Reconciliation,
Peace and
Global Citizenship
Education
: Pedagogy and Practice

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United Nations
Educational, Scientific and
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교육과학문화기구

APCEIU

Asia-Pacific Centre of
Education for International Understanding
under the auspices of UNESCO

유네스코 아시아태평양 국제이해교육원

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Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO (APCEIU) is a UNESCO Category 2 Centre established in 2000 by the Agreement between the Government of the Republic of Korea and UNESCO. APCEIU is mandated to promote Education for International Understanding (EIU) and Global Citizenship Education (GCED) towards a culture of peace with UNESCO Member States.

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: Pedagogy and Practice

Preface

Global Citizenship Education (GCED) aims to equip learners of all ages with the knowledge, values and capacity to enable them to live together peacefully and to become active and responsible citizens. It nurtures respect for diversity and fosters solidarity on the basis of a sense of belonging to a common humanity.

GCED attempts to enlighten learners to realise that we are all humans regardless of national boundaries and to act accordingly. It encourages learners to nurture love and care for humanity and the earth as well as for their countries. It tries to harmonise patriotism with this love and care for humanity and the earth, based on the belief that it is both possible and desirable to strike a balance between the former and the latter. Thus, GCED is not about rootless cosmopolitanism but is about learning to live together with the other at local, national, regional and international levels.

This concept is premised on the understanding that what is happening at local or national level is inextricably linked to what is going on at global level; hence, the local-global nexus. In most cases, our local problems cannot be dealt with without regard to their nexus with the global. However, GCED should not necessarily focus only on so-called 'global issues' – it is often more realistic to start by looking at local issues with global perspectives.

In GCED, it is essential to develop the capability to critically reflect upon our own thoughts and behaviours and the root causes of war, violence, injustice and inequalities, which threaten peaceful and sustainable coexistence. In order for us to live peacefully together and with the environment, we have to be awakened to the negative impact that our actions and the current structure of societies can have on other people and nature.

Learning to live together is particularly difficult in societies where conflicts and wars have taken place or are taking place. In these situations, memories of violence and tragedy are so vivid in people's minds that they can find it difficult to reconcile with those who are perceived to have perpetrated such acts.

Reconciliation becomes even more difficult and complex when questions are asked about whether reconciliation should be sought at the expense of truth and justice; who should first take the initiative of reconciling with those involved; and whether the reconciliation process should operate at an interpersonal level or an intergroup level. In this context, GCED is advocated by many theorists and practitioners as a way to enable people to build and maintain long-lasting peace. It is expected that, through GCED's transformative pedagogy, local identities and divergent collective memories will be critically questioned, and responsibility to humankind and shared values will be underscored to overcome and bridge divisions (Reilly and Niens, 2014).

The potential for GCED to contribute to reconciliation and peace is important for almost all countries. With only a few exceptions, all countries in the modern world have experienced violent conflict, internally or externally. Pain and wounds linger in the minds of people in these countries, and reconciliation and peace is one of the most challenging issues for them.

Transformative pedagogies of GCED

We know the importance and necessity of teaching about the history of conflict and the tragedies of the past. The facts about colonialism, slavery, racism and genocide must be taught with a view to achieving a comprehensive and objective knowledge of historic injustices. Here, the role of GCED is crucial. As an educational approach that aims to nurture a sense of a common humanity, GCED can help all learners, young and old, in every country to face the truth and go beyond narratives that have been influenced by emotions or nationalist interests.

UNESCO underscored this point in 1974 when it adopted the Recommendation concerning Education for International Understanding. This clearly states that education should contribute to the struggle against colonialism and neo-colonialism in all their forms and all varieties of racism, fascism and apartheid. It further emphasises that education should include critical analysis of the historical and contemporary factors underlying the contradictions and tensions between countries. Building on this and other educational endeavours, GCED is intended to respond to today's pressing challenges by providing a new momentum for transformative education. While respecting the importance of love for one's country, it places an equally strong emphasis on a sense of shared humanity and capabilities for empathy and responsible action.

GCED's potential for peace and reconciliation has yet to be fully explored and questions that we need to address include: How peace and reconciliation can be approached from the perspective of GCED? How can the transformative pedagogy of GCED contribute to peace and reconciliation? What is an appropriate educational approach to deal with memories of past tragedies? How can we evaluate transformative education?

About this publication

To help to answer these questions, the Asia-Pacific Centre of Education for International Understanding (APCEIU) invited a group of experts to join the 4th International Conference on Global Citizenship Education in Seoul, South Korea, on 3rd - 4th September 2019. 'Reconciliation, Peace, and Global Citizenship Education' was the theme of the Conference, which was intended to contribute to thinking about the role of GCED in the process of reconciliation. We would like to thank all the participants for bringing their thoughts and experiences together to enlighten our exploration.

After the Conference, we asked some of the speakers and panellists to summarise their presentations and interventions in short papers to be published in a book, so that a wider audience can share their insightful and inspiring contributions. They all agreed to this proposal, although very little time was given for the writing, and we truly appreciate their generous understanding and spirit of collaboration.

This publication, based on these papers, consists of three parts. Part I deals with overarching questions about the role of GCED in peace and reconciliation, the role of transformative pedagogy for building peace, 'memory solidarity' across national borders, the potential contribution of mindfulness, and media literacy. Part II provides examples of transformative education in contexts including Colombia, Northern Ireland and South Africa. Part III highlights what needs to be done to support implementation of GCED including practical suggestions, based on country experience, with respect to policy and curriculum and textbook development.

We hope that this publication will be helpful to all those who believe in the power of education and the potential of GCED in particular to bring about change in ourselves and in the world. Let's work together.

Lim Hyun Mook
Director of APCEIU

Acknowledgements

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APCEIU would like to express our sincere gratitude to the following, who contributed not only to the Conference as speakers but also as authors of this publication:

- Libby Giles (Head, Global Citizenship at St Cuthbert's College, New Zealand)
- Helen Henderson (Strategic Development Manager, St. Columb's Park House Peace Centre, Northern Ireland)
- Rilli Lappalainen (Founder and Chair, Bridge 47)
- Yonas Adaye Adeto (Director, Institute for Peace and Security Studies, Addis Ababa University, Ethiopia)
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Acronyms

APCEIU
Asia-Pacific Centre of Education for International Understanding

ESD
Education for Sustainable Development

GCED
Global Citizenship Education

HBSC
Health Behaviour in School-aged Children Study

ICT
Information and Communications Technology

IOM
International Organization for Migration

MIL
Media and Information Literacy

NGO
Non-government organisation

NICIE
Northern Ireland Council for Integrated Education

OECD
Organisation for Economic Co-operation and Development

SDGs
Sustainable Development Goals

SEL
Social and Emotional Learning

STEM
Science, technology, engineering and mathematics

UN
United Nations

UNESCO
United Nations Educational, Scientific and Cultural Organization

UNICEF
United Nations Children's Fund

US
United States

USAID
United States Agency for International Development

VNIES
Vietnam National Institute of Educational Sciences

WHO
World Health Organization

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Learning to live together and a life worth living

Libby Giles

Head, Global Citizenship
at St Cuthbert's College, New Zealand

Libby Giles is a specialist GCED practitioner and philosophy teacher. She has been involved in the development and promotion of GCED for ten years, having set up whole school approaches to GCED in two UNESCO associated schools in New Zealand. Libby currently holds a senior leadership role at St Cuthbert's College in Auckland as Head of Global Citizenship. She is committed to developing a world class model of GCED. Libby co-chairs the New Zealand Association of Philosophy Teachers and has a special interest in the connection between philosophy in schools and GCED. She is also particularly drawn to a whole school approach as the most effective means of embedding GCED.

Libby Giles, Head of Global Citizenship at St Cuthbert's College in New Zealand, provides an overview of GCED and explains why it is vital in today's world. Also, she describes key steps to embed and integrate GCED, based on a whole-school approach.

Who is a global citizen?

Citizenship is defined in two parts: the state of being a member of a particular country and having rights because of it; and the state of living in a particular area and behaving in a way that other people who live there expect of you.

In the absence of a meta-sovereign to give us rights, none of us are 'global citizens'. It is responsibility that gives legitimacy to the notion of global citizenship – responsibility to respect and promote human rights, cultural diversity, the environment and peace, and responsibility to behave in the way others expect and as we expect of others. The responsibility to live together in this way makes global citizens of us all and provides a sound philosophical basis for teaching and learning.

Global citizenship is not a new idea. Responsibility for each other and for the environment is a given for indigenous peoples and was central to many ancient civilisations. For example, Socrates identified as 'belonging to the world', and Diogenes is credited with being the first person to coin the word cosmopolitan, with his claim that "I am a citizen of the world". Universalism was widely assumed, and indigenous religions and eastern philosophies sought cosmic insight from nature (Graham, 2015).

Modern global citizenship or cosmopolitanism recognises that, while we are all collectively responsible for each other and belong to a moral community, we are entitled to different ways of life (Appiah, 2006). In other words, global citizenship does not mean that everyone becomes the same. A recent BBC World Service Poll found that more and more people are identifying as global citizens. What global citizenship means to them varies and includes the ability to communicate, travel, gain economic power and "tackle the world's problems in a spirit of togetherness". Togetherness is the operative word. Global citizenship is about 'we' not 'us and them', but does not mean a loss of national, cultural or indigenous identity, a concern that is responsible for some of the tensions between cosmopolitanism and nationalism.

What is GCED?

GCED embodies much of what modern learning is about, from the examination of complex systems to philosophical inquiry into the world around us. It provides a conceptual lens and framework through which to advance knowledge, skills, wisdom and well-being to support the socio-emotional, behavioural, and cognitive domains of learning and the attributes of UNESCO's pillars of learning (UNESCO, 2015). GCED begins in early childhood and runs through primary, secondary and tertiary education and into life-long learning.

GCED is holistic and interdisciplinary and is embedded in the ethos of the teaching, learning and pastoral care of a school. It does not sit within one learning area, but crosses all areas of school life, academic, co-curricular, pastoral and organisational. It provides a framework that links everything within a school community that relates to human rights, cultural diversity, peace, justice, sustainable development and environmental protection. Thus it engenders empathy with close and distant communities at the same time as drawing connections between learning areas that traditionally stand alone.

GCED gives equal weight to developing good character and critical thinking skills, to foster connectedness with knowledge and common goods. GCED empowers teachers and students to learn and think more critically and creatively in a way that develops an understanding of self, others and surroundings, and to participate as active global citizens for the greater good. It emphasises collective and individual responsibilities, in accordance with the principles of universal responsibility, whereby "the exercise of one's responsibilities is the expression of one's freedom and dignity as a citizen of the world community" (Charter of Human Responsibilities, 2012).

GCED is
- Asking questions and developing critical thinking skills
- Gaining knowledge, skills, and values to participate as responsible, active citizens
- Acknowledging the complexity of global issues in everyday local life
- Understanding our connection and responsibility to the environment and to each other as human beings
- Transformative pedagogy
- Connecting knowing, doing, and well-being

GCED is not
- Too difficult for young people to understand
- Telling people what to think and do
- Providing simple solutions to complex issues
- An extra subject to fit into a crowded curriculum
- A passing fad
- International 'do-gooding'
- A brand for marketing purposes

Box 1. GCED is and is not.

Why is GCED important in today's world?

While the internet and globalisation have helped us to connect as global citizens and technological advances offer opportunities for global problem solving, we face unprecedented challenges, including climate change, rising nationalism and violent extremism, and many societies around the world are still plagued by division and inequity. How do we encourage people to think beyond their own community and national borders? How do we get to grips with the fact that the world is an interdependent whole? How can we act responsibly and collectively to protect the planet?

GCED is critical to ensure that we are ready to address these challenges and to be responsible citizens in a complex and rapidly changing world. It can build understanding of important concepts, including global governance and common goods, which is essential to understanding the responsibilities that go with possession and enjoyment of natural resources and ensuring that they are managed in a way that promotes and respects peace, diversity, rights, equality and the environment.

GCED is also critical to enable students to develop the skills and qualities required for ethical decision making in day-to-day life and careers – for example, it is vital that we apply an ethical lens to the potential of artificial intelligence and nanotechnology – and for active participation as responsible citizens. At the individual level, GCED develops skills and attributes that can widen career options and open doors into fields as diverse as strategic management, research and planning, systems analysis, legal and medical professions, education, political analysis, ethics, social policy, design, international relations and global governance.

Beyond working life, GCED is also vital for a meaningful life. According to Socrates "The unexamined life is not worth living" and, indeed, to not think and question is to be a passenger in life, distanced from the responsibility to seek truth and act ethically. At a time when young people are developing their own views on how things work and what matters, opportunities to explore the world and our place in it are provided through philosophical enquiry. Philosophy teaches the ability to question and reason and specialises in the skills required for GCED (Goucha, 2007). The skills and qualities that students acquire build confidence and encourage participation in society, develop wisdom and strengthen the desire to find meaning in the world. Students love to explore metaphysical questions of existence and being and logic provides excellent exercises for honing reason and argument in writing and debate. To question who we are and how we are connected is central to our own personal development and to question what is real is essential for seeking truth in a multi-media maze of information.

Globalisation homogenises and threatens diversity, at least commercially, distancing personal and societal responsibility from local activity. In contrast, 'glocalisation' is "the simultaneous occurrence of both universalising and particularising tendencies in contemporary social, political, and economic systems… it points to the interconnectedness of the global and local levels, it spells neither the end of geography nor the decline of diversity". In the UK Oxfam *Curriculum for Global Citizenship,* a global citizen "participates in and contributes to the community at a range of levels from the local to the global". GCED promotes understanding of and acting on local issues in a global context, integrated with global drivers for responsibility such as the Universal Declaration of Human Rights, the Sustainable Development Goals (SDGs), international agreements, and corporate responsibilities.

This approach not only recognises that local issues are impacted by global systems but is also helpful for understanding that indigenous interests are aligned with GCED. Indigenous people's views, their land-based systems of governance, knowledge, traditions and spirituality, and their ideas of guardianship, connectedness and responsibility to preserve the earth and all that lives on it are the embodiment of global citizenship.

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A whole-school approach

GCED at St Cuthbert's provides a framework for education that is aligned to the principles of the College, the aspirations of the New Zealand Curriculum, UNESCO's pillars of learning, and the SDGs.

Effective GCED requires a whole school approach and is a process of life-long learning that transcends all disciplines and extends beyond the classroom into our daily lives and the wider community. Located in every aspect of school life, GCED is in the vision, the strategic direction, goal setting, the appraisal process, pastoral care, food, transport, and the wider school community. GCED is holistic, aims to advance knowledge, skills and well-being, and values education beyond assessment.

The key steps to embed and integrate GCED into a school include:

- Giving GCED a name, a home, and leadership
- Supporting teachers and valuing what they are doing
- Valuing education beyond assessment
- Involving students
- Engaging the wider community and communicating well
- Prioritising well-being

A name, a home, and leadership

For GCED to flourish, it must have the full support and commitment of the school leadership. The first thing to do is to name it as a whole school initiative, and to create a leadership role or coordination role to manage it and a home for planning, learning and associated activities.

Naming the initiative is vital to its existence and understanding of its essence. Many opportunities are available for students and teachers to participate locally and internationally on global issues but without someone to receive the mail and match the people with opportunities for participation, these opportunities are lost. Furthermore, a leader or coordinator can inform and support the school community on the development of GCED and help make connections. The coordinator can facilitate professional development within the school and work with students to develop understanding and participation. Creating such a role, rather than relying on an individual, ensures the sustainability of the initiative.

Not aligned to a subject or confined to the classroom, the library at St Cuthbert's has become home to the 'global commons'. It is an interdisciplinary space for the love of literature and learning, a common space for being, living together, sharing and participation for the common good. Symposiums are hosted for a diverse range of secondary and tertiary students from around the country. Topics have included the existential threats of climate change and nuclear weapons. More recently, an Accelerated Action symposium was held to prepare students for active roles in New Zealand's second SDGs summit and the youth climate strikes. The global commons is also a space for supporting teachers and engaging the wider community.

Supporting and valuing teachers

One of the greatest challenges is the concern that GCED is something else to fit into an overcrowded curriculum. This is a valid concern as GCED is not a subject to add but a framework to support what is taking place in many learning areas, and so there is a significant amount to do to embed it. Valuing what is already happening, and identifying where GCED is already found in the curriculum through curriculum mapping, is the best place to start. The facilitation of philosophical enquiry skills across all learning areas and across year levels can help teachers and students make connections between their subject learning and their lives. Younger children are naturally global in their views and junior school pedagogy tends to be more holistic. This can get lost in the senior years as the focus turns to formal assessment.

It is teachers who will make GCED part of the curriculum but this is a challenge for teachers operating in a system that is driven by assessment. Teacher training in GCED such as that provided online by APCEIU empowers teachers and department leaders to plan and align their practice as well as to set examples for others to follow. In the absence of local GCED teacher training, this is invaluable. Furthermore, training through a globally connected organisation helps teachers to get to know and use the language of international documents and agreements in their practice. Teacher training institutions can also look to recruiting more graduates with interdisciplinary degrees to foster cross curricular learning.

