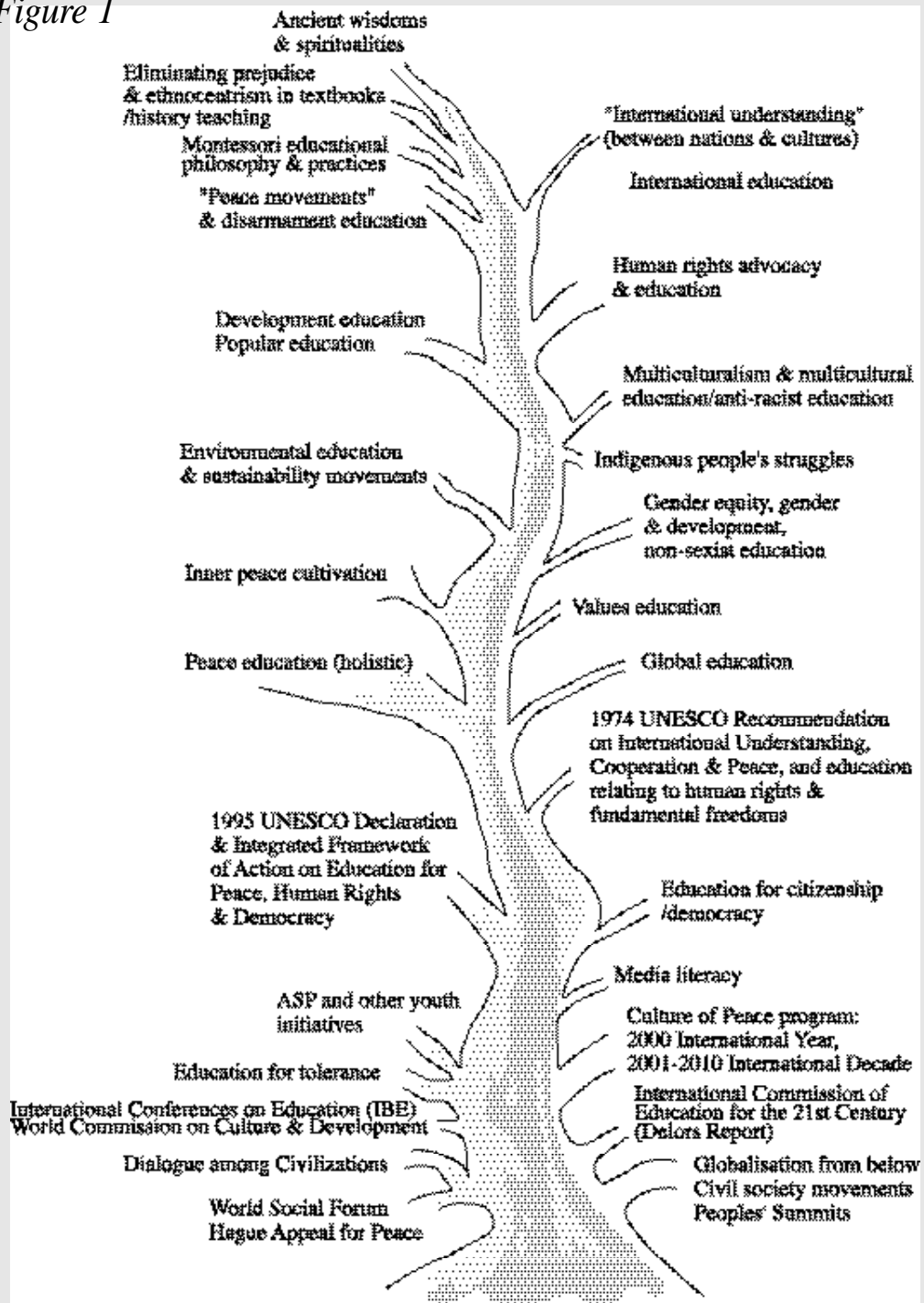
EIU has been catalyzed and developed by multiple individuals, organizations, agencies and movements, including educators, researchers, national/multilateral organizations (e.g. UN agencies), NGOs, people’s organizations (POs) and other civil society movements and advocates. EIU is simultaneously practiced in all modes of education (formal, non-formal and informal), but a challenge is to attain synergy across all the modes for optimal outcomes and sustainability.

Figure 1 presents a schematic overview of many of the sources and tributaries that have helped or continued to nurture and sustain the “river” of EIU.

The ending of the colonial era and formation of a world system of nation states was accompanied by what initially was a fairly narrow perspective on the idea of “international understanding,” i.e., promoting better understanding and relationships between/among nations and cultures. Especially in tertiary education institutions, a field called “international education” was expanded to promote learning and research on issues of international understanding and international relations. This perspective on EIU, however, was often limited by Euro-centric assumptions and interpretations of what constitutes “good” international relationships and “progress” within societies. It tended to leave unexamined the structural inequities of power which ensure the dominance of industrialized countries (now referred to as the North) in the international economic and



Figure 1



S. H. Toh and V.F. Cavagas "Education for International Understanding: A River Flowing from the Mountains"
 APCEIU 2nd Experts Workshop on EIU - July 2002, Suva, Fiji

political systems. This limitation still generally applies today in international education programs in many North universities, albeit initiatives like area studies, foreign language learning, and study abroad can contribute to a certain level of cross-

cultural and international understanding.

Earlier, the advent of the World Wars also saw the emergence of concern among nation-state leaders and citizens over the scourge of war and militarization. One specific strand of EIU focused on

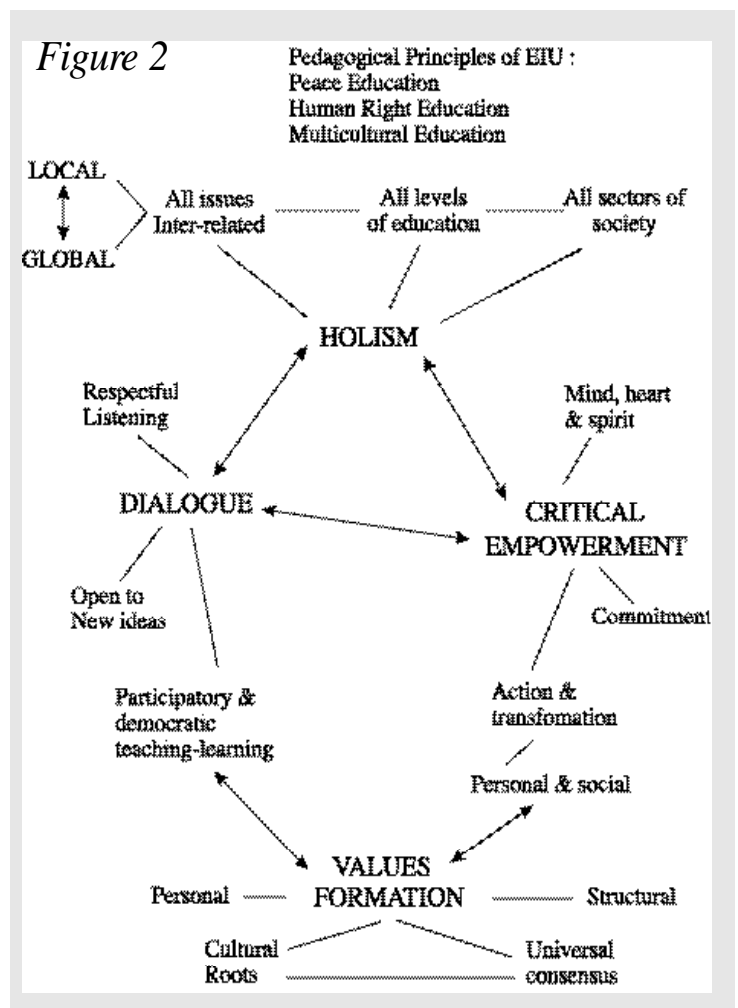
questioning and eliminating ethnocentrism and prejudice in textbooks and history teaching, a task that remains to be completed in many countries. Another was inspired by the vision of Maria Montessori, who emphasized non-competitive processes and pedagogies of educating.