It is also important to provide professional development opportunities for teachers to share ideas and make connections, as this strengthens pedagogical practice and helps to break down silos. Global teacher exchanges and teacher trainee internships can be enormously effective. St Cuthbert's has hosted interns from Belgium for the last two years through the UNESCO network, with great results for teachers and students alike.

Rethinking the boundaries of the classroom and the responsibilities for delivering GCED is needed to address concerns about teacher overload. Teachers need management support and suitable resources to encourage their creativity, professional development.

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Valuing education beyond assessment

We need to value education beyond assessment. The demands of assessment hold us to an industrialised model, producing well-oiled machines for pumping out winners, that does little to develop thinkers ready to act in a complex, connected world. St Cuthbert's has developed an integrated programme of learning call HUB (health, university, and beyond) which develops life skills for girls and an understanding of their place in the world. HUB delivers a whole approach to learning that integrates the abstract with the practical and promotes self-development, well-being, and human flourishing.

The intended outcomes are that girls will leave school with:

- An understanding of how they fit into the world – their identity, responsibilities and what they can contribute
- Critical and creative thinking skills and ability to take action
- Confidence, with a well-developed sense of self, resilience and ability to empathise and give
- Respect for others and understanding of what others can give
- Resilience as independent young women
- A framework for ethical decision-making

Getting students involved

In New Zealand, *Ako* is a two-way teaching and learning process where the educator is also learning from the student. This underpins GCED, enabling students to become comfortable with the language of global citizenship and to be empowered to learn and to use their voice to enact change through opportunities for leadership and collaboration.

Engaging the wider community and communicating well

By reaching out to the wider community and working in partnership across sectors, students and teachers can share ideas and practice with those in leadership positions. At the same time, business and political leaders can learn from the voice and creativity of young people. Traditional approaches to learning are becoming less relevant in a globalised, networked world and students' participation in the wider community helps to break down silos in teaching and learning. Communicating with families is also vital. Families like to know what their children are learning and how they can be involved; they are also a rich source of experience and opportunity.

Prioritising well-being

The demands of assessment-driven cognitive learning can have a negative impact on the behavioural and emotional domains of learning and are associated with increased rates of mental health issues. Prioritising well-being within the GCED framework seeks to bring balance.

In New Zealand, the socio-emotional, behavioural and cognitive domains of learning are consistent with the principles of biculturalism embedded in the Treaty of Waitangi and linked to Te Ao Māori by three fundamental concepts, outlined in a Ministry of Education Call to Action.

This document incorporates sustainability and global citizenship across the curriculum and reflects these concepts:

- Tūrangawaewae – Understanding where I stand
- Kaitiakitanga – Caring for people and place (guardianship)
- Whakapuāwai – Flourishing ever forward

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Understanding that responsibility in GCED is consistent with these concepts is central to living together in peace and as equals.

Building on the global citizenship framework, St Cuthbert's is developing well-being programmes that are intended to:

- Increase students well-being and reduce rates of mental health issues
- Grow the practice of global citizenship within the school
- Create a strong foundation for an ongoing well-being conversation and practice
- Empower students to make responsive and wise choices when it comes to choosing a self-care/therapeutic practice to meet their mental health needs
- Grow nurturing connections and collaborations amongst the rest of the school and wider community

All year 10 students spend a transformative month at a remote camp. This is doing GCED, not learning about it. The experience advances socio-emotional, behavioural, and cognitive well-being. It connects students to their *tūranagawaewae* and the interconnected nature of everything.

Conclusion

We can be at one with our place in the world when we are at one with ourselves. We seek to create an environment in which our students will develop character strengths of resilience, optimism, flexible thinking, emotional regulation, empathy and emotional awareness. GCED helps us to understand our own identity and our place in the world.

At a time when young people are developing their own views on how things work and what matters, GCED provides opportunity for students to analyse and critique big ideas, to seek knowledge and insight from a variety of viewpoints and to explore different cultural perspectives. By participating in the reasoned exchange of ideas in the classroom, students develop greater tolerance of and respect for others. People educated as global citizens will recognise the essential role of empathy in human flourishing. So rather than questioning why and how we might implement GCED, we should be asking what the consequences will be if we do not educate for global citizenship.

How GCED can contribute to peace, reconciliation and sustainable development

Helen Henderson

Strategic Development Manager, St. Columb's Park House Peace Centre, Northern Ireland

Helen Henderson is based in St Columb's Park House, a Peace and Reconciliation Centre in Northern Ireland. In this role, she develops the vision for the organisation alongside core peace programmes that engage the local community. She has spent most of her working life in the community sector and worked for many years with an international NGO, Children in Crossfire, delivering their global education programme with teachers and youth workers. She completed a Master in Education for Contemporary Society and is keen to further explore how nature can contribute towards cultivating peace and a holistic sense of identity.

Rilli Lappalainen

Founder and Chair, Bridge 47

Rilli Lappalainen is the Founder and Chair of Bridge 47, a global network that brings people together to share and learn about Target 4.7 of the SDGs. Bridge 47 (www.bridge47.org) mobilises people to act for positive change with the help of GCED through facilitating networking, doing advocacy, building partnerships and providing spaces for innovation. Rilli is currently working as the Director of Policy and Advocacy in Fingo, which is the platform for Finnish Development NGOs. Also, Rilli is a regular speaker on global issues at national, European and global levels, and also holds several positions of trust, for example as the vice-chair of Forus, a global network of National NGO Platforms.

Helen Henderson, Strategic Development Manager at St. Columb's Park House Peace Centre in Northern Ireland and Rilli Lappalainen, Founder and Chair of Bridge 47, provide an overview, with examples, of how GCED can contribute to building a culture of peace and non-violence and how it is linked to the SDGs.

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Understanding interdependency and the root causes of conflict and war

GCED creates an opportunity to address issues relating to peace within a 'one world' context that respects the interdependence of all things. A deep understanding of interdependence means that communities can accept the fact that the safety and well-being of one family or community is dependent on the safety and well-being of other families or communities. This understanding bridges ideas about 'us' and 'them' and creates awareness of the systems at play in our world that perpetuate conflict, competitiveness and inequality.

A crucial element of GCED is understanding the structural causes of poverty and inequality and the root causes of conflict and war. Exploring the root causes raises uncomfortable questions about power and inequality, climate change, weak governance, and how actions in one part of the world contribute to suffering in other parts of the world. Hart highlights how ownership of land and natural resources has fuelled conflict: "Resource wealth…. has provided the continuing motive for fighting in around one third of wars from 1990-2002" (Hart, 2005). GCED provides an opportunity to explore these issues as well as to empower communities to challenge inequality and cultivate a culture of peace and reconciliation.

Compassionate Campaigning and the Environmental Gathering

Compassionate Campaigning is about compassion for others and awareness of our interdependence within local and global systems, and compassion and self-care for oneself as an activist and a person. The Compassionate Campaigning Programme in Northern Ireland supports local people in making changes or preventing change on a range of issues that cut across traditional communal identification and division, such as disability, ageism and environmental issues.

Within the sphere of environmental activism, the desire to protect the planet unifies people in a global purpose that goes beyond the sectarian narrative of 'them' and 'us'. Campaigners are defending local land, mountains and rivers against fracking and the extractive activities of multinational gold mining companies, advocating for clean-up of illegal toxic dumping beside rivers, and trying to save areas of ancient woodland. Global connections have been established with other indigenous campaigners and earth protectors in North and South America, Romania and Spain.

Campaigners, or 'Earth Protectors', meet every few months at the Environmental Gathering in St Columb's Park House to learn, share stories and to gain inspiration, solace and support. The Gathering includes talks, presentations, poetry, music, dance, street theatre and sharing of food. The Gathering offers an opportunity to feel a sense of community and solidarity and an opportunity to experience the power of the collective. It was through the Gathering that the local branch of Extinction Rebellion was established.

Campaigners reported feelings of isolation, overwhelm, anxiety and poor mental health, and a key lesson learned was the need to pay more attention to self-care and collective care for campaigners to avoid burnout. This also involves a journey of self-discovery and cultivating compassion for perceived enemies. The Gathering has also identified the need to continue to build community in a more holistic manner, with nature, the environment and an acknowledgement of our common humanity at its core.

Box 2. Compassionate Campaigning and the Environmental Gathering

It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly….And before you finish eating breakfast in the morning, you've depended on more than half the world. This is the way our universe is structured, this is its interrelated quality. We aren't going to have peace on Earth until we recognize this basic fact of the interrelated structure of all reality.
- Martin Luther King

Building understanding of multiple perspectives and creating 'safe spaces' to explore contentious issues

In today's world it is increasingly important to create safe spaces to address divisive issues. In post-conflict situations in particular, communities are often hesitant to discuss controversial issues and fearful of opening old wounds, creating a culture of silence.

GCED can create a safe space in which to explore contentious issues, without targeting blame at any particular individual, institution or social group, and can provide the tools and methods for communities to have difficult conversations in a way that builds rather than burns bridges. For example, critical GCED allows a deep exploration of colonialism and an understanding of how this continues to play out in the world today. In a reconciliation context, a critical model of GCED (Andreotti, 2006) can help to shift the focus away from blaming other communities to acknowledging collective responsibility and understanding of the bigger picture.

GCED uses a range of participative and enquiry-based methodologies and tools that build skills in critical literacy and understanding multiple perspectives. Methods such as Open Space for Dialogue and Enquiry (OSDE), appreciative enquiry and deconstructing stereotypes can increase self-awareness, identify assumptions and develop an understanding of other perspectives and narratives.

Critical literacy and OSDE help to create safe, inclusive spaces for dialogue where all voices are equally valued and welcome, and contribute to developing mutual understanding and constructive public debate.

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Innovative approaches to teaching history in Cyprus

After any conflict, dealing with the legacy issues, including how the history of that conflict is taught, can be controversial and difficult for educators. A hesitancy to open old wounds combined with lack of confidence or skills to address contentious issues are some of the factors that hinder learning. The Association for Historical Dialogue and Research (AHDR) in Cyprus is one of many examples where non-government organisations (NGOs) have supported innovative approaches to teaching divided histories in a collaborative and inclusive way. Their approach combines critical thinking and enquiry with opportunities for intercultural dialogue and cooperation. It takes a holistic view of education, in which goals of peace education, human rights education, intercultural education, critical education and environmental education are integrated. Their work includes teacher training, public outreach tools, historical archives, exhibitions, research, public debate and delivering peace through bicycle and walking tours. Training and support for educators working within the non-formal and community sector is also seen as important for good quality holistic peace education.

Box 3. Innovative approaches to teaching history in Cyprus

Building a sense of belonging to the global community and common humanity

Global citizenship focuses on solidarity, collective identity and responsibility on a global level (www.oneworldcentre.au). This focus on common humanity moves beyond sectarian and ethnic boundaries to recognise the humanity in every individual and concentrate on what unites people rather than what divides them. This can be a powerful tool for forging a meaningful connection with someone perceived as 'other' or an 'enemy'.

However, developing meaningful relationships and engagement requires trust, and building trust takes time. Bringing people together – using arts, nature-based activities, story-telling and other tools to facilitate human connection and sharing – can create opportunities to get beyond our many layers of identity to discover common needs and concerns.

Cultivating respect for diversity

Whilst recognising our common humanity, it is also important to recognise and respect diversity. People tend to gravitate towards other people with similar backgrounds and attitudes and GCED's focus on respect for diversity and inclusion may, therefore, feel threatening or new to some. However, it is critical that difference is actively sought out and included – based on the principle of 'invite not convert'. This is reflected in GCED, which invites diversity with no expectation or agenda to convert to a certain way of thinking or behaving.

Knowledge is not enough

GCED recognises that knowledge alone does not necessarily lead to changes in attitudes, behaviours and lifestyles. Neuroscience highlights the concept of neuroplasticity and the idea that people can change and "can become what they practice" (Life University,2018). If people practice hate, they become hateful, but if they practice compassion, they become compassionate. Methods and practices to cultivate prosocial skills, such as compassion, empathy and forgiveness, are being developed.

What is required is an intentional cultivation of compassion as a skill....The idea that values and emotions like compassion can be considered trainable skills is an interesting one. Implicit in this view is the idea that it will not be enough to promote values in society and education, but rather that concrete methods for cultivating values must be taught as tools that individuals can then employ for self-development.
- Ozawa-de-Silva, 2014

Challenges

Educators and practitioners need to consider a number of issues and risks associated with the role of GCED in building peace and reconciliation.

First, as Paulo Freire stated in his *Pedagogy of the Oppressed* in 1968, education is never neutral. Educators and practitioners need to be conscious of and explicitly articulate the values that underpin GCED and to continually reflect on whether their approach challenges or continues to serve the dominant paradigm. They also need to explore their own background and values and how this might influence their pedagogy and their approach to inclusivity and diversity.

Second, policy makers and practitioners need to be aware of the potential impact of issues related to allocating blame and redressing the injustices of the past. Blame can lead to denial, stop conversation and entrench attitudes. Substantial time and energy can be invested in debating the facts of history without reaching consensus and the acceptance of multiple perspectives and narratives can be difficult for people who have been directly impacted by conflict. A focus on responsibility rather than blame can be helpful, 'some are guilty, but we are all responsible'. Care must be taken not to re-traumatise communities and education and interventions must be based on the principle of 'do no harm'.

Third, there is a risk that GCED and global issues that seem to be unsolvable can overwhelm people and cause a sense of hopelessness and fear.

Key questions to consider

- How can GCED cultivate compassion and empathy as core skills?
- How can GCED be contextualised in societies emerging from conflict?
- If peace is a practice, then how can it be taught within a GCED framework? What are the conditions necessary to feel peace? How can educators create these conditions for people or at least practice peace and discernment themselves?
- How can GCED offer a way of educating people that helps cultivate inner peace and healing as well as building courage and strength to face global issues as a collective? How can it help us to develop resilience?
- How can GCED be appreciative of local indigenous knowledge and experience?
- How can GCED raise consciousness about global justice in a way that does not create more fear and anxiety?

Box 4. Key questions to consider

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GCED and the SDGs

To achieve Agenda 2030, we need a significant shift in how people think and act, and that shift can only be achieved with the help of transformative learning. This education needs to be life-long, and encompass informal and non-formal settings, in addition to formal ones. While transformative education taking place is in schools, we cannot place the burden of changing the world on young people alone.

Target 4.7 of the SDGs covers GCED, and also Education for Sustainable Development (ESD), human rights, gender equality, peace and non-violence, and appreciation of cultural diversity. To increase the quality of our work, there needs to be more exchange and reflection between these different strands of transformative education, and different approaches to GCED need to be adopted depending on the circumstances.

The contribution of civil society to the achievement of Target 4.7 is vital, since civil society has strong links to communities and the ability to reach those left furthest behind, but all sectors of society need to be engaged and committed to taking Target 4.7 forward.

The Bridge 47 Network was created to build bridges between different types of value-based education and different sectors of society, and it offers a space for exchanging experiences and coordinating action. Only by working together can we achieve Agenda 2030 and find the solutions towards building a more peaceful, just and sustainable world.

Conclusion

If we don't teach our children peace, someone else will teach them violence.
- Colman McCarthy

GCED, a 'one world' holistic model of education, is an opportunity to cultivate connection, empathy and an understanding of issues of global justice. It is a chance to reconnect communities with the natural environment and for people to be inspired and informed by nature. It is a space to practice peace as an active global citizen in solidarity with people from all over the world. It has the potential to offer a safe space and a framework to remember the past without forgetting the future. In this respect GCED and peace education could be perfect companions to guide us towards peaceful, collaborative social change.

Transformative pedagogy for building peace

Yonas Adaye Adeto

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Yonas Adaye Adeto is Director and Assistant Professor at the Institute for Peace and Security Studies (IPSS), Addis Ababa University. He obtained his Ph.D. degree in Peace Studies from the University of Bradford. He has published peer reviewed journal articles and book chapters on peace-building, peace education and global security, has presented papers at a wide range of international conferences on GCED and Peace Education, is a regular guest on national and international broadcasters and, as part of community service, is working with the Ethiopian Foreign Policy Review Team, Ministry of Foreign Affairs.

Yonas Adaye Adeto, Director of the Institute for Peace and Security Studies at Addis Ababa University in Ethiopia, discusses the role of transformative pedagogy in building peace.

Transformative pedagogy, unlike conventional pedagogy, is emancipating and enabling for learners, teachers and the community at a local level with global implications. This chapter considers why we need to focus on transformative pedagogy, how transformative pedagogy can enable learners, teachers and the community to build peace at a local level and how this has positive implications for global citizenship.

Why focus on transformative pedagogy?

To explain the rationale for focusing on transformative pedagogy, we need to understand what it means. Conventional pedagogy at primary, secondary, or even tertiary levels of education focuses mainly on 'informing' learners about what they should know. Sometimes, it aims at 'forming' or shaping the behaviour of students through 'character building', by inculcating in them codes of conduct or moral content to render them obedient. These are necessary ingredients in the learning and developmental processes of learners. However, they are not sufficient conditions to create a whole person who is capable of thinking critically, behaving responsibly, building peace and engaging in issues of common concern as a global citizen.

Hence, there is a need to shift from 'informing' and 'forming' the learner to 'transforming' him or her through a learner-centred pedagogy where the learner actively engages, critically and proactively thinks, and contributes to the learning process. Such a transformative pedagogy can be conceptualised as an enquiry-based, innovative approach to teaching and learning where learning transcends the mind and connects with hearts and hands by transforming knowledge, attitudes, skills, and the learner.

With this approach, learning opportunities are connected to inclusion, democratic citizenship, freedom of thought and expression, respect for diversity and human dignity, and use of non-violent

means of conflict resolution. Consequently, transformative pedagogy is not limited to one subject being taught a few hours a week; it involves the whole school and community (Meyers, 2008).

For Meyers (2008) transformative pedagogy includes five elements. The cornerstone is, first and foremost, creating a safe environment for learners where trust and facilitation prevail. Second is encouraging learners to think about their experiences, beliefs and biases, to develop critical thinking skills by examining assumptions and imagining alternatives. Third is using teaching strategies that promote student engagement and participation, based on the assumption that students are active learners and generators of knowledge through interaction among themselves and with their facilitators or teachers. This can be practised through collaborative learning, problem-solving games, role-playing, school dramas and the like. Fourth is posing real-world problems that enable students to observe social reality inside and outside school, examine alternative perspectives and experiences, discuss and examine themes of social justice such as inclusion and exclusion, access to resources and opportunities, and the impact of political and economic power and hierarchy. Finally, by reflecting on these issues and implementing action-oriented solutions, learners can experience transformative pedagogy (Meyers, 2008; UNESCO-IICBA, 2018; Yonas, 2019).

For the Arigatou Foundation (2008), transformative pedagogy is a learner-centred process of emancipation, discovery and action, realised through six steps. The first step is motivation, where students ask themselves why they should engage and participate in the learning process, which is similar to building trust and the safe environment proposed by Meyers. Such questions can provide students with a sense of direction and, as a result, they actively engage in the learning process. This leads them to the second element, exploration. Learners seek answers to the questions they have raised by exploring and examining different sources. This process exposes their own biases and limitations and develops their autonomy, leading them to the next step or level of engagement, which is dialogue. Dialogue is a crucial stage for developing critical thinking skills, where educators provide learners with different controversial ideas and topics for debate and discussion and allow them to share their positions. By being self-critical, imagining alternatives and respecting others' views, learners examine their position and engage in debate, further developing their proactive and critical thinking skills.

The fourth step, discovery, follows from the debates and discussions. Discovery is where students discover new ways of thinking and that they have learned something about others and themselves. They learn to live together with ideas and perspectives that are different from theirs, which is akin to Meyers' idea of collaborative learning. It is at this stage that they discover methods of learning how to learn, which pave the way for reflection, the fifth step. The facilitator or teacher guides learners to step back and think about their experience and the main points they have identified from what they have asked, explored, discussed and discovered and how to connect these to their context.

The following question, which requires personal transformation, can be asked. How do we move from learning in the classroom to the final step, action in building peace in our communities? Both authors emphasise that at this stage learners need to be encouraged to think of active ways in which they can engage inside and outside the classroom to build peace and transform their communities.

In summary, motivation, exploration, interaction, encounter, discovery, critical thinking, reflection and action are building blocks of transformative pedagogy, where the learner is at the centre of the learning process. The rationale for transformative pedagogy is, therefore, its capacity to help learners to develop skills, knowledge and attitudes that empower them to live together in a diverse society and build sustainable peace.

How does transformative pedagogy enable learners to build peace?

In order to engage in peace-building activities, learners need to understand what violent conflict is, what causes it and how it can be resolved. A violent conflict is an incompatible interaction between at least two actors, where one of the actors experiences physical, psychological or structural damage and the other causes this damage intentionally. Such conflicts arise from unequal social status, unequal wealth and access to resources, and asymmetrical power relations – leading to discrimination, unemployment, poverty, oppression and crime. The conflict process can start small, as the dot in Figure 1 shows.

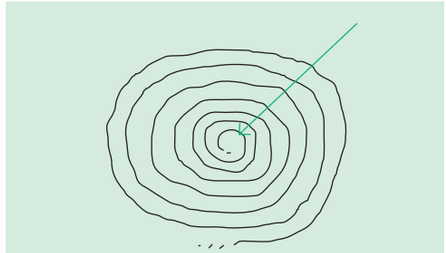

Figure 1. Conflict as a dot (co-created in 2017 for a peace pedagogy in Lesotho)

To make sense of violent conflict, learners need to break it down and identify conflict actors, issues and power relations. They can draw a pattern from the analysis and map it. For instance, they can take a family, an organisation or a community conflict as a case study. First, they analyse the level, actors and relations. Second, they sketch a map to show the pattern of conflict. Finally, they reflect on how this helps them to understand the conflict. The enquiry, exploration, dialogue, discovery, and reflection levels of transfromative pedgaogy can be applied to this.

Questions to consider include: Who are the core actors in the conflict? What are the conflict issues? What are the relationships between the conflict actors? Are perceptions of the causes and nature of the conflict among the different actors fuelling the fire? What is the current behaviour of the actors and their leaders? Based on enquiry and dialogue, the learners can move on to discovery, reflection on their understanding the conflict issues, causes, actors and power relationships. This understanding can enable them to consider the action of peace-building.

Ending violence, ceasefire, peacemaking, peacekeeping and, finally, building peace, is a long, difficult, intricated and demanding journey (see Figure 2). At the action stage, the focus should be on raising learners' awareness about building peace in a fractured and post-conflict society by employing transfromative pedagogy.

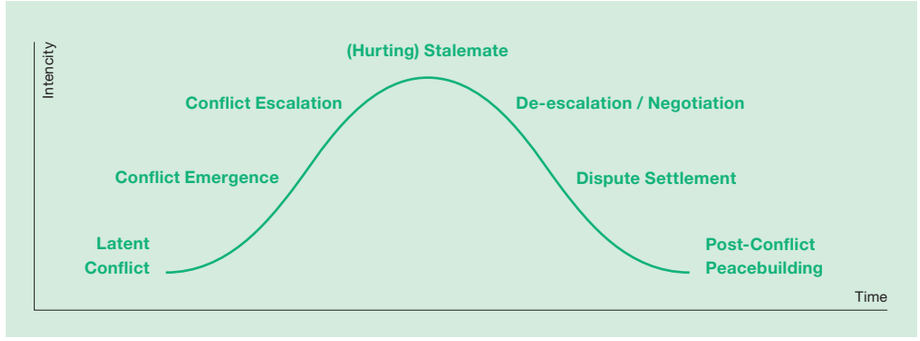

Figure 2. Stages of conflict process and peace-building (adapted from Ramsbotham et al, 2016)

To this end, conceptual clarity about peace-building is essential. As can be seen in Figure 2, peace-building is the last stage in a conflict process. In this process, time is what matters most and it therefore follows that peace-building is a long-term endeavour.

Building peaceful, stable communities and societies requires building on a firm foundation of justice and reconciliation. The process should strengthen and restore relationships and transform unjust institutions and systems. If transformative pedagogy is to enable learners and the community to build peace, the content, method and the approach should be conducive to and reflective of the socio-cultural and political context of the community. This is because peace-building is a matter of attitude change, relationship building, and changing the mindset of victims and perpetrators, as well as a matter of time.

An ideal place to achieve such change is through formal, informal and non-formal peace education at every level of the education system, using transformative pedagogy. Building peace in a post-conflict context through transformative pedagogy involves five stages (Caritas, 2013; Ramsbotham et al, 2016; Yonas, 2019). These stages are captured in a 'fire' metaphor: (a) transforming the fuels and preventing the fire; (b) containing the fire and preventing contagious effects of the flames; (c) containing damage; (d) cooling off the coals; and (e) reconstructing from the ashes. These stages are discussed below.

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Stage A. Transforming the fuels and preventing the fire

Figure 2 shows that at the 'transforming the fuel and preventing the fire' stage, the situation is somewhere between appearing to be peaceful on the surface and experiencing significant social tension (between latent conflict and conflict emergence to conflict escalation). In areas where violent conflict is possible, we often see people pushing for social change, and view them as the most 'flammable' or dangerous elements because of their high visibility. However, those who try to maintain an unjust status quo are equally dangerous, although less visible, as they push in the opposite direction to those seeking change. At this stage, there are a number of tasks and activities for peace-builders. These need to be unpacked, discussed and demonstrated using practical examples.

South Sudan is such an example. Immediately after independence on 9 July 2011 there was jubilation all over the country, but also real concern that the underlying causes of civil war had not been addressed. Just over two years later, in December 2013, violent conflict erupted and escalated causing death and destruction. The factors that fuelled this – such as social injustice, ownership and allocation of resources, political participation, the concerns of youth, and prejudice – could be the basis for discussion in classes using transformative pedagogy. This requires both teachers and students to be motivated to explore further, discuss, discover, reflect and consider action. Group work, role-play and collaborative learning can be used to identify underlying causes and how these can be addressed, including how negative attitudes towards other ethnic, religious or political groups can be changed and how people can become more accepting of others and of difference.

Stage B. Containing the fire and preventing contagious effects of the flames

In situations ranging from conflict escalation to (hurting) stalemate (see Figure 2), violent conflict can create an opportunity for those seeking social change and a shift in the power structure or political system. However, this is also the point at which those in power try to hold on to power and maintain the status quo, and this can result in leadership action that sparks violence, such as arresting community leaders or refusing court decisions, and responses, such as protest marches and even assassinations. The type of action taken by those in power, and by others, influences the likelihood that conflict will escalate further into violence.

Again, this situation has occurred in South Sudan, despite the efforts of the international community and regional power brokers such as the Intergovernmental Authority on Development (IGAD). The government and the opposition continued indiscriminate killings and internal displacements up until 2019. A key question is how transformative pedagogy can help learners to understand such scenarios.

An important first step is to get the right information, in particular unbiased facts about what is happening on the ground, and to analyse this using the conflict mapping and analysis approach discussed earlier. Ideally, learners should hear directly from representatives of the different parties and those who are trying to mediate, to try to understand their perspective and how they would feel in their position.

Equally importantly, peace-building activities at this stage need to provide alternative media and communications sources about the conflict context. This may involve newspapers or newsletters that spread messages for peace, including debunking myths about the 'enemy'. It is at this point that learners test their critical thinking ability by investigating the stories from different angles. Such activities will help them to tell powerful stories of people reaching out to others across conflict lines, and discuss what justice and forgiveness call for. School mini-media can be used to spread messages of peace instead of war, or to generate more understanding of opposing viewpoints as a result of transformative pedagogy, which can help to contain the fire and prevent it from spreading.

Stage C. Containing damage

Civil wars are devastating, and civilians are more likely than combatants to be killed or injured (Gurr, 1993). Understanding these empirical facts is a prerequisite for transformative pedagogy to engage in building peace by containing damage. Specific roles of peace-builders include, among others, acting as intermediaries and building up trust with the leaders of the conflicting parties. Learners can demonstrate these roles through drama and role-play in schools and gradually get into the real peace-builders' roles. They can see and feel that transformative pedagogy goes beyond cognitive focus to healing the trauma, reaching out for forgiveness and reconciliation. Learners appreciate and understand that people directly and indirectly involved in the fighting have lost loved ones, and experienced a great deal of trauma and stress. This is the stage where learners understand the concepts of 'do no harm', 'feel others' pain' and 'cool off the coals' of conflict. They are encouraged to feel the pain of others and devise their own ways of participating in containing the damage of violent conflict at community level as a way of building peace following class discussions.

Stage D. Cooling off the coals

During this stage of conflict – de-escalation, mediation and negotiation – the intensity of violence decreases. Although there is the threat of violence resurging, there is also an opportunity to redirect the parties towards non-violent methods of change and conflict resolution. It takes considerable work to cool the hot emotions and hatreds that exist, but it is during this stage that we see the possibility of social transformation, political reform and security sector reform including justice systems. Hence, through the transformative pedagogy, learners, teachers and community peace-builders can be a part of local reconciliation and peace-building organisations. Strong local organisations and networks of organisations are critical for building a firm foundation for peace in the community; liaising with schools that practise transformative pedagogy and other relevant stakeholders can help to improve relationships between conflicting groups in order to reconstruct the post-conflict society.

Stage E. Reconstructing from the ashes

The reconstruction stage is usually termed 'post-conflict', because political leaders have taken a few steps towards peace, including ceasefire and comprehensive peace agreements. However, it takes many, many years to build peace – at least as many as it takes to get into conflict (Caritus, 2013; Ramsbotham et al, 2016). Many of the activities described in Stage D need to continue during Stage E.

Peace-builders can provide support for reintegrating displaced persons or refugees into communities, rebuilding adequate governance and justice systems to deal with everyday problems and organisation, and developing peace education for children. Post-conflict reconstruction of homes, farms, office buildings, roads and access to basic services like water are needed. These efforts can further build and help to heal relationships by incorporating people from across the former conflict lines, and engaging them in a process that uses and recognises contributions from each group.

An alternative way of identifying peace-building roles is by using the peace-building leadership triangle – top, middle and grassroots – as the primary organising structure. Whichever way we choose, peace-building should be based on the following five principles: (1) be comprehensive; (2) strengthen interdependent relationships; (3) be sustainable; (4) be strategic in focus; and (5) construct an infrastructure for peace (Lederach, 1997; Caritas, 2013). These principles provide useful guidelines for designing and assessing specific peace-building interventions and, hence, need to be clearly outlined in transformative pedagogy that is intended to help build peace.

(1) Comprehensive

For transformative pedagogy to be a means of building sustainable peace, it should underscore that peace-building must be comprehensive, i.e. that we need to be able to see the overall picture in order to effect change within it. Learners need to understand that lasting peace comes from addressing multiple sources of conflict at multiple levels of society. This implies in turn that we need to identify the needs of those we are working with, a vision of what we are working towards, actions that can get us there, and a plan that we can use as a guide to get us there. To do all of this, we must be able to situate our actions and daily events within a broader vision and purpose, which requires a thorough contextual analysis. Reflection, action and connecting the context are the foundations of transformative pedagogy.

(2) Interdependent

A whole-school approach of transformative pedagogy is required, recognising the interdependence of learners, teachers and the community, in order to realise sustainable peace. Peace-building involves a system of interconnected people, roles and activities – no one person, action or level of society can deliver peace alone. All things are linked and affect one another. With people at the core of peace-building, our activities are intimately connected to the nature and quality of our relationships. Peace-building builds and supports the interdependent relationships necessary for pursuing and sustaining desired changes. This necessarily includes developing processes that forge relationships between people who are not like-minded but are nevertheless interdependent. The translation of transformative pedagogy into peace-building requires that the interdependence of different actors is practised.

(3) Sustainable

As described earlier, time is the most crucial factor in the peace-building process. Violent conflicts occur over generations, and we can expect peace-building to take no less time. For peace-building to be sustainable over generations, we need to pay attention to where our activities are leading us. While comprehensiveness requires that we think beyond the immediate and come up with effective responses to issues and crises to reach a long-term vision, sustainability requires that we think about what creates an on-going capacity within the setting for responding to and transforming recurring cycles of conflict and crises. Sustainable peace-building seeks to discover and strengthen the resources rooted in the local context of a protracted conflict. For this to happen, transformative pedagogy that combines head, heart and hand, schools and communities is vital. It motivates learners to explore, dialogue, discover, reflect and engage in the process of building peace in a systematic and strategic manner.

(4) Strategic

Peace-building also requires specific actions that are chosen strategically in order to do some things thoroughly. Being strategic means learning to respond proactively to emerging and dynamic social situations and meeting immediate concerns and needs at the same time as reinforcing a larger, longer-term change process. In designing and assessing peace-building actions, therefore, we must both meet immediate needs and work towards the desired vision of change. By strategically assessing our activities – including what we do, where we engage and how we focus our energies – our peace-building work will respond to a crisis but will not be driven by it. This can be simulated in workshops and school dramas before they are practised in the community as a vehicle for peace-building.

(5) Peace infrastructure

A peace-building infrastructure is based on people, their relationships and the social spaces they create, which are necessary for reconciliation and conflict transformation. These are designed to begin putting principles and frameworks into action, particularly through linking short-term action with a longer-term peace-building vision. An infrastructure provides the social spaces, logistical mechanisms and institutions necessary for supporting the process of change and a long-term vision of peace. Infrastructure provides the basic support that enables people and peace-building processes to address immediate crises while patiently pursuing slow, long-term change. Such long-term strategies can be achieved mainly through disciplining the human mind, cultivating the human heart and training human hands to combine, intellect, emotion and skills through transformative pedagogy.