However, the major impetus for EIU after the World Wars era came from the “peace movements” that campaigned for the abolition of war and militarized violence. Catalyzed by the horrific consequences of the A-bombing of Hiroshima and Nagasaki, these developed into mass movements for nuclear disarmament that resonated especially in North societies. The anti-Vietnam War protest was an extension of disarmament advocacy focusing on one regional Cold War-inspired conflict.

Over the decades, this disarmament and demilitarization dimension of EIU has continued to expand and deepen, including campaigns to dismantle the arms trade and strengthen treaties and related mechanisms for non-proliferation of weapons of mass destruction. Where armed conflicts already exist, education and mobilizing for peaceful settlements of those conflicts has become a vital component of EIU. In post-September 11th times, EIU has been challenged to explain why responses, official and personal, need to transcend the logic of violence and counter-violence, of hatred and vengeance. EIU here needs to educate about the root causes of terrorism in all its forms and levels, and work to transform local and global relationships and structures based on principles of nonviolence, justice, reconciliation and a dialogue of civilizations.

The Universal Declaration on Human Rights and successive human rights conventions and treaties has also given a powerful impetus to the development of human rights education. More than 50 years of conceptualizing and practice worldwide has solidly established this perspective within EIU, especially as reflected in the struggles of marginalized groups among the poor, women, children and indigenous peoples. As successive “generations” of human rights receive the attention of advocates, EIU through human rights education necessarily becomes ever more inclusive and challenging, given the tensions in applying those rights in increasingly multi-cultural and poly-social contexts.

Beginning in the 60s, when so-called “international development decades” were revealing major problems in the paradigms and strategies of



S. H. Toh and V.F. Cawagas

modernization (now referred to as globalization)--for example, growing poverty and hunger, widening rich-poor gaps--NGOs focusing on aid and development took EIU in the direction of “development education.” They sought to raise the critical awareness especially of North citizens on international inequalities and the role of North states and agencies (e.g. TNCs) in promoting such South marginalization. In South contexts, a parallel education for critical empowerment or conscientization, often called popular education, has been crucial in catalyzing the urban and rural poor, women, children and indigenous peoples to speak out for just and sustainable people-centred development.

In many North societies that became culturally diverse through migration, the 70s and after witnessed a concern in those countries for multiculturalism and multicultural education. Later, in response to what was criticized as a superficial approach to multiculturalism and multicultural

education (sometimes labeled “the 4 Ds - dress, dance, diet and dialect”), the movement called anti-racist education became active. EIU therefore needs to promote a critical multiculturalism that promotes deep respect and understanding of cultures and civilizations, while also challenging structures and attitudes of discrimination.

The expanding women’s movement challenging patriarchy worldwide also meant that EIU needed to integrate core issues and strategies of gender equity and non-sexist education. This has happened in formal educational systems as well as in wider development and human rights contexts. But given the dominance of patriarchal social and cultural structures and relationships in many regions, this strand of EIU clearly remains a challenging task.

With the rapid growth of environmental consciousness and activism in the 70s, it is not surprising that EIU now needed also to promote environmental care and “sustainable development” or, as critical EIU advocates would prefer, “sustainability.” While the UN Rio summit on environment and development in 1992 helped to publicly confirm the ecological crisis facing humanity and planet Earth, the record over the past decade shows there is still much to do to promote sustainability, especially within the powerful paradigm of globalization from above.

By the 70s, educators for “peace” were promoting a concept of peace that clearly could not be limited to the absence of war. Rather, a holistic view of peace meant that all forms of violence (physical, social, cultural, economic, political, psychological, structural) had to be fully considered. Peace was also to be promoted in its inner as well as outer dimensions. Thus IU also could not be the earlier narrow approach to relations between countries or cultures. The international in IU also meant the “local,” i.e., domestic issues and problems of peacelessness. Nor was the “nation state” or “country” the only unit for analysis. Communities, peoples, agencies, organizations, and even mother or planet earth constituted essential contexts for global/local understanding. This holistic view of peace education overlaps with what is sometimes called global education, or world studies.

Indeed, when UNESCO in 1974 issued its well-known Recommendation related to IU, it was called the Recommendation on International Understanding, Cooperation and Peace, and Education Relating to Human Rights and Fundamental

Freedoms. Thus here IU is clearly linked to peace, human rights, etc. In 1995, UNESCO followed up on the 1974 Recommendation by dropping IU from the title of its Declaration and Integrated Framework of Action on Education for Peace, Human Rights & Democracy.

UN agencies such as UNESCO have taken leadership in orienting member states and the global community to educate for a broad, encompassing vision of a Culture of Peace--2000 was the International Year for a Culture of Peace, and 2001-2010 is the International Decade for a Culture of Peace & Nonviolence for the Children of the World. Various other UNESCO programs (e.g. the Associated Schools Project, other youth initiatives, education for tolerance, contribution of religions to the culture of peace, Dialogue among Civilizations) likewise focus on this theme.

Other UN-related sources of visioning and policies relevant to the development of EIU include the Report to UNESCO of the International Commission on Education for the Twenty-First Century emphasizing the four pillars of education (learning to know, to do, to live together and to be); the Report of the World Commission on Culture and Development, which seeks to draw on the creative diversity present in the world for a new global ethics of peace, human rights and democracy; and the proceedings of the various International Conferences on Education that similarly advocate education for cultural diversity, respect for human rights, non-discrimination and non-violent conflict resolution.

Meanwhile, the vigorous growth of civil society worldwide, with NGOs and POs struggling to promote justice, nonviolent transformations, sustainability, intercultural respect, human rights and democracy, has provided much energy and synergy for a holistic paradigm of EIU. Witness the impetus of people’s summits on the environment, development, human rights, women and indigenous peoples, presenting regular and inspiring challenges to globalization-from-above; the Hague Appeal for Peace; the Porto Alegre World Social Forum; and the continuous development of innumerable NGOs and grassroots groups.

Conceptual Themes and Issues

a) Multidimensionality and holism: EIU is necessarily multidimensional and complex. A holistic perspective on EIU is essential to fully

understand the root causes of conflicts and to promote long-term sustainable resolution of conflicts. Rather than seeking to “create” a new field of study, research and teaching identified as “EIU,” it is more constructive to build on the various dimensions’ theorizing and practice, and to catalyze dialogue and sharing to build a principled consensus on EIU. A holistic framework for EIU needs to include: dismantling the culture of war; living with compassion and justice; promoting human rights; living in harmony with the earth; cultivating dialogue, respect and reconciliation; and building inner peace. While one or more of these themes of peace building may be less urgent in any one context or society, the increasingly complex and “inter-dependent” realities of all nations suggest that a holistic, multi-dimensional vision of EIU can be posed as a normative and critical universal principle. In this regard, it is also crucial to be attentive to and inclusive of the multiplicity of voices within a society or nation, since particular EIU spokespersons or practitioners may not reflect an authentic plurality of values, visions and practices.

b) Spiraling interdependence of EIU

dimensions: A lot of work and challenges remain in opening up the “barriers” between and among the dimensions. The people’s summits have shown the value of recognizing and respecting interdependencies that spiral to enrich each other’s continuing work and foci. Advocates of a holistic paradigm of EIU necessarily seek to create spaces for mutual learning among disarmament educators, educators for local/global justice, human rights educators, environmental educators, multicultural/anti-racist educators, and educators for inner peace. No one can be the same after such sharing; everyone becomes more holistic. There is then greater solidarity for more empowered transformation. But at the same time, critical and sustained dialogue is vital to transcend tensions and at times contrary perspectives.

c) Deconstructing paradigms: It is equally essential to engage in a process of critical deconstruction of paradigms underpinning each other’s “education.” All terms such as peace, international understanding, human rights, environmentalism, multiculturalism and development are underpinned by paradigmatic assumptions, explanations and concomitant strategies. In EIU, learners and teachers need to be mindful of the social, political, economic and cultural contexts,

values and interests that shape each of our conceptions of those terms.

d) EIU needs to be consciously underpinned by key pedagogical principles of holism, dialogue, critical empowerment, and values formation (see Figure 2). How EIU is practiced is as crucial as issues of what and why. Holism extends EIU across all sectors of life and sees all issues and themes of peacelessness as interconnected and inter-dependent. Dialogue promotes horizontal, participatory and equitable modes of communication, teaching and learning. Critical empowerment enables learners to move their hearts, minds and spirits to act for personal and social transformation. Values formation is embedded in EIU and affirms that all learning processes inherently contain values that must therefore be nurtured and practised.

e) Universalism-specificity tension: EIU needs to recognize the tension in acknowledging the universalism as well as the “specificity” of context. This is seen in various UN-related documents and statements, especially in the human rights field. A challenge for EIU conceptualization is to arrive at a dialogical vision of universalism as opposed to one where the more powerful/vocal/etc. over-determines the shape of the “universal.” The advent of the peoples’ summits now regularly seen alongside official meetings of the WTO, G8, IMF, World Bank and UN agencies demonstrates how a critical and participatory vision of universal values, rights and concepts such as sustainability or just development, or indeed of EIU, can be attained.

The flow of the “river” of EIU from the mountains to the sea may not always be a smooth journey; it will encounter rapids, floods or other obstacles along the way. But if all educators for EIU can humbly offer their “tributaries” of visions, ideas, knowledge, practices and hopeful struggles, the river will be a much richer source of visioning and praxis towards the goal of building peaceful selves, communities, societies and world.

Dr. Toh Swee-Hin is Professor of International /Intercultural Education in the Department of Educational Policy Studies, University of Alberta, Canada. He was UNESCO's Prize for Peace Education Laureate in 2000.

DIVERGENCE AND DECISIONS (IV)

CONTROL AND DEATH

BREWSTER KNEEN

This is not a comfortable time in which to be living. The gentle sources and forces of life are under violent assault everywhere. Water is being depleted and contaminated. Land continues to be seized and exploited. Life forms are engineered, colonized and privatized. Entire cultures are under attack as obstacles to progress and development. On close examination, one can identify a coherent culture behind the relentless attack on Creatures and Creation, a culture that has elevated the demand for and pursuit of control to new extremes, forcing a choice upon the world to submit to its dictates or uphold a profoundly different attitude toward life.

According to the thesis I have been exploring in this series of articles, the culture of domination, control and exploitation--imperialism and colonization--has its origins among farmer-herder societies with their relentless quest for greener pastures and more land to till and 'improve.' A profoundly different and older history has evolved

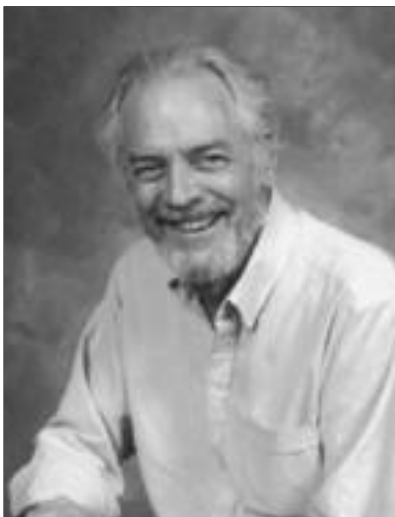
from hunter-gatherer societies that have continuously inhabited a particular space with intimacy and satisfaction.

For thousands of years these two histories have evolved along roughly parallel tracks, with movement between them and various combinations of them coming and going. Now, however, we are faced with an unavoidable--so I would argue--divergence. The

hunter-gatherer subsistence history has carried on more or less steadily with little to distinguish one century from the last or the next. The relationship of these societies to their environments is, of necessity, one of mutual respect, with the inhabitants, human and non-human, living an economy of interdependence, subsistence and self-reliance; an economy of sufficiency.

The farmer-herder tradition began to significantly diverge from its parallel path about a century ago with the mechanization of agriculture, followed in mid-century with its chemicalization (agrottoxins and synthetic fertilizers) and finally, in the last decade, with genetic engineering. Accompanying these 'technological' developments has been an accelerating concentration of wealth and power, both individual and corporate, and the eradication of any middle ground or 'third way.' The assault on the living has moved from external forces to internal, inserting the mechanisms of control and exploitation right into the organisms themselves through biotechnology, producing crops such as herbicide-tolerant canola, maize and soya, or insecticide-containing maize and cotton. The patented seeds for these crops remain the property of their corporate owners. Now we are seeing, from Mexico to Russia to southern Africa, a systematic effort to contaminate and thereby control the global food supply with patented genetically engineered seeds.

The pursuit of control has always characterized this tradition--control of nature, of other people and, ultimately, of life and death. Lack of control is equated with failure, while control over death itself would be the ultimate victory. The cost of this



'victory' to others is not part of the accounting. These costs are externalized to make it possible for the enterprise to be profitable.