Conclusion

An enquiry-based, innovative, whole-school and learner-centred approach to teaching, transformative pedagogy goes beyond conventional pedagogy to enable learners, teachers and the community to build peace. It helps learners to develop critical thinking skills and reflective, proactive and positive attitudes towards themselves, their fellow human beings and the environment, which are the key ingredients of building peace based on mutual trust, human dignity and inclusiveness. In other words, transformative pedagogy can create global citizens who transcend their ego, clan, religion, ethnicity, gender or narrow nationalism in their thinking and action and are capable of building sustainable peace.

Promoting peace through mindfulness programmes in schools

Paola Molina Nicholls
Trainer, BREATHE International

Paola Molina Nicholls is currently a BREATHE International trainer for the programme BREATHE in Education. As a national team trainer in Colombia, Paola is involved in the design and implementation of mindfulness for local community contexts, particularly in regions affected by armed conflict, with an emphasis on conflict resolution and emotional management. She has experienced in a wide range of holistic, creative and body-centred therapies. As a psychology graduate of the Pontificia Universidad Javeriana, she holds a Master's Degree in Interdisciplinary Development Studies from the University of Cauca.

Paula Ramirez, who has been co-directing RESPIRA in Colombia (BREATHE International) since 2013, also contributed to this chapter.

Paola Molina Nicholls, BREATHE International trainer for the programme BREATHE in Education, explain how mindfulness programmes in schools can foster social and emotional learning and a peaceful school environment.

This chapter provides an overview of mindfulness and the experience of introducing mindfulness practice into schools in Colombia and El Salvador. It highlights the potential benefits of this approach, many of which are aligned to the principles of GCED, for learning and for student and teacher well-being, and the contribution it can make to peace and reconciliation.

"The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole"
- Krishnamurti

Mindfulness

'Mindfulness' is the English term for an ancient Pali word (*sati*) whose meaning encompasses consciousness, attention and remembering. Dating back to some 2,500 years of Buddhist teachings, mindfulness is now widely practiced in a secular way to train the mind. Although there is no single agreed definition, mindfulness can be described as a form of meditation that prioritises the development of awareness of, and paying attention to, the experience of the present moment. The development of the Mindfulness-Based Stress Reduction (MBSR) programme by Jon Kabat-Zinn played a fundamental role in raising awareness of mindfulness in the West, both among the medical community and among a lay audience and launched the scientific study of mindfulness.

The practice of mindfulness promotes a variety of desired changes in the brain, helps develop a more acute awareness of what is going on in the mind in that moment, and facilitates the feeling of our emotions. It offers feasible strategies for living more consciously, cultivating awareness and creating safe spaces to live and learn. Evidence suggests that mindfulness can have a positive impact on cognitive and emotional development, psychological wellbeing, and brain structure and function. BREATHE International experience combines mindfulness practices with elements of Social and Emotional Learning (SEL) in order to develop

non-cognitive skills such as empathy, solidarity and compassion, which are fundamental to peaceful attitudes and non-violent communication. We believe that mindfulness practices can help us to relate more peacefully to ourselves, to our fellow humans and to the world we live in and, hence, can promote peace and reduce conflict.

Introducing mindfulness in schools in Colombia and El Salvador

BREATHE in Education, one of the core BREATHE International programmes, is an innovative school intervention that has introduced mindfulness practice into Colombian and El Salvadorian public and private schools in order to foster social and emotional learning and promote teacher and student well-being. Both countries have experienced armed conflict and have high rates of violence, and BREATHE has worked in these and many other parts of the world affected by violence.

The programme has improved education quality and academic achievement, particularly for learners affected by violence, through promoting self-acceptance and creating a safer and more peaceful school environment. Specifically, the programme focuses on:

◇ Increasing self-awareness

The possibility of opening up to new perspectives about who we are. Encouraging consciousness about our own being: about our lives, needs, desires, emotions, behaviour, values, visions, habits, strengths and struggles. Reconciliation can happen at the personal level when we become aware of how we relate to ourselves through our body and mind and in the cultivation of self-compassion, acceptance and resilience.

◇ Developing life skills

Our journey aims to develop practical life skills, such as our intentional presence and focus, emotional awareness, resilience and self-regulation in the face of difficulties. We can use these skills as a driver for conscious decision making and self-directed personal growth. Mindfulness strengths the resources we need to direct our lives.

◇ Strengthening mental well-being

It is possible to strengthen physical and mental well-being through healthier stress management, self-care practices and the healing of trauma, and to foster a sense of inner calm and harmony, develop a greater self-compassion and connection to life, and rediscover joy, purpose and inner freedom. Mental health improves when we start to feel comfortable with ourselves.

◇ Building healthy human relationships

We believe it is important to build safe spaces nourished by empathy, compassion and care for ourselves and others. This requires active listening skills to connect more deeply as well as building and maintaining healthy human relationships in all domains of our lives. In such learning spaces it is possible to see our commonalities before our differences, and feel at home in our shared humanity.

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BREATHE and building peace

UNICEF refers to peace education as “the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level” (Fountain, 1999).

Below are some theoretical and practical reflections on what we have found in our direct work with educational communities on building peace. These reflections are part of a recent MA dissertation (Ljubic, 2015) exploring this topic using BREATHE in Education as a case study. In our experience in Tumaco, Colombia, we have identified a number of competencies and concepts that have enabled us to measure the impact mindfulness has on building peace in communities directly affected by the armed conflict. These are: emotional regulation, prosocial competencies, personal peacefulness, attachment security, neuroplasticity and psychosocial recovery.

Emotional regulation

Emotions are under-emphasised in peace and conflict studies, yet findings from research highlight the importance of positive emotional states in strengthening interpersonal peace. The fulfilment of emotional needs corresponds to personal growth, while unmet needs can lead to frustration and contribute to aggressive tendencies and violent responses. Several studies suggest that difficult emotional states (including fear, grief, rage, guilt, shame and humiliation) are linked to cyclical and intractable conflict. Mindfulness promotes emotional well-being and the cultivation of positive emotions and healthy thought patterns, while reducing stress and anxiety. Practicing mindfulness has been shown to reduce expressions of anger and aggression, for example by reducing ruminative (repetitive) thought patterns related to anger. This is a clear link between mindfulness and building peace.

In BREATHE’s approach, teachers and students learn to recognise and understand turbulent emotional states. This promotes internal awareness of difficult emotions and helps people to shift attention away from them, diminishing

their grip and avoiding ruminative tendencies. Teacher participants in Tumaco described the programme as contributing towards an ability to control emotions and violent reactions, while reducing verbal and physical aggression levels among students.

Prosocial competencies

Mindfulness-based interventions in schools are generally associated with the development of positive qualities and prosocial behaviours. They can provide students with a foundation to absorb a prosocial value orientation and increase their empathy with others. When combined with SEL, mindfulness has been shown to support the cultivation of prosocial capacities like active listening, tolerance, and concern for peers.

BREATHE in Education aims to develop students' capacity to regulate emotions and behaviour, develop harmonious relations with other students, and to nurture positive attitudes toward school and life. Teachers in Tumaco observed improved listening and attention, self-awareness, tolerance and self-esteem among student participants, as well as more harmonious relationships, improved classroom dynamics and an atmosphere of greater tolerance and sharing. Greater self-awareness among teachers also nurtured a deeper understanding of student needs, more attentive and compassionate teaching approaches and less aggressive interactions.

Personal peacefulness

Research suggests that people who experience inner peace tend to be more peaceful in their interpersonal relations; and interpersonally peaceful persons tend to have more peaceful attitudes about political affairs. Mindfulness appears to help shape the same qualities that are characteristic of peaceful persons, such as an ability to restrain impulsive action, empathise with others and act in kind ways. Loving-kindness meditation has been demonstrated to help address the divisive notions of 'us' and 'them' that underlie much of human conflict.

BREATHE's mindfulness-based approach seeks to nurture inner calm and positive emotions through exercises that promote the recognition and regulation of emotions, as well as experiential tools that teach children about kindness and empathy. Short exercises on loving-kindness using child-friendly methodologies encourage students to focus on thoughts of gratitude and kind wishes to others. This practice strengthens students' understanding of kindness and empathy and helps facilitate access to these emotional states and capacities.

Attachment security

How safe and emotionally secure a person feels in their early relationships and social environments (attachment security) also influences interpersonal peacefulness. Literature points to the potential role of mindfulness in activating or 'priming' positive attachment security with potential links to enhanced compassion and altruistic behaviour. Where conflict and trauma are present and disrupt patterns of healthy emotional attachment between caregivers and children, interventions that strengthen positive attachment security are highly relevant for sustainable peace building.

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BREATHE in Education activities with both teachers and students strengthen the fulfilment of psychosocial and emotional needs while activating positive emotional states like kindness and gratitude. This can be understood as a type of 'priming' of attachment security, with the potential to activate compassionate and altruistic tendencies. BREATHE and similar initiatives may be especially relevant to peace-building efforts in conflict-affected contexts since the primed environments introduced counter the negatively primed environments that make up teachers 'and students' lived realities in conflict zones.

Neuroplasticity

Neuroscientists have studied neuroplasticity – the brain's ability to change throughout life. Research suggests that mental practice can strengthen neural networks to nurture positive habits of mind and peaceful dispositions. Mindfulness practice in particular is a form of mental training that influences short- and long-term neural changes that affect the structure and function of the human brain, for example physically increasing grey matter in brain areas that are involved in reasoning or decision making. It thus affects neural systems in positive ways, decreasing emotional reactivity and improving stress regulation.

BREATHE teaches about brain regions and functions, while helping participants cultivate a personal mindfulness practice that strengthens brain health. Participants better understand the relationship between stress, emotions and behaviour and how this can be managed to support optimal well-being. This has shown particular relevance in Tumaco, where participants have applied brain science and mindfulness practice to regulate their emotions and take effective action during situations of intense stress or fear related to the armed conflict.

Psychosocial recovery

Education plays an important role in the relational aspects of post-conflict peace-building. Within this process, mindfulness can be viewed as a valuable type of experiential education that goes beyond thought to feelings and engages people's experience, supporting psychosocial recovery and resilience. In situations of crisis, teachers are key to providing a safe and calming space for children with psychosocial trauma. In providing a loving presence and reliable support, they may be the critical factor needed to nurture a child's resilience and ability to function well in difficult circumstances such as armed conflict and in highly violent contexts. However, teachers working in such contexts may also be in need of psychosocial care.

Teachers emphasise how BREATHE's mindfulness-based approach helps them to address fear and maintain calm in violent and insecure contexts associated with the armed conflict. They view the programme as filling a critical gap in their education that addresses 'the human part' of their work as teachers. The BREATHE pedagogical model is based on nurturing positive human connections that participants perceive as highly therapeutic. Calming activities in the classroom that work to quiet the mind and promote relaxation create a supportive environment in which teachers have a greater capacity to be present and care for students facing myriad pressures associated with living in violent or insecure contexts.

Mindfulness for teacher self-care

Witnessing the harsh daily reality of life in Tumaco and acknowledging teachers' workload and burn out, it was clear they needed to be our main focus. "You cannot pour from an empty cup" informed our approach, based on recognition that to deliver an effective programme for students, we needed to work with teachers, offering mindfulness tools for their personal well-being and as human beings. Focusing on teachers meant supporting them while in trauma and in a culturally sensitive way, realising, recognising and responding to trauma, and avoiding re-traumatisation of teachers and children through the practice. Understanding their own processes, the place where their own violent

or passive behaviour was coming from, gave us the means to combine the practice with psycho-education, broadening their window of tolerance, building up internal and collective resources, framing the mindfulness and SEL content to offer safety in trusting in oneself and others, in agency and resilience.

Safe learning environments

Safe learning environments "create the conditions necessary to support and encourage learners to be themselves and to share, express their thoughts, feelings, beliefs, and connect with one another. Welcoming the learner in an environment where they can feel safe and nurtured is very important for the development of each individual and the society as a whole" (UNESCO-IICBA, 2017).

From our lived experiences that have not only been meaningful for students and teachers but for our trainers as well, we firmly believe in the power of transformative education in building harmonious and safe environments for mutual learning.

For BREATHE International, mindfulness is not a matter of self-improvement, since we believe we are all already complete. Mindfulness is a way to realise our human dignity and greatness. When we are able to develop that quality of admiration and gratitude for ourselves, we can approach others with more empathy and acceptance. Empathy, solidarity and tenderness among others, are embodied values which cannot be learnt in a regular class but are rather developed in daily practices inside safe environments where it is possible to express our own vulnerability and to develop our sensitivity. Knowing that we are being heard without being judged nurtures self-love and self-esteem and, importantly, offers a sense of belonging and shared humanity. Safe and nourishing environments are essential in breaking cycles of violence, as they encourage the learning of relationships based on solidarity, respect, and even fun.

Creating a culture of belonging is critical as we are all interdependent and interconnected. Therefore, mindfulness in education cannot only be an individual journey, but must be a collective one, to create spaces where everyone feels safe and included.

Mindfulness for reconciliation

Reconciliation "is an approach to life that values change and transformation, that allows us to resolve differences and conflicts and to progress towards building inclusive and peaceful communities" (UNESCO-IICBA, 2017). In BREATHE International we believe that reconciliation is "the path to making peace with yourself and the world. Truly, to live and to die with a heart free of resentment, grudges and ill-will would be a crowning accomplishment in life" (Sthal, 2014).

For BREATHE in Education, reconciliation comes from the potential to build safe environments that connect us with others, remembering that we are interdependent and that personal well-being necessarily depends from collective well-being. Vietnamese monk and teacher Thich Nhat Hanh talks about the 'interbeing' which allows us to look beyond the concept of individuality to see ourselves as people who exist because of human relationships (2004).

This focus on embracing our shared humanity is consistent with the values of GCED, which includes having an understanding of our interconnectedness and interdependence (cognitive); having a sense of belonging to a common humanity, with shared values and responsibilities, but also respect for difference and diversity (socio-emotional); and acting responsibly to contribute a more inclusive and peaceful world (behavioural) (UNESCO, 2015). In the words of the former UN Secretary General Ban Ki-moon: "Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected" (UNESCO, 2015).

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Reconciliation starts with the heart, and so mindfulness is just one part of what is needed – it is incomplete without loving kindness and compassion or 'heartfulness'. Therefore, in schools, we not only develop the benefits of mindfulness, we also direct our core efforts towards caring. Caring lets us widen our circles of compassion to embrace all living creatures (Branch, 2003). In violent contexts such as are found in Colombia and in many other places in the world, developing mindful compassion facilitates other ways of relating, opening space for peaceful co-existence and solving conflicts.

Starting with You

"Be the change that you wish to see in the world"
- Mahatma Gandhi

We offer these simple instructions for a short, personal practice. Take a pause for a mindful breath. Notice an increase of presence, bringing your awareness to how the air goes in and out. Gently allow the sensations which emerge at this moment in your body and support your needs. Give yourself some space and kindness. There is nothing else you have to do, other than letting life be just as it is right now. Listen to your heart, and take a moment to bring loving presence towards you. And when you feel ready, you could bring someone to mind. Imagine, for example, a friend, student, partner or someone that you have a difficult relationship with. Imagine that they are in front of you. Let's consider a few things about this person:

"This person is a human being, just like me. This person has a body and mind, just like me. This person has feelings, emotions, and thoughts, just like me. This person, has, at some point, been sad, disappointed, angry, hurt or confused, just like me. This person wishes to be free from pain and unhappiness, just like me. This person wishes to be safe, healthy and love, just like me. This person wishes to be happy, just like me."

Now, let's allow some wishes to arise:

"I wish for this person to have the strength, resources, and support to help him or her through the difficult times in their life. I wish for this person to be strong and balanced. I wish for this person to be peaceful… because this person in front of me is a fellow human being…just like me"
(Broderick, 2013)

Global memory, global citizenship and reconciliation

Jie Hyun Lim

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Jie Hyun Lim is Professor of Transnational History and Director of the Critical Global Studies Institute at Sogang University, Seoul. He has written widely on nationalism and Marxism, Polish history, transnational history and global memory, and dictatorship. He is currently a principal investigator of the international research project on Mnemonic solidarity: colonialism, war and genocide in the global memory space, and his forthcoming book reflects on the problems of mnemonic solidarity in the global memory space. He has held visiting appointments at Warsaw University, Cracow Pedagogical University, Harvard-Yenching Institute, Paris II University, Wissenschaftskolleg zu Berlin, Bielefeld University and Hitotsubashi University.

Jie Hyun Lim, Professor of Transnational History and Director of the Critical Global Studies Institute at Sogang University in Seoul, discusses global memory and how solidarity based on sharing of memory is critical to reconciliation and peace.