Two vivid examples of this drive to control are the use of high-altitude bombing, as carried out by the United States in Kosovo and in Afghanistan, and the practices of genetic engineering. Both seek to protect and enhance the lives of an elite while gaining control through the violation of boundaries and the administration of death.

Until quite recently, warfare was staged by professionals as a competition between identifiable combatants and there were, and still are on paper, fairly strict rules as to how the game is to be played. Armies fought against armies, navies against navies. The apparent intent was to ensure the conflict did not get out of hand and eradicate either side. Maintenance of the society itself was apparently recognized as essential. Uniforms were thus required as the means to identify combatants. Non-combatants were, by and large, to remain unmolested. But with the development of aircraft, guided missiles, then nuclear weapons, the distinction between combatants and non-combatants was technologically eroded and then eliminated altogether. Nuclear weapons are simply indiscriminate, as are chemical and biological warfare agents.

Warfare then becomes indiscriminate killing while maintaining as much safety for the killers as possible. Thus the development of high altitude bombing, where the human pilots fly so high that they are beyond reach of enemy guns while still being able to drop their lethal loads, albeit with considerable inaccuracy. The inevitable non-combatant victims are simply identified as 'collateral damage' and written off. The perversion of the rules of war is carried to an extreme with the 'terrorists' captured in the US 'war against terrorism' ruled to be non-combatants so that they can be treated in ways unacceptable under the rules of war!

The outcome? Billions are spent on building weapons of destruction while millions of people are deprived of food, homes, and justice. The ability to control and kill is a higher value than the nurturing of life.

Genetic engineering is no different, and its proponents seem quite content to ignore or rationalize the unintended, unforeseen and unforeseeable consequences of their wilful violation of organic integrity.

The divergence I am emphasizing can be put this

way: the subsistence tradition--and its current expressions in essentially non-market economies--rely on respect for the natural world and all its boundaries and a willingness and desire to work with it and its natural biological diversity. The characteristic of respect excludes any desire or demand to control. Accompanying the attitude of respect is an understanding that there is enough for all and that the economy is one of sufficiency. The accompanying social program is then one of fair distribution.

The dominance tradition, expressed now in industrial agriculture with its mechanization, agrotoxins, synthetic fertilizers and monocultures of hybrid, patented and now genetically-engineered seeds, is based on a contrary assumption that nature, animate and inanimate, is insufficient and deficient and has to be forced to produce, not food and health for all, but commodities for the market and corporate profit.

The production of commodities for the market leaves no room for biodiversity except as resources to be appropriated from sources elsewhere. Production is maximized by attempting to eradicate all 'competition' to the monoculture crop. The program of eradication is applied to soil organisms, weeds, bugs and bacteria, with the result that monoculture crop production is accompanied by the killing of far more numerous organisms in the natural environment than the number of 'protected' elite. (The image is explicit with the application of a broad-spectrum herbicide such as Monsanto's Roundup over a crop of soya genetically engineered to tolerate such abuse. Every plant is killed except the transgenic soya.)

In the language of my previous article, the boundaries of myriad organisms are violated in the act of destroying the organisms. The difference between eradicating weeds and pests and 'ethnic cleansing' is only a matter of scale.

* * *

So-called 'modern biotechnology' applied to humans--genetic engineering, animal-human organ transplants, embryo selection, gene 'therapy', etc.--simply replaces the patented maize, soya and cotton with human beings. Like the costs of industrial agriculture, the costs of maintaining and 'improving' the lives of the elite of 'developed' societies are not borne by the beneficiaries, but by the vastly larger number of people who are deprived of access to the environment which has traditionally provided food

and medicines for them. Now it appears that among the costs being imposed by the energy-intensive culture of domination is global warming with its accompanying extreme weather conditions. Even the most diligent village water-harvesting measures cannot overcome the severe drought conditions now affecting many areas of the world.

Digging deeper wells and building more small dikes around fields and villages will not make the rain return while the culture of domination vastly increases its expenditures on weapons of destruction and systems of control in the name of 'national security.'

Underlying this behaviour is an attitude that identifies being alive with being a consumer of marketable commodities. Patented genetically engineered maize, soya and cotton are themselves each consumers of the 'inputs' of fertilizers and agro-toxins that their monoculture requires. The intent of the 'life science' companies is to convince people that the only way to stay alive is to consume their products and become addicted to their drugs and 'therapies.'

But this plays on an even more profound 'American' cultural characteristic: the fear of death itself. Death signifies a loss of control, while the administration of death to others is an expression of control. This attitude toward the lives of others has been obvious since the days of colonial 'settlement' of North America (and elsewhere) where the land was ruthlessly cleared not only of trees, but of its inhabitants, who were either eradicated like weeds or confined to marginal spaces referred to as 'reserves.'

The biotech industry plays strongly on this fear of death by promising (the promises are always with an eye to attracting speculative capital) a prolongation of life through the use of some drug or some trick of genetic engineering. If the promise of immortality for those with sufficient wealth cannot be fulfilled, then prolongation of life will have to suffice.

The solitary stalk of monoculture maize in a long row of clones is a fair representation of the individualism of the western industrial culture. The organism lives and dies alone, dependent on externally supplied food, drugs and 'crop protection agents' (agrottoxins). The maize is harvested and the field is barren. There is no on-going living community. Death in this culture does constitute the end of life.

Fortunately there is another understanding of life

expressed in the social character of an economy of subsistence and sufficiency. Here life is recognized (even given) as being part of a community and ecology. It is the social context of family, tribe, village and community that gives meaning to the personal life. It is a recognition that no organism lives without context. (See my diagrams in article #2) And just as there is a constant turnover of living and dying cells in the human body, there is a constant turnover and regeneration of seeds planted for food and of the members of a community. Seeds are not owned and put in the bank to be sold to the highest bidder in times of drought. Nor are human embryos stored up for future manipulation, implantation and possible sale. In a subsistence (or sustenance) economy, children, like seeds, constitute a community's 'wealth'-the diversity upon which the community, and hence its members, depend. In a village in India one may well find a community (co-operative) seed 'warehouse' from which each farmer can 'withdraw' seeds for planting with the promise to select twice that amount of the best seed from her crop to be put back in the 'bank' for next season. The village is thus self-reliant in seeds for its food.

The diversity of sustenance ecological agriculture not only makes self-reliance possible, but it also increases the reliability of the food supply for the community. If pests or disease take one species, there are still others to provide sustenance. If one member of the community falls ill, there are others to care for her and to plant and harvest. At the same time, there is no expropriation of village resources to engage in heroic measures to keep an elder alive, no organ transplant or brain surgery that would effectively deny children of adequate food.

The price of maintaining the consumptive life of the global elite and the industrial north may well be the death of millions of people as the oceans rise to submerge them and the parched lands can no longer feed them. The culture of domination and control is a failure, however much it may be capable of delivering in the short run. The divergence is real. Fortunately there are still billions of people not yet addicted to the promises of biotechnology and miracle drugs. There is still a cultural choice to be made.