History, and different perceptions of history, can be a significant obstacle to global solidarity and peace. This chapter describes how vital it is to connect the sufferings and the memories of tragedies of different countries which go beyond national boundaries, in order to be able to form a 'global memory space' that strengthens global solidarity, without which reconciliation is not possible. GCED, within which global solidarity is central, has a critical role to play in contributing to a global memory space that builds reconciliation and peace. The chapter also tries to shed a new light on GCED by examining the interplay of the globalisation and re-nationalisation of memories, and looking specifically at the mnemonic confluence of memories of atrocities such as colonial genocide, the Holocaust, Stalinist crimes, comfort women in East Asia, American slavery, and the 'stolen generations' of indigenous people in Australia.

The shift from national to global memory space

Social memory is one of the domains of the human imagination that has been reconfigured most significantly by globalisation and the shift in discourse from the national to the transnational. Global memory space has emerged to challenge the nation state as the legitimate holder of collective memories. Freed from national borders, memories have become entangled, cohabitated, reconciled, contested, and negotiated across borders.

In this emerging global memory space, memory activists have become agents of world history and world culture, and national experience has been transposed to the global arena. For example, as the term 'Kosovocaust' illustrates, the memory of the Holocaust has been transposed to contemporary sensibilities concerning genocide and ethnic cleansing in Kosovo, as well as other human tragedies. Although a unique historical event, the Holocaust has ceased to be a primarily Jewish mnemonic property and is used as a memory template.

However, globalisation does not necessarily mean the de-nationalisation of national collective memory. There is indeed a counter trend of re-territorialisation of cosmopolitan memory within national boundaries (Lim, 2010). Thus, global memory space fluctuates between de-territorialisation and re-territorialisation.

The year 2000 witnessed several events that, together, mark a vital moment in global memory space.

- On 27-29 January 2000, 23 heads of state, 14 deputy prime ministers and other representatives from 46 countries gathered in Stockholm to discuss Holocaust education, remembrance and research. At the end of this historic summit, all attendees signed the 'Stockholm Declaration' which proposed that remembering the Holocaust was a transnational civic virtue.
- In May 2000, the publication of Jan Gross's book *Sąsiedzi* (Neighbours) triggered a heated controversy about whether the perpetrators of the Jedwabne massacre in 1941 were Poles. The Jedwabne debate brought "a real moral revolution in society at large" to post-communist Poland and, as "Poles lost their sense of innocence", the sleeping complicity among Poles for the massacre was awakened (Kurczewska, 2002).
- On 2 August 2000, the German Bundestag passed a law to compensate 'foreign forced labourers', i.e. forced wartime labour in Nazi Germany and German-occupied Europe.
- In December 2000, the Women's International War Crimes Tribunal on Japan's Military Sexual Slavery was convened in Tokyo. Transnational memory activists of comfort women convicted the dead emperor Hirohito of 'crimes against humanity' (Lim, 2015).

Seen in retrospect, these events reflect a move away from the silence of the preceding half century about non-national victims. For example, in the first decade of the post-war period, Jewish persecution and the Holocaust was largely excluded from the national memory of previously occupied countries of Western Europe (Lagrou, 1997; Buruma, 2013). The memory of Jewish suffering was repressed and marginalised in Eastern Europe too, where it did not fit into the Soviet narrative of anti-fascist workers and the 'great patriotic war'.

Nor were Jews the only ones alienated from the formation of patriotic memory across Europe in the early post-war period. Returning prisoners of war (POWs) were greeted with silent disdain mainly because they were seen to have been cowardly in allowing themselves to be captured instead of resisting bravely. The Sinti and Romani were excluded from compensation because laws permitting their surveillance and incarceration were justified as a measure for preserving public order.

The foundations of transnational memory

Well before efforts that resulted in the events in 2000, steps were being taken to de-nationalise national memories that paved the way for transnational memory. The protest action led by Australian aborigine leader, William Cooper, against the Nazi persecution of Jews in 1938 is an example. Cooper's act of solidarity with the German Jews is in stark contrast to the post-war 'White Australia' policy of not issuing entry visas to Oriental Jews which was only finally abolished in 1973.

Similarly, the swift response by African-American radicals to the 1948 UN Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) marked a post-war landmark in global memory. In a petition delivered to the UN entitled 'We Charge Genocide' in 1951, African-American radicals in the Civil Rights Congress pinpointed parallels between Nazi perpetrators and racist

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perpetrators in the United States (US) and sought global support for an indictment of US authorities for genocide against African-Americans. The UN General Assembly did not adopt the petition and the US government only ratified the CPPCG in 1986 (Stone, 2010). The African-American writer W. E. B. Dubois could hear "the scream and shots of a race riot in Atlanta and the marching of the Ku Klux Klan" during his visit to the ruins of the Warsaw ghetto in 1949. Dubois confessed that he could get a "more complete understanding of the Negro problem" through "clear understanding of the Jewish problem in the world" (Sundquist, 1996). It is also relevant to read István Deák, an eminent Eastern European historian in the US, who suggests a parallel between Jedwabne and the massacre of innocent blacks in Tulsa, Oklahoma (Deák, 2004).

Decades later, African-American visitors to the Holocaust museum in Washington D.C. were awakened by a new finding: "we didn't know the Jews were black". This transnational memory connectivity continues. In November 2014, a group of eight young activists from Chicago, Illinois submitted a shadow report entitled 'We Charge Genocide', to address police brutality toward African Americans, during the UN Convention Against Torture Committee Review of the US.

The thread that links colonial genocide and the Holocaust is also tangible in recent debates on colonialism and genocide. Viewed from a post-colonial perspective, the link between German colonial genocide, the Nazis' Eastern occupation policy and the Holocaust can be explained in terms of Euro-colonialism, though not of a linear continuity (Zimmerer, 2004; Madley, 2005; Traverso, 2003). The Holocaust should be seen in the context of the continuity of 'Western' colonialism, as Hannah Arendt suggested when she articulated the concept of 'administered mass killing' in respect of the British colonial experience. In other words, the German colonialists' genocide in the Herero and Nama wars in 1904-1907 can be better explained from the transnational perspective of Euro-colonialism than by recourse to German characteristics or the circumstance of a latecomer to colonialism.


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Victimhood and the global memory space

With the emergence of the global memory space, and since the 1990s in particular, the cross-referencing of memories has increased. It is now common to see atrocities such as the Armenian genocide, the Holocaust, Allied Bombing during the World War II, sexual slavery of comfort women, the Nanjing massacre, atomic bombing in Hiroshima and Nagasaki, genocide in Rwanda, ethnic cleansing in former Yugoslavia, and all other genocides and war crimes linked in the global memory space. However, cross-referencing memories of victimhood has a downside, including re-territorialisation linked to competition in the global memory space over "who suffered the most" (Polonski and Michlic, 2004).

The move to empathy with victimhood on a global scale is a relatively recent development. In the 1950s and early 1960s, post-war memory and public empathy focused on the victors and heroes rather than the losers and victims. The Eichmann and Frankfurt Auschwitz trials marked a shift to victimhood when remembering the Holocaust. With the trials, "a process of identification with the suffering of victims and survivors" occurred among Israelis and the global public (Segev, 2000).

It took the revolutions of 1968 to accelerate the move towards victimhood on a global scale. The generation of 1968 launched a memory war against their parents and grandparents, which triggered a change to critical memory on a global scale. In the anti-Vietnamese war campaign in Europe, Bertrand Russell opened the International War Crimes Tribunal as a variant of the Nuremburg tribunal to accuse the US of genocide in Vietnam. Two legal sessions were held in Stockholm and Roskilde in 1967. As a member of Russell Tribunal, Jean-Paul Sartre added a colonial dimension by associating French colonialist's bloody war against the Algerian anti-colonial fighters with the American genocide. The issue of anti-racism in the discourse of the Vietnam genocide was reinforced by Holocaust analogies to which many Jewish student activists contributed (Molden, 2010). Telford Taylor, the American prosecutor in Nuremburg, expressed his agreement by publishing *Nuremburg and Vietnam: An American Tragedy* in 1970.

By the 1970s, discussion of American war crimes in Vietnam would awaken dormant memories of Japanese atrocities committed in China in the 'Fifteen Years' War between 1931 and 1945. After chronicling the American war atrocities in Vietnam as a war correspondent for *Asahi shinbun*, Honda Katsuichi travelled across the route of Japanese military aggression in China and published a series of reports in the *Asahi* newspaper. Until that point, the Nanjing massacre had not been heard of much, even in China.

Yet the full entanglement of the Holocaust and colonial genocide in global memory space had to wait till the end of the Cold War, which simultaneously freed the suppressed memories of Stalinist terror in Eastern Europe and those of colonial genocide in East Asia.

Women and sexual violence in the global memory space

Until the early 1990s, comfort women had been silenced and erased from the national and regional memory in post-colonial Korea and East Asia. Though the Dutch Ad Hoc Military Court in Batavia tried and punished Japanese military officers and brothel operators for forcing Dutch female POWs into prostitution immediately after Japan's defeat, the punishment was not only for the sexual exploitation and violence against the women, but also for racial transgression, that is, the sexual abuse of bourgeois 'white' women by 'yellow' men (Gluck, 2007). Even when the suppressed memories surfaced in the testimonials of the former comfort woman brought in as public witnesses in 1991, the issue was described as a matter of 'nationalised sexuality' or was appropriated by the nationalist discourse. Memory activists of the comfort women proposed building a monument to comfort women at the Independence Hall of Korea

in the same year, but it was turned down under the pretext of lack of space (this, the most spacious memorial site in Korea). Comfort women simply did not fit into the heroic narrative of the Independence Hall and the issue of comfort women had been marginalised in the patriarchal memory of post-colonial Korea.

It was the Women's International War Crimes Tribunal on Japan's Military Sexual Slavery, convened in Tokyo in December 2000, that raised the issue of comfort women in the global memory space. The composition of the Tribunal itself reflected the configuration of global memory space. Gabrielle Kirk McDonald, the former president of the International War Crimes Tribunal on the Former Yugoslavia, and Patricia Viseur-Sellers, the Legal Adviser for Gender-Related Crimes in the Office of the Prosecutor for the International Tribunal for the former Yugoslavia, and the Rwanda Tribunal, acted as judges and chief prosecutors. Eight regional teams of prosecutors, including a joint team from South and North Korea, presented cases on behalf of the former comfort women. Based on testimonies and other evidence, the Japanese State and the late emperor Hirohito were considered guilty of crimes against humanity (Sakamoto, 2001).

Undoubtedly, global sensibilities concerning the victims of sexual violence in former Yugoslavia and Rwanda were transposed to the comfort women of East Asia, victims of organised sexual violence for which the Japanese State holds legal responsibility. Appalled by the horror scenes transmitted from Rwanda in 1994 and the former Yugoslavia in 1991-2001, the global public sphere has become more perceptive of atrocities, making it possible to move from positions of 'apology and compensation' to 'punishment and accountability' on the issue of comfort women. The confluence of memories, from the Holocaust to comfort women, seems to signify the extra-territoriality of global memory and the potential for political communities with post-nationalist solidarity. This is illustrated repeatedly through the bringing together of transnational, entangled memories, such as, most recently, in a meeting that took place between former comfort women from Korea and Holocaust survivors at the Queensborough Community College in New York City on 13 December 2011, co-organised by Korean and Jewish memory activists.

Authenticity and denial

As discussed earlier, cross-referencing memories of victimhood has encouraged nationalist re-territorialisation in search of global recognition for moral authenticity of one's own victimhood.

Andrzej Wajda's 2007 film *Katyń* highlights the issues clearly. The film begins with scenes of the dramatic encounter between two groups of Polish refugees in the middle of the bridge near Kraków. Nazi Germans are chasing the group fleeing to the east, while the Red Army is hunting the other group to the west. Their dilemma embodies the entangled memories of Nazism and Stalinism in post-Cold War Eastern Europe. The Prague Declaration on European Conscience and Communism signed on 3 June 2008 reflects the bitter wartime memory of 'nowhere to go' among East Europeans. The Prague Declaration calls for "the equal treatment and non-discrimination of victims of all the totalitarian regimes" based on recognition of both Nazi and Communist crimes as crimes against humanity. It suggests that the day of signing of the Molotov-Ribbentrop Pact on 23 August should be "a day of remembrance of the victims of both Nazi and Communist totalitarian regimes" (http://www.praguedeclaration.eu/).

Whether the victimhood of those suffering Nazism and Stalinism is equivalent remains a thorny question. The Prague Declaration quickly met with opposition. The Seventy Years Declaration signed on 20 January 2012, on the 70th anniversary of the Wannsee Conference of 1942, criticised the Prague Declaration's "attempts to obfuscate the Holocaust by diminishing its uniqueness and deeming it to be equal, similar or equivalent to Communism" (http://defendinghistory.com/70-years-declaration/29230). The clash between the two declarations reflects the difference in historical experiences during and after World War II. While Eastern Europeans tend to emphasise the symmetry of Communism and Nazism as totalitarian regimes, Western Europeans tend to maintain the uniqueness of the Holocaust. This clash becomes more complicated when the slogan of 'no hierarchy between victims' is used to challenge the uniqueness of the Holocaust by Neo-Nazis. But, comparing the Prague Declaration and the Seventy Years Declaration at face value does not make sense. The key question is how to historicise and contextualise the different local sensibilities in the two declarations from the perspective of the transnational civic virtue.

In parallel there is the global connectivity of denial discourses and apologetic memories of perpetrators of genocide and war criminals. Martin Krygier has drawn a parallel between the nationalist denial of the Jedwabne massacre in Poland and the racist defence of the 'stolen generations' of Aborigine children in Australia (Krygier, 2002), illustrating the transnationality of apologetic memories in the global memory space. The apologetic memory catalogue ranges from deniers of comfort women, the Nanjing massacre, the Wehrmacht atrocities, South African apartheid, the military massacres at My Lai in Vietnam and No Gun Ri in Korea, to deniers of the Holocaust itself. As with victimhood, denial discourses and apologetic memories also become cross-referenced. Deniers refer directly to other denial discourses to support their own authenticity (Lim, 2015) and this connection needs to be exposed.

The global public sphere and global solidarity

Globalisation has helped to construct a global infrastructure of culture including global spectatorship of worldwide events. Although global actors of power and wealth have dominated the creation of this infrastructure, people are not passive consumers or audiences. Many are interactive consumers of 'networked publics' and this has the potential to bring about the formation of a global public sphere or global civil society.

The emergence of a global memory space and a global sphere has catalysed a process of 'internal globalisation', which incorporates the interconnection and interaction between the global and the local (Sznaider, 2002). One of the effects of this is that effect of this is that nation states cease to be the automatic holder of the collective memory. This does not mean that the national memory is replaced by the global memory. But it does mean that national memory has to be adapted to the global memory space, and cannot escape the web of global memory spun by globalisation. This can have important benefits in terms of global solidarity and global citizenship. For example, a Bloomberg columnist recently remarked that "our horror about the treatment of the comfort women should steel us to act on behalf of women kidnapped into sexual slavery by Islamic State and Boko Haram". The emergence of transnational memory formation can contribute to consolidating the mnemonic solidarity of humanity beyond borders. How this solidarity may be different from existing cosmopolitanism and internationalism is a question that will need to be asked and answered by global citizenship educators.

The role of Media and Information Literacy

Fabrice Teicher

Independent PVE Consultant

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Fabrice Teicher, an Independent Consultant in Prevention of Violent Extremism (PVE), explains why Media and Information Literacy (MIL) is an essential element of GCED in the digital age, how MIL can contribute to preventing violent extremism and to addressing conspiracy theories.

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We live in a society where we have access to and receive vast amounts of information. Every minute of the day, more than four million videos are watched on Youtube and around 13 million texts messages are sent (Domo Resource). Information overload means that many of us do not have the time to assess the quality or validity of the information we receive (Wikipedia, Information Overload, 2019). However, critical assessment of what we see and hear through different media is essential in the digital age. It can help us to avoid the risk of believing false information or of making important choices, for example about our health or how we vote, based on misinformation, and it can help us to ensure that our personal data is not misused and reduce the risk of being the victim of cybercrime.

This chapter explains what we mean by MIL and considers how it can contribute to efforts by the education sector to prevent violent extremism. It also explores the issue of conspiracy theories and considers measures to address these.

MIL as a set of key competencies for global citizenship in the digital era

According to the UNESCO's publication on GCED (2015), there are three learner attributes—1) informed and critically literate; 2) socially connected and respectful of diversity; and 3) ethically responsible and engaged. MIL addresses these GCED learner attributes by providing a set of essential competencies encompassing knowledge, skills and attitudes that allow citizens to engage effectively and responsibly with media and other information providers. MIL helps learners to become competent, critical and literate in all forms of media, so that they can manage the interpretation of information they see or hear rather than letting it influence them involuntarily (Center for Media Literacy). MIL deals with all sources of information as Figure 3 shows:

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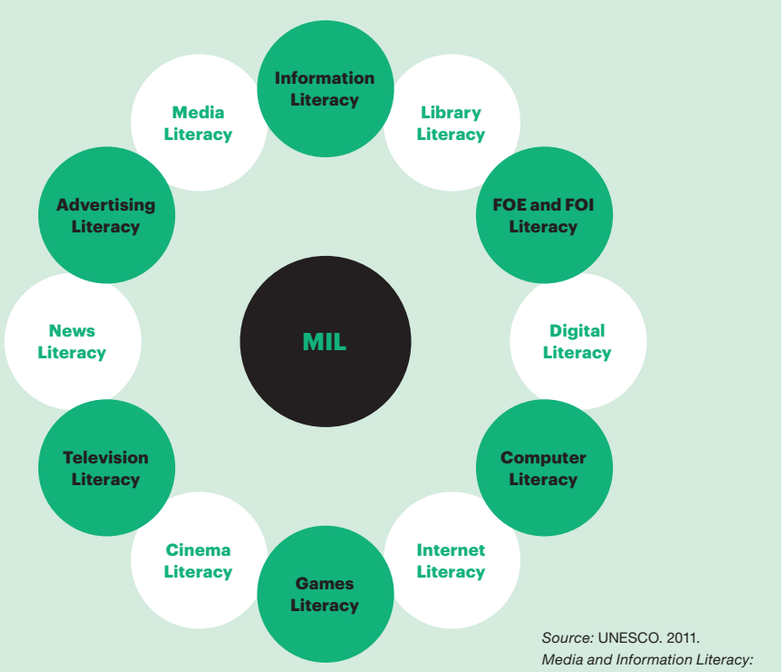

Source: UNESCO. 2011. *Media and Information Literacy: Curriculum for Teachers,* p. 19.

Figure 3. The Ecology of MIL

Links between media and information and violent extremism

There is no universally agreed-upon definition of 'violent extremism' (UNESCO, 2017). However, it has been defined as the "beliefs and actions of people who support or use ideologically-motivated violence to achieve radical ideological, religious or political views" (UNESCO, 2017). Violent extremism is fuelled by push and pull factors (see below) and disseminators of online extremist narratives use push factors to draw in young people who feel socially excluded and pull factors to lure them into feeling a sense of belonging.

Push and pull factors in violent extremism

- **Push factors** generally refer to conditions that are conducive to violent extremism such as poverty and corruption, social, political and economic grievances, marginalisation, a sense of injustice and discrimination, personal crises and tragedies, alienation and frustration (Lenos Steven and Krasenberg Jordy, 2017).
- **Pull factors** are understood as individual motivations that attract potential recruits and the rationales that may be used to legitimise violence, such as the search for identity and purpose, identification with collective grievances, distortion of ethnic or cultural differences, the sense of belonging to a cause, ideology or social network, the need for power and control, a sense of loyalty or commitment, and the attraction of charismatic leadership (Lenos Steven and Krasenberg Jordy, 2017).

Box 5. Push and pull factors in violent extremism

Violent extremism is also engendered by misinformation and hate speech and young people are most likely to be exposed to narratives that underpin violent extremist ideologies online. Extremist groups manipulate information to spread their ideas, recruit followers, and incite hate of others. The processes are the same in the physical world and online, but the digital sphere allows the dissemination of ideas that promote prejudice and violence against various groups of people and favours radicalisation because of:

- The anonymity and relative impunity it grants to those who disseminate hate messages
- The feeling of immediacy that encourages us to share information quickly, without always taking the time to check it
- The fact that social networks operate on a system of suggestions that always propose 'more of the same' leading to relationships between people who share the same world view (Honan, 2008)
- The fact that it gives a larger audience to ideas that do not have access to mainstream media
- The ability to target and tailor propaganda including in different languages

Conspiracy theories

A conspiracy is a secret collective plan with the intent to harm or gain personal interest and conspiracies are as old as humanity. Conspiracy theories flourish through online 'news' sources and multiple forms of social media. Young people, because they can be impressionable and vulnerable, have become the target of these narratives and most are not well prepared to critically evaluate the information they receive via their computers, smart phones and tablets.

Conspiracy theories usually flourish in period of crises and we currently live in such a period. In a world that is increasingly anxious – about economic, social and political crisis, wars, terrorist attacks – conspiracy theories provide simple answers to complex questions. The feeling of lack of control we may feel is also reinforced by the individualisation of society. People look for a meaning and, in the face of randomness, which is

"generally an undesirable host in human thought, unacceptable, especially in the face of misfortune" (Bronner, 2007), conspiracy theories assert that chance does not exist. The development of conspiracy theories also thrives on a loss of credibility and legitimacy of authority figures – for example, the state, mainstream media, schools. Finally, conspiracy theories help to reduce cognitive dissonance. When confronted with evidence that contradicts their beliefs, ideals and values, people will try to find a way to resolve the contradiction. For example, if a person's fear of a major disease outbreak is contradicted by the relatively small number of victims, conspiracy theories can resolve this contradiction by explaining that it was a conspiracy by the pharmaceutical companies to sell their vaccines.

Pierre-Andre coined the four rules of conspiracy theories:

1. Nothing happens by chance ("it's no coincidence that..."). There are no undesirable effects, everything is intended
2. Everything that happens is the result of hidden and malicious intentions or wills. This principle is guided by the formula "who benefits from the crime?"
3. Nothing is what it seems to be. Everything happens behind the scenes, the truth is always hidden and appearances are always misleading...
4. Everything must be carefully screened by criticism. Criticism is the ultimate guide to all reasoning

Box 6. Pierre-Andre's four rules of conspiracy theories

On the internet, conspiracy theories are an important element of radicalisation. Since 2000, and especially following the 9/11 attacks, the expression 'conspiracy theories' or 'conspiracism' has often been used to describe the trend of viewing everything through the lens of conspiracies. As French sociologist and historian Pierre-André Taguieff said: "Thinking in a conspiracist way does not consist in believing that conspiracies exist, because they never ceased existing, but it is about seeing conspiracies everywhere and believing they explain everything, or almost, in the way of the world" (Pierre-André , 2013). The intent of people or groups spreading this trend is always the same:

- To point out, in order to accuse them, those responsible for the misfortunes of humankind
- To reduce all enemies to the figure of a single, demonised enemy
- To provoke a total mobilisation against the absolute enemy, whose elimination is the act by which one liberates oneself
- To cut the target from his or her environment ('everyone lies', 'believe no one') to lock them in to the group that knows 'the truth'

In this view of the world, the victims of wars or terror attacks are often presented as those who orchestrated them and the perpetrators are often presented as victims. The systematic designation of a hidden enemy can also have consequences including:

- Social withdrawal, individually (paranoia) or collectively (close minded communitarianism)
- Rise of hatred of others, leading to an increase in racist ideas (extremist parties) and racist acts (violence, insults)
- A shift into violent extremism

It is important to understand that not everyone who consults or spreads conspiracy theories becomes a violent extremist, but all violent extremists use conspiracy theories.

How can MIL help to prevent violent extremism?

In the digital age when Information and Communication Technologies (ICT) have "permeated" every corner of our lives (UNESCO, 2019), MIL has a key role to play within GCED. In particular, MIL education can contribute to preventing violent extremism within the framework of GCED, which seeks to empower learners to face challenges locally and globally and to contribute to a more peaceful and sustainable world.

Although MIL alone cannot prevent violent extremism, it can help learners to recognise propaganda, manipulation of information and conspiracy theories, and can combat some of the push and pull factors that increase the risk of engaging in violent extremism. Teachers can further support learners by employing GCED principles and classroom strategies that promote inclusion and diversity, bearing in mind that pull factors include the need for a sense of belonging and trust, and the desire to be heard and recognised.

The following learning objectives are particularly useful in the framework of preventing violent extremism:

- Develop skills of critical inquiry: understanding where the images and ideas come from, technically (the person behind), and ideologically (filiation)
- Behavioural skills : act responsibly on internet and social media
- Develop skills of critical thinking and analysis for social responsibility
- Develop attitude of empathy, solidarity and respect for difference and diversity

The following are some practical suggestions for educators.

- Promote responsible uses of media and information technologies. Trying to control or forbid use of these technologies is likely to be counterproductive. It is always better to help people to use tools responsibly and to create space to learn.
- Promote free thinking. This means encouraging learners to reach their own conclusions after reflection, rather than repeating something without knowing where it comes from.
- Support learners to critically assess information. This includes asking: What are the sources of information? What is the source's background, what are their skills and area of expertise? What is their intention?

What are the sources of the information?
Always verify the source, going back as far as possible. Remember that on the internet the publisher is not always the author. Did the source see the things they talk about or do they just repeat what they heard? Can we cross-reference the sources? Be careful if the information is only mentioned on one website.

What is the source's background, what are their skills and area of expertise?
Is the source a journalist, a scientist, a clerc, a witness? Conspiracy theories are often presented anonymously or by a 'specialist' or 'expert', so it is important to check what the source is a specialist in. If one source criticises all the others, ask why it is more likely to be right.

What is their intention?
Conspiracy theories are often very vague about their objective and work. It is important to look at the account profile of the source, as their followers and accounts followed as well as topics posted can provide an insight into their ideological or other orientation.

Box 7. How to help prevent violent extremism

South Africa

Colombia

Peace

Global citizens

History

Classrooms

Integrated

Ourselves

Northern Ireland

Part II.

Global Citizenship Education for peace and reconciliation: **Putting it into practice**

Facing History and Ourselves in South Africa

Dylan Wray

Executive Director, Shikaya

Dylan Wray is the co-founder and director of Shikaya, a South African non-profit organisation that supports teachers and school leaders to ensure young people leave school thinking critically, and acting as compassionate, engaged, democratic citizens. Since 2005, in partnership with Facing History and Ourselves, Shikaya has trained over 5,000 South African teachers and reached over a million young people. Dylan works globally as a facilitator, materials developer and author. His latest book, 'www.aschoolwhereibelong.com' explores issues of transformation and inclusion in South African schools.

Dylan Wray, the Executive Director of Shikaya, a South African organisation, describes how transformational teaching of history can help people to face the past and promote reconciliation.

This chapter explains how South Africa's past continues to affect its present, and discusses how the teaching of history can contribute to the process of reconciliation. It describes an innovative approach to history teaching, using inclusive and transformative pedagogies, that has been implemented in South Africa by Facing History and Ourselves, an international educational and teacher development organisation whose mission is to use lessons from history to challenge teachers and their students to stand up to bigotry and hate, together with the Western Cape Education Department, the Cape Town Holocaust Centre and Shikaya, an NGO that manages the programme.

South Africa's past and present

When a country has emerged from a long and difficult history of imperial conquest, racial division and suffocating violence, as we have in South Africa, it can be tempting to look back, but then very quickly turn away. What is behind us carries 57 million stories of loss, humiliation, pain, anger and guilt, but the uncertainty of the future at least offers hope that we will be better than before. So, we are easily drawn to not looking back. But the past has carried us to where we are today.

In the past, we were divided by race and class. While the 1994 democratic election brought an end to the legal system that was apartheid, it did not immediately change how we live together. We have had to find new ways of seeing each other, learning together and changing our perceptions of what it means to be South Africans. Reconciliation, we have come to discover, is not a finish line but a slow journey, in the dark, and without a map.

Today, while South Africans can legally live anywhere they choose, most black South Africans still live in the townships and informal settlements that were established during apartheid to keep black South Africans out of the whites-only cities. Race still divides us, and the poverty and violence that afflicted most South Africans during apartheid has not changed over the last 25 years.

For many middle- and upper-class white South Africans also, very little has changed. Most still live in the same neighbourhoods, send their children to the excellent schools that were reserved for them during apartheid and earn as much as five times more than their fellow black South Africans. Not facing the past has enabled many to avoid confronting the fact that they continue to benefit from the privileges that apartheid afforded them and their families.

The past is, therefore, very much a part of the present and the work of reconciliation is not yet done. As James Baldwin famously said, “Not everything that is faced can be changed but nothing can be changed until it is faced”. In South Africa, there is still much that needs to be changed and to change, to move closer to reconciliation, we need to continue to face our past.

We have to be brave enough to talk about the past, to say we feel hurt, guilty or even indifferent. We need the courage to sit down with those from whom our past divided us. We have to be given space to speak and we have to listen.

The role of history teaching and teachers

History teaching is an important part of the work of reconciliation. It is through their history lessons that young South Africans learn about the past that divided them and that we invite them to face a past that was not of their making but whose inheritance shapes what they can make of their lives today. It is through their history teacher, possibly above all other influencers in their life, that they unearth the past. But this history is not set in stone and it can and will be denied and evaded, sometimes by the society in which young people live and sometimes by history teachers themselves.

History teachers bring their own past into the classroom, whether consciously or unconsciously, and so it is with them that we must start. They need to be given the space and support to face their past before, ideally, or while they are teaching it to their students. Since 2003, teachers involved in Facing History and Ourselves in South Africa have been grappling with our history and, together, facing their past. Through many workshops, seminars and conferences, we have brought together hundreds of teachers from all backgrounds and ages to explore their identities, how they see each other, and the impact their pasts have had on them and how they teach. These have been unique spaces of learning where black and white South African teachers faced each other, shared their history and personal stories, listened and, for many, really heard for the first time.

Two teachers, one a black South African and the other a white South African, who attended a Facing History and Ourselves workshop, reflected afterwards:

“The stories of the 'white' teachers especially were significant. I think there are many generalisations that this group had no need to complain and that they all benefitted from the old system. I think there is also a stereotype that those who did suffer must just get on with it, move on. What the workshops have done is to give us space and acknowledge that our stories are powerful too. This of course is mirrored in what we then do in our classrooms.”

“I know how indoctrinated I was, so people who are older are much more so than me. That has to influence their teaching, irrespective of what race they are. And if we’re not critically looking at how it is that who we are influences how we teach then we’re just perpetuating either hatred, maybe indifference towards the other, whoever they are, and then how do we possibly create a new way of being.”

After taking this first step, these teachers have returned to their schools to create environments of openness and trust in their classrooms. They have supported their students in reflecting deeply on a difficult history and to connect the choices that individuals and groups made in the past to those they make themselves today.

Facing History and Ourselves

Facing History combines rigorous historical analysis and the study of human behaviour to help young people better understand and respond to racism, religious intolerance, and prejudice. Through carefully crafted case studies, students are able to relate the history – whether their own, or that of another country – to their own lives and this promotes a greater understanding of their roles and responsibilities in a democracy.

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Facing History’s impact has been evaluated through multiple independent studies. One key finding of these studies is that, when guided through Facing History’s carefully structured methodology, which prompts thinking about complex questions of citizenship and human behaviour, young people gain critical thinking skills, empathy and tolerance, and civic responsibility. Crucially, they believe they can make a difference in the world.

In an article on Facing History’s work in South Africa and Northern Ireland, Director of International Strategy, Dr Karen Murphy, highlights how Facing History’s pedagogy helps young people gain these skills, values and behaviours. Importantly, because adolescents come into classrooms as ‘budding moral philosophers’ and are ‘already struggling with matters of obedience, loyalty, fairness, difference, and acceptance, rooted in their own identities and experience’, they are able to more deeply connect to the history and develop their own moral thinking.

“They need to build the habits, skills and knowledge to help them find the connections to the past that will inspire their moral imaginations about their role in the future... Building upon the increasing ability to think hypothetically and imagine options, they stretch the historical imagination by urging delineation of what might have been done, choices that could have been made and alternative scenarios that could have come about.”
- NISSEM, 2019

For a country to work towards reconciliation, its citizens need to imagine a role in the future for themselves and those around them. In the case of young people in a Facing History classroom, when they are guided to find connections between the country’s history and their own identities and experience and encouraged to reflect on the choices made in the past, they build the habits and skills to imagine this future.

Teaching history as a deliberate sequence of study

How young people are taught their history is important – especially when the history classroom is viewed as a space to work on reconciliation. While it is important that we know and agree on the facts and events of our history, this knowledge is not enough. Simply teaching young South Africans about apartheid, for example, will not in itself make them more empathetic and compassionate towards each other, or ensure that they show up to vote or choose to participate between elections.

A key component of the approach, therefore, is to present history to young people as a process in which individuals and groups can make choices and where historical events are not inevitable. The aim is to emphasise people's capacity for agency and making moral decisions.

In South Africa, Facing History's specific progression of themes, the Scope and Sequence, has been an important tool in helping teachers bring a study of history into their classrooms that is relevant to the lived experience of their students, rather than just facts about the past.

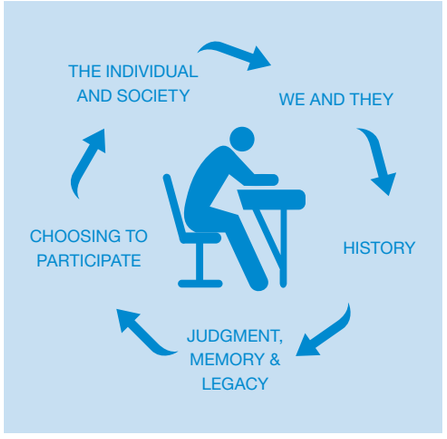

Figure 4. Facing History's Scope and Sequence

The first step of the Scope and Sequence, The Individual and Society, focuses on how both individual and national identities are formed, and how these identities influence behaviour and decision-making. The next step, We and They, explores the processes of national and collective identities that help people connect with one another but that also contribute to misunderstanding, stereotyping and conflict. Students see that identities can be a tool for both constructive and destructive purposes.