Brewster Kreen, editor and publisher of The Ram's Horn, writes and lectures on the food system, including the role of agribusiness and problems related to biotechnology. This is the final article of a four-part series. (E-mail: brewster@ramshorn.bc.ca)

EXPERIENTIAL LEARNING PROGRAMME WITH CHINESE, JAPANESE AND KOREAN COLLEGE STUDENTS

Eun-Kyung Na



Introduction

As a pilot programme, the first APCEIU Experiential Learning Programme for international understanding among Korean, Chinese and Japanese college students was held in Korea during August 11-16, 2002. Twenty six students in total (7 from China, 9 from Japan and 10 from Korea) participated in this programme; they were joined by three staff members of APCEIU and one volunteer from Taiwan.

The experience was planned to expose the students to some parts of the daily lives of Koreans and to the context of social issues in Korean society, for the purpose of promoting better awareness of cultural and historical diversity and mutual understanding among the participants. More importantly, the program tried to help the participants understand the importance of solidarity building in achieving peaceful relations, and finally to stimulate cooperative networking among youth in North-East Asia.

The four major topics of EIU around which the actual experiential activities during this learning programme were organized, were (1) environment vs. development (sustainable development), (2) NGO activities (NGOs, human rights & civil society), (3) anti-war movements, disarmament and non-violence (toward a culture of peace), and (4) understanding cultural diversity. According to this structure, the participants visited the four distinct theme settings and did some activities and theme presentations. In each place, they were oriented to

the socio-cultural setting, met local villagers or social activist leaders, and visited real places that were directly related to each of the social issues.

This programme was neither a sightseeing trip nor an ordinary cultural exchange, but was intended to be a kind of education and learning through real-life experiences. Following John Dewey's emphasis on the importance of "experience" in education, one of the most prevalent models of experiential learning posits that the experiential learning cycle is built around four consecutive stages: (1) concrete experience, (2) reflective observation, (3) abstract conceptualization, and (4) active experimentation (or application). The APCEIU programme followed this





cyclical model and this article also is organized roughly in accordance with the cyclical concepts, first what we did as experiences and then what we thought and discussed.

Experience and Reflection

The programme began with an opening party where Director Samuel Lee gave welcoming remarks and other staff led orientation and a brief overview of the programme. Dr. Lee emphasized the significance of this experiential learning programme, noting, "The European countries were trying to communicate and hold open exchanges with one another for quite a long time, and this enabled them to build a more integrated and peaceful region, as witnessed in recent years." He asked, "If Europeans can do it, why can't we Asians?"

Related to the issue of "environment vs. development (sustainable development)," the participants visited the place where the huge-scale Saemankeum Reclamation Project is going on amid heated debates on the environment issue.

Unfortunately, due to the heavy rain all day long, our original plan to walk the HaeChang flat was cancelled. We visited Saemankeum Museum, constructed by the government and showing its rationale and perspective on the Saemankeum project, and looked around the tidal flat in the rain at the half-done work of filling in the sea with soil. In the evening, the students joined the mock forum held in cooperation with Green Korea, where the participants were divided into two sides, one for and the other against the project. Each side argued the rationale with which it supported or opposed the project, such as the pro-reclamation argument that the project is needed for more economic development of the area vs. the anti-reclamation argument that this project is destroying nature and environment and causes more damages than benefits. Similar cases to the Saemankeum project are found in both China and in Japan, and the foreign students seemed to easily understand the controversial situation. After listening to the rationales of the conflicting sides, some of the Japanese and Chinese participants raised some interesting questions to stimulate discussion. For example, one of the Japanese students asked the opposing part, "Then would it necessarily be best to maintain the primitive state of nature without ever developing it at all? How can we tell whether natural beauty is necessarily better than artificial beauty?"

To learn about NGOs and civil society, the students went to two of the most active NGOs in Korea: People's Solidarity for Participatory Democracy (PSPD) and Sarangbang Group for Human Rights. When they visited PSPD, they were briefly oriented through an introductory lecture by Mr. Chang-Yup Kim, a PSPD staff. In response to his lecture, the students had many sharp questions about Korean NGOs and PSPDs activities, which led to an active and productive dialogue between them and the civil activist leaders. Although NGO and civil society issues seemed rather new to most of the participants, this visit seem to have stimulated their interest to a great extent. The questions they asked were about the relationship between the government and PSPD, PSPDs financial independence and its specific activities, such as how its leaders and staff approach social and international injustice, how much they are working with ordinary citizens, what difficulties they commonly meet in their activities, etc. At Sarangbang Group for Human Rights, Ms. Eun-Sook

Ryu did an interesting activity, distributing to each student a blank sheet of paper on which one alphabetic letter was written from A to Z. She asked them to write one word, starting with the given letter, that was related to human rights issues. The students presented what they had written on their papers, and why. The words they came up with were: abuse, corruption, famine, humanity, independence, kill, labor, minority, rape, torture, underdevelopment, xenophobia, and so on. This simple, fun activity seemed sufficient to inspire them and generate their interest in the human rights issue; consequently, it created an atmosphere in which they could deliberate collectively with concentration.

One of the activities that the majority of participants chose as the most inspiring one was the visit to the DMZ (demilitarized zone) and the JSA (Joint Security Area, or Panmunjeom). Since--unfortunately--the United Nations Command had for security reasons started applying a strict new rule for selection of visitors to the JSA, this time only Japanese students were allowed to visit Panmunjeom, while the Chinese and Korean students went to other parts of the DMZ such as the 3rd infiltration tunnel, Dora observatory and Unification Village. It seems that this unusual experience gave all of the participants much to think seriously about in the realm of war, peace and separated families. Especially the Japanese students who went to Panmunjeom could feel the real danger and tension in the de-facto war situation by seeing North Korean soldiers close at hand in person, listening to a US soldiers explanations, and witnessing the awe-inspiring, grave atmosphere at the Military Armistice Commission building, where the South-North peace talks are normally held. What students wondered about most was why the US soldiers seemed to actually control the JSA and wield power there as if it were their land, and why--ironically--ordinary South Korean citizens may not visit the JSA without special permission from the US military, even though it is their own land. One of the most difficult jobs for me when arranging the programme was to make them understand the reason why Chinese and Korean students were not allowed to visit Panmunjeom in the DMZ, since this has to do with one of the most sensitive issues in terms of world politics and international relations among nations. But as we had expected, it turned out that this became a great part of precious, "true"

experiential learning through unforgettable direct experience of the reality as it is. Related to this, the visit to Maehyang-ri, the US military bombing exercise range, and conversation with a representative of the residents there, who suffer under the inhumane conditions, seemed to raise the students' awareness of the urgency of bringing peace, disarmament and non-violence to NE Asia as well as Korea, and of how closely the peace issue is related to injustice and human rights. Similar situations of victimization can be found also at other US military bases, such as Okinawa, Hawaii, Vieques (Puerto Rico), etc. The visit to Maehyang-ri seemed to be somewhat of a shock to the youth, but helped them start to look at the reality critically and analytically.

Besides outdoor experiences with socio-political themes, participants were introduced to several cultural experiences: a one-night home stay at an ordinary Korean home at Korean colleague students' hearty invitation, watching the most famous Korean musical "Line One," making Korean traditional masks (T'al), and cooking and sharing traditional dishes. The students by themselves chose one or two traditional dishes from their own countries to cook and share. Sharing food culture was one of the most enjoyable and delightful highlights in this programme. Food has the power to make us more spirited and livelier; to make us human by satisfying our senses, as Oscar Wilde once graciously and wittily put it: "Nothing can cure the soul but the senses." During the campfire after dinner at night, each of us was given a chance to define what peace means to us by completing the sentence, "Peace to me is..."

"To me, peace is every morning when I open my eyes and feel so happy to live in this world." "Peace is ourselves in this moment." "Peace is when everything in the world gets along with each other in harmony." "Peace is just like the dumplings that we make together and then share with our friends," etc. The students described peace in such beautiful words, looking at the fire and holding small candles in their hands. It was an impressive, peaceful moment for all of us.

Most of the participants willingly and enthusiastically admitted that they had changed a lot through the programme: their opinions or images of their two neighboring countries had changed; their eyes were opened wider toward understanding cultural, political and social differences among the three countries; even the

I START TO UNDERSTAND

LU Jingjing, Beijing University Student

I never expected to learn so much from a program of less than 6 days in a foreign country. At the beginning, when standing on the soil of South Korea, I didn't feel or think much. However, after my return to Beijing, I found myself full of thoughts and felt the big changes in my mind. I kept asking myself the same question: what did the program actually teach me? I combed through my thoughts, trying to put them into words. Suddenly, it jumped into my mind: It had been an actual experience of "understanding"—a term that had only been an abstract concept for me until I joined this Experiential Learning program of APCEIU. The true feeling of understanding people of another country and being understood by them led me to the realization of the importance of understanding, and concern about how we can actually reach it.

First of all, I liked learning about similar cases in the other two countries and making comparisons with China. I heard the questions "What about your country?" "Does your country have the same issue?" so often. In fact, many problems in our three countries are similar. I remember that after the forum by Green Map about the Saemankeum Reclamation Project, almost every Chinese participant thought of China's "Three Gorges Project." How similar the two are! Both are huge projects requiring balance between the environment and development; both have given rise to long and tense debate. Thinking about the overlap, it is easier for me to empathize with the feelings of Korean people regarding this issue. Such similarity was more obviously reflected in the unification issue in both Korea and China, and the issue of the American military bases in Korea and Japan. I also learned much through the discussions with other participants, as we got to know each other's true feelings. The more we talked, the more we wanted to know about each other.

On our way home, we four Chinese participants discussed and evaluated the program, agreeing that it was of great value. Then we tried to design a similar program by supposing a trip like this taking place in China one day. "What kind of issues can we share with our foreign friends?" someone asked. The taxi ride became silent. Is the issue of poverty in some mountain area important? Should it be the Taiwan question, or the issue of helping poor children to attend school? None of us was sure. We had not paid particular attention to such real issues in China. What a shame! It was not until that moment that I came to realize how little I knew my own country.

What about China's image in Korea and Japan? I really don't know. During our group discussions, a Japanese student at one point said she had changed some wrong impressions of China after talking with us. Where did these wrong impressions come from? The media? In fact, if one sees through his/her mind's eye Chinese people wearing old-fashioned clothes in blue, white and gray or regards the Chinese government as a dictator tightly gripping every corner of the country, then one's misunderstanding about China is like mine about Korea.

Of course, only learning about others is not enough to understand each other either. One has to learn to stand in the



shoes of others. I learned this in a group discussion. On that day, only the Japanese students visited Panmunjeom, because the new rules of the U.S. require too strict a process for the Chinese and the Korean students to visit. The Japanese participants in our group shared their experience with us afterwards. They observed that the Americans were the "masters" in Panmunjeom, and the Korean soldiers had to follow the orders of the Americans. I then asked the Korean participants in our group what they thought about the U.S. military bases on their

land.

"Angry, of course," they answered.

I asked the same question to the Japanese participants, considering that the same issue also existed on their land. Their answer was far beyond my imagination. They told me that although they didn't like the U.S. soldiers on their land, they didn't really want them to go. I was stunned. Until that moment, all I had seen on TV was the twisted faces of anger towards the U.S. soldiers and what I had heard was people's wrathful yelling. Which was real?

"Why?" I asked.

"We need their nuclear protection. You know, almost every strong country owns nuclear weapons, even India. Especially China. What should we do if a war breaks out? The U.S. may provide us some help at least, because they also have nuclear weapons." "But China is not going to use those weapons..." I tried to explain.

"Every country says they will not use them," they argued back.

"Yes, I agree," a Korean girl supported. "The American military bases are necessary, considering the lack of nuclear weapons in our country."

What could I say then? My explanation was not powerful enough to convince them. I believed firmly that my country would not use such horrible weapons, at least would not be the first to use them. There still exists in the world the theory of the "China-threat." I wondered for a long time why there were people who would believe such a theory while China always made its position clear and acted as a peaceful force in the world. What if I were in those students' shoes? Would I think the same as them because of lack of understanding of China? Probably. They were not to blame. We need to provide more facts to demonstrate and to prove to the whole world that the China-threat is false. Then our three countries may get along with each other in friendly and peaceful terms.

The program helped us deepen our international understanding even further through its frank atmosphere, in which everyone felt free to express their true feelings to the others.

Now the better understanding of the 26 participating students is being extended to our families and friends, and beyond them as well. It is my hope that one day, we can announce proudly that "understanding"—the easiest and the hardest thing—links our "nearest and farthest" three countries in solid friendship.



Korean students said that they had come to know and understand their own country's reality better, as well as to compare it with other countries.

Implications for EIU and Future Programmes

Besides technical difficulties such as the lack of discussion time--pointed out by a majority of the students--or the fundamental reductive question of the use of English--sadly but realistically the only plausible tool for our smooth communication--we need to be reminded of some other critical points in relation to EIU when organizing such programmes in future.

Harmonizing "Emotion" with "Rationality"

I remember that Prof. Kang Soon-Won confessed during the 2002 IPRA conference in Suwon, Korea, last May that one of the most difficult challenges facing her as a peace educator in schools was to figure out how to resolve students' anger when she brought them to Maehyang-ri, the US military bombing exercise range, and explained to them what was happening there. While organizing this programme, I totally understood her feeling, and I realized the necessity for harmonizing "anger and enmity caused by reality experience" toward the party who is believed to have committed something wrong, with "rational and critical thinking" about the structure, in implementing EIU with youth.