Next, History and Human Behaviour allows students to explore issues of personal choice and ethical decision making within the context of historical case studies and to make connections to their lives today. The steps that led to these difficult periods are highlighted so students can grasp the complexities of the past. After exploring the history, students confront these historical case studies of terrible atrocities through Judgment, Memory, and Legacy. They explore the meaning of concepts such as guilt, responsibility and judgment, and what those concepts mean in our world today. They also discover that one way of taking responsibility for the past is to preserve its memory.

The sequence ends with Choosing to Participate where, through contemporary stories, students see how history is made every day by ordinary people. Students begin to understand that they too have the power to change the course of history through their own individual actions. They explore what it means to be a citizen in a democracy — to exercise one's rights and responsibilities in the service of a more humane and compassionate world.

Throughout this learning journey, teachers ask students to reflect on the connections they make between the history they are studying and the personal choices that are made today, by themselves and others in society. They are asked what is familiar or different and what resonates to other histories, the present and their own experience. These connections are not only the bridge between the past and themselves, but are the important steps in inspiring their moral imagination and their role today and in the future.

Pedagogies for facing the past

Facing History provides teachers with resources to teach historical case studies designed around the Scope and Sequence. These include the Holocaust, apartheid South Africa, the Armenian Genocide and the American Civil Rights Movement. Teachers are introduced to various methodologies that create engaging, reflective, compassionate and critical thinking learning environments in their classrooms. These methodologies have been instrumental in supporting teachers in South Africa who have found new ways of engaging their students in exploring difficult histories.

In particular, we have found the methodologies that create safe and reflective environments in classrooms, where students feel brave enough to engage and speak up, to be valuable pedagogies as part of facing our difficult past. A number of these are included in Facing History's Fostering Civil Discourse resource, which was adapted for use in South Africa. This resource has introduced teachers to methodologies that have helped them to create learning environments which are both safe and brave and that prioritise space for reflection.

Creating safe and brave spaces in classroom

An invitation to Brave Space by Micky ScottBey Jones
Together we will create brave space
Because there is no such thing as a "safe space"
We exist in the real world
We all carry scars and we have all caused wounds.
In this space
We seek to turn down the volume of the outside world,
We amplify voices that fight to be heard elsewhere,
We call each other to more truth and love
We have the right to start somewhere and continue to grow.
We have the responsibility to examine what we think we know.
We will not be perfect. This space will not be perfect.
It will not always be what we wish it to be
But
It will be our brave space together,
and
We will work on it side by side.

Box 8. 'An invitation to Brave Space', a poem

If we hold that reconciliation requires that we turn to the past and not away from it, then we need to create environments in classrooms for young people to do this in ways where they feel both safe and brave. They need to feel safe enough to learn about and engage with a history that could be painful; safe enough to be able to feel emotions – whether they be anger or sadness; and safe enough to be heard. The classroom should be a place where students learn to exchange ideas, listen respectfully to different points of view, try out ideas and positions, and give and receive constructive feedback without fear or intimidation.

But students should also feel safe enough to be brave. Brave enough to share discomforts and listen to disagreements. Brave enough to engage with difficult issues and to speak out. And, as Mickey ScottBey Jones invites us in her poem above, brave enough to accept that "we have the responsibility to examine what we think we know". In this environment students have a better chance of gaining critical thinking skills, empathy and tolerance, and a sense of civic responsibility towards each other.

This courage is needed in teachers as much as students when facing the past. Especially since, as ScottBey Jones reminds us, "we all carry scars, and we have all caused wounds". In countries where the past was violent, humiliating and divisive, looking at the past together through this lens creates a better opportunity for those who have been separated to sit together. It does not mean that we explore the past free from judgement or a sense of right and wrong. Rather, it means that when we sit together, whether as teachers in workshops or as students in classrooms, we try to recognise ourselves more clearly in the other.

The following describes how to go about creating a brave and safe space in the classroom and other Facing History methods and tools.

Method 1: Creating a contract

A starting point is to create a classroom contract. A good contract can create a more harmonious and challenging learning environment. The contract is not intended as a discipline tool and can work alongside the rules already established by the teacher. Contracting is a process that allows the teacher to create shared norms and learning behaviours with students. This is collaborative process of asking students to agree upon both the expectations for participation and the consequences for those who do not fulfil their obligations as members of the learning community. Importantly, this collaborative process models living together in a democracy and, in countries where people are divided, creates an experience of a shared imagined future.

One way of beginning the contracting process is to use a poem or a song. ScottBey Jones' poem is a good example of a stimulus to get students thinking about the behaviours and values they would like to experience and be a part of in the classroom. The class can read the poem together.

- By themselves, students are asked to underline words of phrases that they would like to include in a classroom contract and spend a few minutes explaining why some of these are important to them.
- The class share their extracts and why they want these included while the teacher or a student captures these on the board.
- Students and the teacher can add other behaviours or values that have not been mentioned or were not in the poem or stimulus.
- The teacher and students come to an agreement around what the final contract contains.

Classroom contracts can include some of the following:

- Listen with respect. Try to understand what someone is saying before rushing to judgement.
- Make comments using I statements. ("I disagree with what you said. Here's what I think.")
- If you do not feel safe making a comment or asking a question, write the thought down. You can ask the teacher after class to help you find a safe way to share the idea.
- If someone offers an idea or asks a question that helps your own learning, say "thank you."
- If someone says something that hurts or offends you, do not attack the person. Acknowledge that the comment – not the person – hurt your feelings and explain why.
- Put-downs are never okay.
- If you do not understand something, ask a question.
- Think with your head and your heart.
- Share talking time – provide room for others to speak.
- Do not interrupt others while they are speaking.
- Write down thoughts, in a journal or notebook, if you don't have time to say them during our time together.

While contracting is a process that may take place at the start of the year and can revisited, especially when starting to explore a difficult period of history, the contract is the product that should be visibly displayed in the classroom. It should be seen and frequently returned to during lessons. At times the teacher can remind students of what they have chosen to have included in the contract. At moments when the contract is broken or behaviours in the contract are modelled, these should be reinforced and space given for students to reflect on these moments.

With a collaboratively-created contract in place that is referred to and reinforced during the learning process, students have a safety net that invites them to be brave, to engage with difficult issues and to sit with the discomfort that comes from facing a difficult past.

Method 2: Creating a safe space for discussion

In South Africa, race is still an issue that divides and is difficult to address in classrooms. Discussions about race, like discussions about religion and immigration, evoke emotional responses and so we tend to avoid bringing these into classrooms. But the work of reconciliation in South Africa cannot happen unless we engage with race and identity. So we need to give young people the tools and support to speak about these issues and to reassure them that their feelings are valid and their contributions to the discussion are valuable.

The following activity is designed to help teachers create a safe space. The word 'race' can be replaced with whatever sensitive topic is being focused on.

1. The teacher starts with a journal prompt. Students are told that the following writing exercise is a private journal entry that they will not be asked to share with anyone, so they should feel free to write their most honest reflection. Students are given several minutes to complete this sentence:

   "I mostly feel _____ when discussing race, because _____."

2. Once students have gathered their thoughts, the teacher begins a group brainstorm. Students should not make "I" statements or share how they feel or what they wrote. The teacher tells the students to call out words that represent the feelings that they think may be in the room when we discuss race. The teacher captures these on the board and makes a list. The class doesn't yet comment on the words.

3. The teacher asks the students to look at the list, asking what the words have in common. Usually the words are mostly, but maybe not all, negative. *What else do you notice?* (The words are not just surface observations; they are deeply personal feelings.) *Do you have any other important reflections?* (The words represent a wide and varied range of responses.) *Which of these feelings are most valid?* (They are all valid. You may want to acknowledge that this is a rhetorical question, but it is important to validate everyone's feelings.) *Where do these feelings come from?* (Personal experiences, the media, stereotypes, etc.)

4. It is important for teachers and students to acknowledge that these feelings are in the room and that they need not be afraid of them.

Through this simple activity students are allowed to enter a difficult and emotive conversation wherever they are without being judged or shut down. This allows everyone to feel free to participate without fear of being called racist or given any other label. This opens the space for participation.

Method 3: Creating spaces for reflection

While this should be the case in every classroom, a reflective and supportive learning community is essential when we are facing a difficult past. As students explore these histories, they need to be given moments to pause. They need time and permission to think about what they are learning and the connections they make to their world and their choices. They need space to process the emotions they are feeling and, since part of looking at our own history is to help us reconcile, young people need the opportunity to reflect on ethical decision making and judgement.

Silence, therefore, becomes an important tool – to pause, to deepen learning, to process emotions and nurture ethical reflection. Silence can be used by a teacher to slow down her speech to emphasise a point or to add an extended wait time after he asks a question. Silence can create space for thought and to process emotions. Crucially, silence sends a message to students that they are trusted as thoughtful young people who need time to reflect.

Method 4: Using journals as a learning tool

As a tool for silent reflection, keeping a journal helps students develop their ability to critically examine their surroundings from multiple perspectives and to make informed judgements about what they see and hear. Many students find that writing or drawing in a journal helps them process ideas, formulate questions, and retain information. Journals make learning visible by providing a safe, accessible space for learners to share thoughts, feelings, and uncertainties. In addition to strengthening learners' critical thinking skills, journal writing serves other purposes. Journals help nurture classroom community. Through reading and commenting on journals, teachers build relationships with students.

In using journals as a learning tool, teachers can be guided by the following questions:

- What is the teacher's relationship with students' journals? Will the teacher read everything they write? Is it possible for them to keep something private? Will their journals be graded? If so, by what criteria? The teacher can set limits on the degree to which he/she has access to their journals.
- What is appropriate content for journals? It is easy for students to confuse a class journal with a diary (or blog) because both formats allow for open-ended writing. Teachers should clarify how the audience and purpose for this writing is distinct from that of writing in a personal diary. To avoid uncomfortable situations, many teachers find it helpful to clarify topics that are not suitable material for journal entries. Teachers should also explain that they are required to take certain steps, such as informing a school official, if students reveal information about possible harm to themselves or another student.
- What forms of expression can be included in a journal? Students learn and communicate best in different ways. The journal is an appropriate space to respect different learning styles. Some students may wish to draw their ideas rather than record thoughts in words. Other students may feel most comfortable responding in concept webs and lists instead of prose.
- How should journal content be publicly shared? Most Facing History teachers have found that students are best able to express themselves when they believe that their journal is a private space. Therefore, we suggest that information in learners' journals never be publicly shared without the consent of the writer. At the same time, we encourage teachers to provide multiple opportunities for students to voluntarily share ideas and questions they have recorded in their journals.

Journals are a particularly useful tool for teachers to use for students to think about their thinking. Often we ask students for their opinion on what they are learning. But it is equally important that we ask them to think about why they think or believe what they do. Over time, there is value in students returning to their writing and reflecting on how their beliefs and opinions may have changed and why.

Equally, journals can be a space for students to process emotions. At moments of discomfort or when the history evokes an emotional response, teachers often ask students to capture how they feel in their journals. Sometimes this means simply writing down the emotions they are aware of. At other times teachers might ask students to choose one particular emotion and explain why they are feeling that. The journal, therefore, provides another safety net for students to rely on.

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Method 5: Big paper silent conversations

One strategy that has been the most useful for South African teachers in exploring apartheid history has been Silent Conversations. This is where students read emotive historical texts in silence in small groups and have conversations in writing about what they are reading. This allows for an emotional engagement with the history; using writing and silence as tools helps students explore a topic in depth. Having a written conversation with peers slows down the thinking process and gives students an opportunity to focus on the views of others. This strategy also creates a visual record of thoughts and questions that can be referred to later. This strategy also helps to create a more inclusive learning environment that engages shy learners who are not as likely to participate in a verbal discussion.

(1) Preparation

First, the teacher selects the 'stimulus' – the material that students will respond to. As the stimulus for a Big Paper activity, teachers have used questions, quotations, historical documents, and excerpts from novels, poetry, or images.

Groups can be given the same stimulus for discussion; however, more often, they are given different texts related to the same theme. This activity works best when students are working in twos or threes. Make sure that all students have a pen or marker. Some teachers ask students to use different colours to make it easier to see the back-and-forth flow of a conversation. Each group also needs a Big Paper (typically a sheet of poster paper) that can fit a written conversation and added comments. The 'stimulus' (image, quotation, excerpt, etc.) that will be used to spark the students' discussion is taped or written in the middle of the page.

(2) The importance of silence

The teacher informs the class that the activity is completed in silence and all communication is done in writing. Students are told they will have time to speak in pairs and in large groups later. Before the activity begins, the teacher goes over all of the instructions and asks students if they have questions. This avoids questions during the activity and minimises the chance that students will interrupt the silence once it has begun.

(3) Comment on your Big Paper

Each group receives a Big Paper and each student receives a marker or pen. The groups read the text in silence. After students have finished, they may comment on the text and ask questions of each other in writing on the Big Paper. The written conversation must start in response to the text but can stray to wherever the students take it. If someone in the group writes a question, another can answer it by writing on the Big Paper. Students can draw lines connecting a comment to a particular question. The teacher can determine the length of this step depending on the stimulus she/he has chosen, but it should be at least 10 minutes.

(4) Comment on other Big Papers

Still working in silence, students leave their partner(s) and walk around reading the other Big Papers. Students bring their marker or pen and can write comments or further questions for thought on other Big Papers. Again, the teacher can determine the length of time for this step based on the number of Big Papers and his/her knowledge of the students.

(5) Return to your own Big Paper

The silence is broken. The pairs rejoin back at their own Big Paper. They should look at any comments written by others. Now they can have a free, verbal conversation about the text, their own comments, what they read on other papers, and comments that their fellow students wrote back to them. Students might be asked to take out their journals and identify a question or comment that stands out to them at this moment.

(6) Class discussion

Finally, the whole class debriefs on the process. The conversation can begin with a simple prompt such as, "What did you learn from doing this activity?" This is the time to delve deeper into the content and use ideas from the Big Papers to bring out students' thoughts. The discussion can also touch upon the importance and difficulty of staying silent and the level of comfort with this activity.

Conclusion

Since 2003, over 5,000 teachers have attended Facing History and Ourselves workshops and seminars in South Africa. Instead of turning away from a history that carried pain and shame, they have turned to face the past. They have chosen to share their stories and deal with the discomfort that sometimes comes with hearing. This courage has allowed them to take this history sensitively into their classrooms. They have drawn on pedagogies that have allowed their students to feel safe, heard and seen in the classroom, and they have used other content and methodologies to invite their students to be brave. They have helped their students to face the past that they have inherited and find themselves in. They have supported their students to understand how this past has shaped them and to make sense of their own choices and actions.

The journey of reconciliation in South Africa is not over. And much still needs to be done politically and economically to redress the past and move South Africans closer together. But these teachers, in not denying or evading our history and in choosing discomfort over contentment, offer South Africa the hope that the young people in their classrooms will keep us on the path towards reconciliation.

Classrooms in Peace in Colombia

José Fernando Mejía

Executive Director,
Classrooms in Peace Program

José Fernando Mejía is the Executive Director of the Classrooms in Peace (Aulas en Paz), an elementary school-based multi-component initiative for prevention of aggression through socio-emotional learning. The programme has been implemented in Colombia, México and Chile and inspired the Peruvian National Curriculum for socio-emotional learning. He also serves as the Chair of the Board of EDUCAPAZ, a Colombian Peace Education Programme. He has had direct participation in the designing of Peace and Citizenship Education Policies in Colombia and has worked as a consultant for international organisations. He studied Psychology at the University of the Andes in Colombia and received a MEd from Harvard University.

José Fernando Mejía, Executive Director of the Classrooms in Peace Program, describes how GCED could play a role in ending the cycle of violence in Colombia and bringing people together.

This chapter provides an overview of violence in Colombia and considers how the principles and practice of GCED could strengthen existing efforts to reduce violence, promote reconciliation and help to build a new country.

History and context of violence in Colombia

Colombia has characterised by a long tradition of violence, related to internal conflict, crime, drug trafficking and social violence. Guerrilla groups emerged in the second half of the 20th century in response to social and political conditions; at that time Colombia was experiencing political violence associated with conflict between the main political parties. Some of the first guerrilla groups had a liberal ideology; later groups had a communist ideology. These groups became involved in drug trafficking, kidnapping and terrorism. In the 1970s, paramilitary groups emerged in some sectors of society in response to the threat posed by guerrilla groups and the perceived ineffectiveness of the state's response. Both guerrilla and paramilitary groups have been financed by drug trafficking, becoming powerful and profitable and worsening social conditions in the country. Human rights violations are common in Colombia (Human Rights Watch, 2019), because of the presence of these illegal groups and the actions of the official armed forces against them.