Harmonizing "Nationalism" with "International Understanding"

It is said that traveling in other countries and experiencing other cultures makes one more likely to look back on her/himself and to become more patriotic and emotionally attached to his or her own country. In the same vein, the reactions of most participants in this programme reminded me of Prof. Chiba's article presented at the APCEIU seminar on EIU last year, when he discussed "education as a double-edged sword, and confrontation between nationalism and internationalism in education." As we try to expose ourselves more to diverse cultures in order to get accustomed to understanding the differences, ironically, it seems that we tend to become more nationalistic. We should not neglect our wise effort to harmonize "nationalism or patriotism caused by sad and cruel social reality" with a true sense of "international understanding" and tolerance. It is better to look at one's own country from a global perspective in order to have a more balanced viewpoint and opinions.

The underlying goal of this programme was to foster young people's essential nature of spontaneity, to nurture their compassionate hearts, to help them regain their initiative to identify problems and to find their own solutions. Not surprisingly, after the programme when all the participants went back to their home countries, they spontaneously organized face-to-face gatherings, went traveling together, and also created an online community by themselves through which they

actively exchange greetings and information with each other. This kind of social capital, naturally generated from this programme, is closely related to tolerance, trust and compassion--not just at the level of interpersonal relationships or small groups, but also in aggregate levels of regions, nation states and even global society. When people lack connection to others, they are unable to test the veracity of their own views. In light of this, peace education and EIU through the experiential learning method is effectively implemented by allowing students to realize that all their fates are linked and that peace alone cannot be discussed exclusively or guaranteed without simultaneously considering political, social, environmental and military issues as well.

As this first case of APCEIU's experiential learning programme turned out to be a small but meaningful success sprouting with hope for youth and for the future, I am happily convinced that with all the above learnings in mind, our continuous efforts to improve the methods and principles of experiential learning for EIU will produce fruitful results toward the building of a culture of peace in cooperation with other countries in North-East Asia.

APCEIU staffer Eun-Kyung Na is a member of the International Cooperation Team.

Korea Teacher Training Workshop on EIU - July 29-August 7, 2002, Ichon

“LEARNING TO LIVE TOGETHER”

YEON HEUNG-SOOK



Korean educators' interest in Education for International Understanding has increased dramatically since our government authorized school principals to choose EIU as a subject of optional study at middle schools in 2001 and in high schools in 2002. Thus the number of applicants for the APCEIU's Teacher Training Workshop this year was triple last year's.

APCEIU's first EIU teacher training event was held in the summer of 2001, shortly after the opening of our center. Due to the lack of active promotion, however, only 41 teachers applied for the workshop's 60 places, and only 35 actually completed the training. In contrast, for this year's training, 173 teachers applied and 89 were accepted. This shows that more teachers are recognizing the importance of EIU and the need to build up their capacity to facilitate it in the schools.

The second Korea Teacher Training Workshop took place from July 29 to August 7, 2002 (10 days, 75 hours), at APCEIU's Ichon Center. It covered six areas: trends of EIU, global issues, human rights, conflict and peace education, sustainable development, and understanding diverse cultures. The training varied format included lectures (focusing on each of the six areas in turn), mini-workshops, presentations, field trips and discussions.

The lectures on Trends of EIU explained overall concepts and theories of EIU toward a culture of peace. Teachers who had tried out EIU programs at their schools shared their case studies. “Global Issues” focused on “Challenges and Tasks of Globalization” and “Issues of Poverty and Development in the Asian Region.” The “Human Rights” section concentrated on “Concepts and Practice with regard to Human Rights Issues,” “The Human Rights Convention,” and “A Study of Human Rights in Films.” The area of “Conflict and Peace Education” was understood more concretely through “Conflicts and Conflict Resolution,” “Theory of Peace Education and Programs” and “Regional Conflicts.” In particular, Dr. Toh Swee-Hin and Dr. Virginia Cawagas led a three-hour workshop entitled “Education for a Culture of Peace.” “Sustainable Development” looked at “Theories and Facts on Sustainable Development” and “A Critical Ecological Perspective on Worldwide Trends of Biotechnology.” In the area of “Understanding Diverse Cultures” the participants attended lectures and learned Asian songs and the Philippine bamboo dance. Speakers from five different countries (China, Germany, India, Japan and Mexico) introduced the teachers to their traditional cultures of clothes, food, language, and games. As an introduction to their indigenous cuisines, they invited the teachers to join them in cooking and sharing the delicious dishes for lunch.

Four additional aspects were included in the training: First, since teachers are not merely the passive conveyers of government-ordered educational contents, they should actively suggest their own ideas on “devising policies for promoting and expanding EIU.” We found their suggestions to be very appropriate and helpful. Second, we carefully designed the contents of the training to help the participants deepen their understanding of the Asia-Pacific region, especially through learning Asia-Pacific songs. Third, the participants learned about advertising methods and designs and created their own sample ads for EIU and “Learning to Live Together.” Fourth, the training introduced methods to stimulate democratic participation and volunteer service by youth in their local communities.

Our center supports the Korean Teachers Association for EIU, a group of 35 graduates of the 2001 teacher training workshop, with whom we are planning a follow-up activity this coming December. Some graduates of the 2002 training will be invited to present case studies on EIU at





their schools and to share their methodologies. The Association has developed a homepage to share EIU materials and books. When our center's homepage is constructed, their website will become part of it.

We hope that in future, through the APCEIU website, teachers in other parts of the Asia-Pacific region also will be able to form on-line communities for exchanging and sharing of information.



Yeon Heung-Sook is Program Chief of APCEIU's Educational Development Team.

ANNUAL CONFERENCE OF IPE

From August 19 to 26, APCEIU Director Samuel Lee, International Cooperation Team Chief Park Sung-Yong and Staff Chang Seo-Hee took part in the annual conference of the International Institute on Peace Education, hosted this year by the Center for Peace Education of Miriam College, in Manila, the Philippines. Focusing on the theme "Weaving Solidarity towards a Culture of Peace," 70 some persons--30 from overseas and 40 from the Philippines--participated in workshops on various interrelated topics: the aggravation of poverty and oppression as a result of globalization, interreligious conflicts, environmental destruction, gender equality, and indigenous people's rights; studied cases of conflicts and the development of peace education theory; and discussed how to strengthen networking. The conference was co-sponsored by APCEIU, the Peace Education Center of Columbia University in New York, UNESCO Headquarters, the Philippine National Commission for UNESCO, the Samuel Rubin Foundation, and the Philippine government's Office of the Presidential Advisor on the Peace Process.

RECAPTURING JOHANNESBURG

SUSAN LEE

104 Heads of State and Government and some 21,000 others—including more than 9,000 delegates, 8,000 NGO representatives and 4,000 members of the press—gathered in Johannesburg, South Africa from 26 August to 4 September at the World Summit on Sustainable Development (WSSD). The summit was convened to reassess global conditions and to discuss ways to attain sustainability, especially in the areas of economic equity and the environment.

The expectation from the Johannesburg summit was a binding international work programme for the next 20 years to realize targets for poverty reduction and a more equitable human development. A week of bargaining, overnight negotiation sessions, and many revisions later, a final plan of implementation was drafted and agreed upon, outlining the key commitments, targets, and timetables as well as a set of WEHAB (Water, Energy, Health, Agriculture and Biodiversity) initiatives. See below for the key outcomes from the summit:

(http://www.johannesburgsummit.org/html/documents/summitdocs/2009_keyoutcomes_commitments.doc).

Yet, the summit results didn't resonate so well with the crowd. The summit itself, along with the political declaration, faced much backlash from indigenous groups, NGOs, and environmentalists alike for the lack of implementation power underneath the rhetoric. "This Summit makes sustainable development a reality," said United Nations Secretary-General Kofi Annan at a closing press conference in Johannesburg. "This Summit will put us on a path that reduces poverty while



protecting the environment, a path that works for all peoples, rich and poor, today and tomorrow."

In contrast with the Secretary-General, the majority of environmental activists and grassroots organizations did not hide their visible disappointment with what was a failed summit in their view. Speaking on behalf of around 500 NGOs that attended the summit, Abie Dithake,

who is the director of the South African National NGO Coalition and a member of the International Steering Group (ISG), noted, "There is evidence of a reversion in some of the very important and milestone principles of Rio." ("Summit characterized as failure by activists," *The Earth Times* Sept. 4, 2002). Other NGO representatives also cited WSSD for its lack of commitment to the objectives outlined in 1992.

These activists' point of contention seemed to boil down to corporate involvement. According to an article in the Sept. 1st issue of the *Sunday Times*, the "heart of the debate" dates back to Rio, when the idea of "best practices partnerships" of corporations with NGOs and governments was conceived ("Summit Keeps the Voiceless Gagged," *Sunday Times* Sept. 1, 2002). The World Business Council, a corporate lobby group created in Rio, advocated privatization of developing countries' basic services such as water, electricity and healthcare, echoing the sentiments of many corporate sponsors at the summit. The other side of the debate maintained that only regulations, not voluntary partnerships, can ensure ecologically sustainable practices.

The responsibility for the summit's contested "implementation gap" was cast on the US, who

opposed all measures for regulation of multinationals or allocation of new funds to promote sustainable development. For many, President Bush's absence at Johannesburg must have symbolized the lack of commitment by his administration to the issues being covered there.

Then there were the truly dispossessed, almost fully sidelined from the summit itself. Albeit not as official delegates, representatives of grassroots poor people's groups organized counter-summits in the streets around the Sandton Convention Centre where the heads of states were gathered. The Week of the Landless, the most determined of such endeavors, held that the failure to fulfill land reform promises has been the greatest impediment to sustainable development in South Africa and in other parts of the

postcolonial developing world ("Rich and Poor Echo the Global Divide," *Sunday Times* 9/1/02). For these individuals, the integration of poverty eradication and environmental management would significantly alleviate their present suffering.

UNESCO's core priorities at WSSD--educating for sustainability, science for sustainable development, and integrating cultural diversity in activities for sustainable development--are important areas in empowering the poor and in providing the necessary basis for sustainable development. Director General Koichiro Matsuura expressed hopes to "reach the unreached" and stressed the powerful role of education for "bringing about the changes required to achieve sustainable development." Further, Matsuura noted that understanding the natural environment goes hand in

Key Outcomes of the Summit

The Summit reaffirmed sustainable development as a central element of the international agenda and gave new impetus to global action to fight poverty and protect the environment.

The understanding of sustainable development was broadened and strengthened as a result of the Summit, particularly the important linkages between poverty, the environment and the use of natural resources.

Governments agreed to and reaffirmed a wide range of concrete commitments and targets for action to achieve more effective implementation of sustainable development objectives.

Energy and sanitation issues were critical elements of the negotiations and outcomes to a greater degree than in previous international meetings on sustainable development.

Support for the establishment of a world solidarity fund for the eradication of poverty was a positive step forward.

Africa and NEPAD were identified for special attention and support by the international community to better focus efforts to address the development needs of Africa.

The views of civil society were given prominence at the Summit in recognition of the key role of civil society in implementing the outcomes and in promoting partnership initiatives. Over 8,000 civil society participants attended the Summit, reinforced by parallel events which included major groups, such as, NGOs, women, indigenous people, youth, farmers, trade unions, business leaders, the scientific and technological community and local authorities as well as Chief Justices from various countries.

The concept of partnerships between governments, business and civil society was given a large boost by the Summit and the Plan of Implementation. Over 220 partnerships (with \$235 million in resources) were identified in advance of the Summit and around 60 partnerships were announced during the Summit by a variety of countries.



APCEIU Director Samuel Lee at a WSSD citizens' exhibit

hand with understanding the diverse cultures shaping it. ("Unesco's chief urges more focus on education," *The Earth Times* 9/4/02; also see <http://www.unesco.org>). UNESCO's active involvement at this year's summit in the areas of education, cultural diversity, oceans and fresh water marked a significant milestone from Rio a decade ago.

Impressions from the scene

APCEIU Director Dr. Samuel Lee, a participant in the Johannesburg Summit, shared with *SangSaeng* his impressions on its outcome, and on the relationships among sustainable development, the holistic peace framework, and education for international understanding. We asked whether he perceived Johannesburg as a success, a slight improvement or a step-back in comparison with the Rio summit, and whether there were any important breakthroughs. He commented,

"Perhaps the most memorable aspect of the Summit was the gathering of tens of thousands of world leaders in one place for a concentrated process of education and enlightenment on the world's crises. But through my experience of participation in various UNESCO-sponsored meetings, I have come to realize that the problem is not the written resolutions or reports on the outcomes, but whether there is a genuine intention to put these into action. One important decision was the resolution at the special symposium on 'biodiversity and cultural diversity,' which stated that in order to protect diversity, we also need to preserve cultural diversity--languages, customs, religions and value systems. Another important decision was the countries' agreement to cooperate on solving problems in the areas of water, energy

and nutrition."

As to how the implementation plan will be carried out by the respective governments post-Johannesburg, and what kind of follow-up measures should be taken, he said,

"The key to real implementation is educating and awakening the world's citizens. Therefore the passage of UNESCO's proposal for a 'decade of education from the year 2005 to enable sustainable development,' to be submitted to the UN general session, was a positive outcome." He confirmed APCEIU's focus on sustainability as one of the central aspects of its holistic education for a culture of peace.

Conclusion

One thing is certain. The term sustainable development is not only here to stay but will most likely dominate the global agenda in the 21st century because, as Annan put it, the depletion of the world's resources is a dire reality. Despite contested outcomes and the controversies generated, it seems that the summit, to its credit, did signal the urgency of addressing ecological sustainability and poverty eradication, with the help of the media attention acutely focused on the events at Johannesburg. The lesson that can be gleaned for us at APCEIU is this: Our mission of education for international understanding must keep sustainable development at the forefront as one of the vital elements of the holistic peace circle; without it our work for peace cannot be fully actualized.

Susan Lee is an intern with the International Cooperation Team at APCEIU.