In 2016, after more than 60 years of conflict, a peace agreement was signed between the government and the oldest guerrilla movement. Many people were full of hope, but there was also considerable opposition to the agreement. The result of the referendum on the peace agreement was very close, with a small majority voting against it, but the agreement was signed nevertheless. However, Colombian society was deeply divided, and reconciliation and healing were needed more than ever.

Although the country's homicide rate had been decreasing – from 71/100,000 in 1990 to 25/100,000 in 2017, a reduction of 65% (Colombian Forensic Medicine Service, 2018) – and the peace agree-

ment undoubtedly contributed to this, some guerrilla groups remain and other drivers of violence have not been addressed. The homicide rate in Colombia remains very high compared with other countries – for example, the rate in the United States, Argentina and Peru is 5/100,000 and in Germany, Denmark and Japan it is less than 1/100,000 (Colombian Forensic Medicine Service, 2019) – and increased by 7% in early 2018.

The cycle of violence

Many adolescents and young adults are involved in homicides in Colombia (Colombian Forensic Medicine Service, 2018) and violence and bullying in schools and among those of school age are widespread.

In the largest and most rigorous study of school victimisation in Colombia, 87,302 adolescent students from private and public schools in Bogotá responded to a questionnaire that was used in a similar study in El Salvador conducted in a population with high levels of violence-related risk. The results were compared with the Health Behaviour in School Aged Children (HBSC) study conducted in 35 countries by the WHO (Chaux and Velázquez, 2008).

The results were disturbing. Students in Bogotá were more likely to carry sharp weapons or firearms and to sell drugs than their peers in other countries (Chaux and Velazquez, 2008). Between 14% and 31% of students reported that their classmates bring sharp weapons to school, around 5% reported involvement in fights with weapons in the last 12 months, and around 2.5% had seen classmates with firearms in school.

Findings related to physical aggression, robbery and belonging to gangs were similar to those in El Salvador, where the population sampled had high levels of risk. For example, 37% of 7th grade students in Bogotá reported that they have been victims of physical aggression, more than double the rate in Canada, and more than 60% of students in 7th, 8th, and 9th grades reported that they have been robbed in school. One in three boys aged 11 years reported that they had been bullied, the second highest rate among the 35 countries included in the HBSC and more than double the average for these countries.

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The findings of the victimisation study are similar to those of the Colombian Test of Citizenship Competencies, which has been used since 2004 in more than a million 5th and 9th grade students in every school in Colombia. According to the 2014 data (ICFES, 2016), more than 40% of students reported that they had been insulted by a classmate at least once in the last week, 37% had been hit or offended in the last two months, 22% had hit or offended someone repeatedly, 49% had witnessed a bullying situation, and 24% had been victims of blows, slaps or pinches. This illustrates the aggressive environment that students are exposed to, and the impact of violence in wider society on the way in which students relate to each other in school (Bandura, 1963; Bandura, 1973; Liddell, Kvalsvig, Qotyana and Shabalala, 1994; Fry, 1998; Chaux, 2003). Violence and bullying in school adversely affects the learning environment, preventing students from learning effectively; it is more difficult to learn in an aggressive environment where students do not feel safe (Selman, 2003; Carrol, n.d.; Loveland, Lounsbury, Welsh and Bubolt, 2007; Battistich, Solomon, Kim, Watson, and Schaps, 1995).

This has been called the cycle of violence (Bandura, 1963; Bandura, 1973; Liddell, Kvalsvig, Qotyana and Shabalala, 1994; Fry, 1998; Chaux, 2003). GCED can help to break this cycle (Torrente and Kanayet, 2007) and foster more effective learning (Selman, 2003; Carrol, n.d.; Loveland, Lounsbury, Welsh and Bubolt, 2007; Battistich, Solomon, Kim, Watson, and Schaps, 1995).

Citizenship and Peace Education in Colombia

Citizenship and Peace Education is not new in Colombia. The Colombian Ministry of Education developed the National Program of Citizenship Competencies in 2004, recognising the importance of education in the response to internal conflict (Chaux, 2009; Chaux & Velásquez, 2009; Patti & Cepeda, 2007). This includes National Standards, the Test of Citizenship Competencies, teacher training activities, and promotion of citizenship education programmes.

The National Standards are consistent with GCED. They encompass the competencies required for citizenship including communication, emotional, cognitive and integrative competencies. The National Standards and the curricular approach are structured around three core dimensions of citizenship: living with others in peace; participation and democratic responsibility; and plurality, identity and placing value on differences (Colombian Ministry of Education, 2004). There is a strong emphasis on the construction of peaceful relations and conflict resolution, thereby ensuring that the curriculum is relevant and context specific.

The Ministry of Education has also taken a different approach to implementation of the National Standards. While traditionally civic education was delivered by social science teachers, the National Standards have been disseminated to all teachers of all subjects as well as to head teachers, administrative staff and the wider community. This was a radical change, and a challenge, for schools. To support schools and ensure that teachers have the required pedagogical tools, the Ministry of Education has been conducting teacher training, as well as producing publications and identifying, disseminating and supporting programmes that develop citizenship competencies.

To evaluate whether or not students are reaching the National Standards, the National Institute for Evaluation (ICFES) developed the Test of Citizenship Competencies, a national test that has been implemented since 2004. In addition, Colombia has participated in the International Civic and Citizenship Education Study (ICCS), which included a specific module for Latin America.

In 2013, Colombia passed a Learning to Live Together law. This law is consistent with the citizenship competencies in the National Standards and includes guidelines about preventing and managing conflicts and bullying. In 2014, the National Congress passed another law for peace education – the Cátedra de Paz – that had been developed by the Ministry of Education. This law includes general guidelines about peace education, a description of performance by grade and examples of pedagogical sequences. In a country without a national curriculum, this was an important step, providing educators with the tools for learning about peace.

Classrooms in Peace

Although the pedagogy of citizenship competencies is consistent with the principles and approaches of GCED, much remains to be done to close the gap between policy and practice in Colombia. To help address this gap, the Aulas en Paz (Classrooms in Peace) programme was established by the research group led by Dr Chaux at the Universidad de los Andes in 2005.

Aulas en Paz is an evidence-based, multi-component programme for the promotion of peaceful relationships and the prevention of aggression. Since 2008, the programme has been implemented through a partnership between the Universidad de los Andes and the NGO Convivencia Productiva (Productive Coexistence). This partnership has allowed us to have the academic support of one of the best universities in the region and the experience and structure of an NGO whose mission is to contribute to peace-building in Colombia and Latin America. In 14 years, we have reached more than 250,000 children in around 400 schools in 47 Colombian cities.

Aulas en Paz provides training and pedagogic tools for teachers and schools to foster citizenship competencies that promote peaceful relationships (Chaux, 2007; Chaux, 2012; Mejia y Chaux, 2017). The programme focuses on the development of competencies that enable students to resolve conflicts peacefully, prevent aggression and stop bullying. It combines universal and targeted components that reach all students and, at the same time, make a larger impact on those who need more help. The universal component includes a classroom-based curriculum and parents' workshops. The targeted component, directed to students with higher levels of aggressive behaviours, includes extracurricular activities and home visits.

The classroom-based curriculum is implemented in ethics (up to 24 lessons a year) and Spanish (up to 16 lessons a year) classes. In this way, it includes both a specific curricular space (ethics) and integration with an academic area (Spanish).

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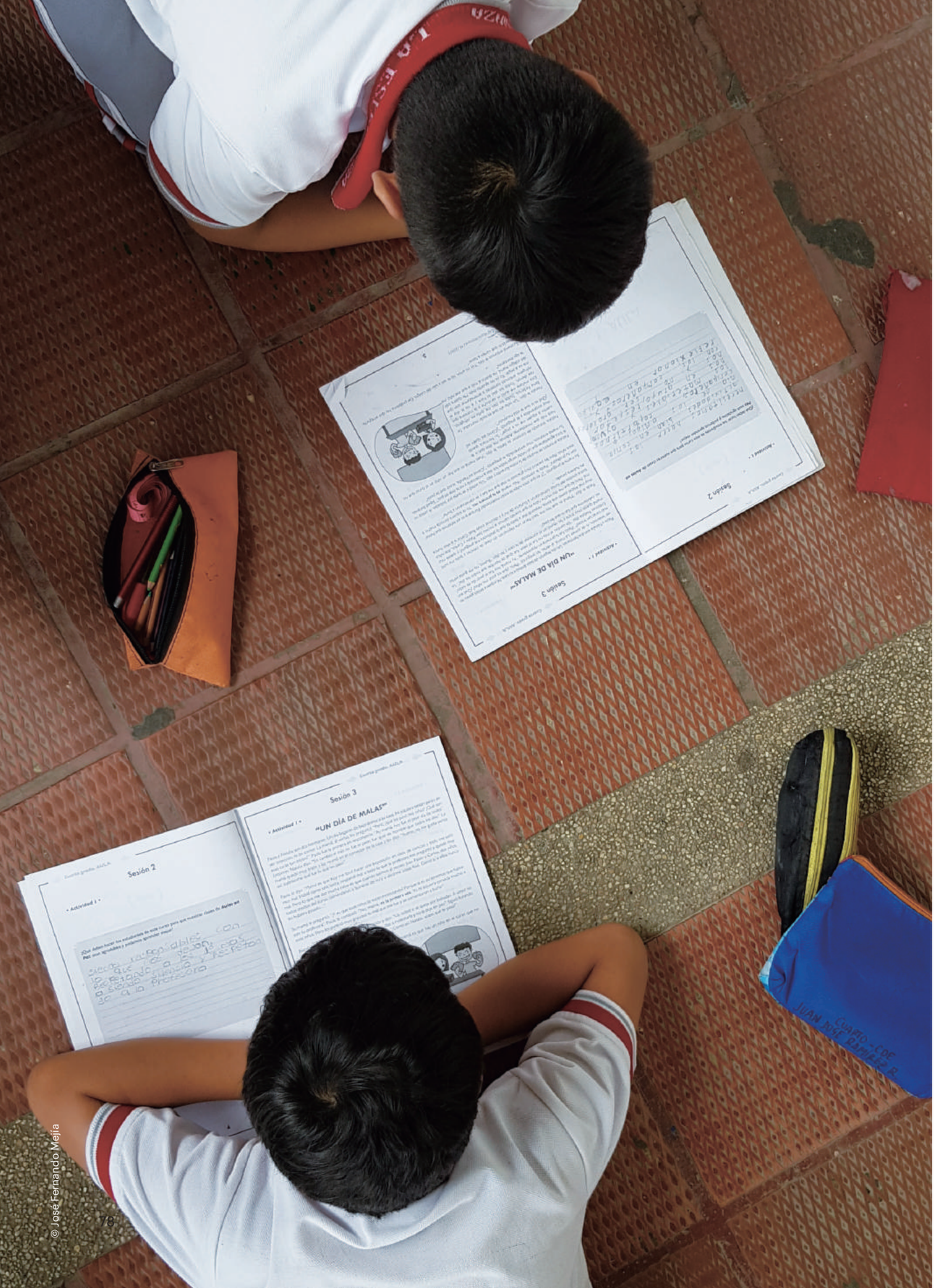
Classes are implemented by their usual teachers, who receive training and support from the NGO.

Targeted activities are implemented by (pre-service teachers) of pedagogy or social sciences, also with training and support from the NGO. The activities include home visits to the families of 10% of the students, focusing on those with initial higher levels of aggression, since these families do not usually come to the workshops offered in the schools but are often the ones who need them the most. Home visits seek to help and support families with issues that worry them such as conflicts, rules, discipline and communication, and to offer that support in a calm way, similar to a social meeting. Where there are safety risks associated with violence or crime, which make home visits difficult, we invite families to the school for a workshop especially designed for them.

The other targeted activity is extracurricular activities conducted in small heterogeneous groups of six children, two of them with high levels of aggressive behaviour and four with prosocial skills. These groups, which meet up to 16 times a year, aim to promote peer positive effects led by the most prosocial children. This approach is also designed to avoid deviancy training, which has been found to occur in interventions working exclusively with at-risk children or adolescents (Arnold & Hughes, 1999; Dishion, McCord & Poulin, 1999).

Aulas en Paz is centred on learning by doing and is consistent with a competencies development approach and GCED principles and methodologies. Many of its activities are intended to develop and practice competencies, in particular eight socio-emotional abilities: empathy, assertiveness, anger management, perspective-taking, creative generation of options, consideration of consequences, active listening, and critical thinking.

The programme was originally designed for public schools in contexts with high levels of community violence. From 2005 to 2008, it was implemented in a handful of schools in Bogotá, which allowed the team to test and improve the model and the activities. In 2009, with the support of the Colombian Ministry of Education, UNICEF, IOM and USAID, Aulas en Paz was implemented in 27



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schools in four regions with high levels of violence. During this first phase, adjustments were made to respond to challenges encountered. For example, we learned that it would be better to locate staff coordinating the programme in the region where schools are located instead of travelling from Bogotá. Training for teachers was also adapted to include topics such as classroom management, to help teachers create a learning environment that is favourable to Aulas en Paz activities.

Since 2010, implementation has been supported mainly by private organisations, such as Manuelita SA, Natura Cosméticos, the Harold Eder Foundation and Telefónica Foundation and international organisations like Save the Children. The programme is national in scope but implementation has focused on Cali and Palmira, two cities with some of the highest homicide rates in the world (Consejo Ciudadano para la Seguridad Pública y la Justicia Penal, 2014). Since 2017, we have been working with the Telefónica Foundation to use technology to train teachers, with almost 4,000 teachers from 13 cities and municipalities enrolled. We hope that this approach will allow us to scale up the programme to reach more schools and, in particular, schools in remote areas.

International implementation began in 2009 when, thanks to a technical assistance mission financed by the Inter-American Program on Education for Democratic Values and Practices of the Organization of American States, we shared the experience of Aulas en Paz with a partner organisation (Via Education) in México. The programme was adapted to the Mexican context and has been implemented in 16 schools with positive results (Chaux et al., 2012). In 2015, the Peruvian Ministry of Education and the World Bank invited Aulas en Paz to participate in the development of a new curriculum for SEL. We designed all sessions for primary school grades and most sessions for secondary grades. The core principles of Aulas en Paz and many of its activities were included in the curriculum and the materials were presented in a toolkit that has reached almost four million of students in Peru (Hartley, 2015).

Conclusion

As this chapter has explained, citizenship education is not new in Colombia. Much work has been done by the Ministry of Education, and Aulas en Paz has been working for 14 years to address violence through citizenship education.

We now have the opportunity to build on this and to enrich citizenship education in Colombia through adopting the broader perspective of GCED. This would allow us to make connections across the world and help us to equip Colombian students to be competent citizens of the world. We share the same planet and face many similar problems.

Violence, crime, and even internal conflicts, are global issues and should be addressed accordingly. GCED would give us the opportunity to build south-south collaborations and connections with communities in different countries whose experience and perspective is often similar. For example, indigenous communities in Colombia may feel closer to people from indigenous groups in other countries even if they speak another language. The world is becoming smaller and we can take advantage of this by learning from others and sharing our experiences.

Preparing young people to be global citizens through integrated schools in Northern Ireland

Cliodhna Scott-Wills

Senior Development Officer, NICIE

Cliodhna Scott-Wills is a Senior Development Officer for the Northern Ireland Council for Integrated Education (NICIE). Her main role is to support Integrated Schools in developing their ethos in all aspects of school life. She does this through support with the Excellence in Integrated Education Award (EIEA), organising training such as Anti-Bias in Education, Peer Mediation, school ethos development and bespoke training for schools as requested. Cliodhna received her Bachelor of Education degree in 1992 and her Masters of Education in 1996. She taught for 9 years in post-primary schools, five of which were in Lagan College, Northern Ireland's first Integrated School.

Cliodhna Scott-Wills, Senior Development Officer for the Northern Ireland Council for Integrated Education (NICIE), describes how applying the principles of GCED in integrated schools can help to overcome community division.

This chapter provides an overview of the background to and ethos of Integrated Education in Northern Ireland, and the curricular and programme approaches used to develop a sense of citizenship.

Background to Integrated Education

The history of Northern Ireland is one of a society divided by religion, culture, politics, history, tradition and affiliation to Britain or Ireland. Out of this long-standing division came the modern-day conflict between Protestants and Catholics known as 'the Troubles', which began in 1969 and ended with The Good Friday Agreement in 1998. During 'The Troubles', civil unrest was at its height and community tensions were on the increase. Many people who lived in 'mixed communities' left, sometimes by choice and sometimes by force. They moved to areas and communities where they felt 'safer' – places that were either Catholic or Protestant.

Even before 'The Troubles, a system of schooling which separated children along religious lines was already well established. To this day, the majority of children are schooled apart and do not get the opportunity to meet people from the other community until they are adults. By that stage, beliefs, prejudices and myths are well established. Research shows that children as young as three years of age show a preference for particular names, flags and cultural practices of the two main traditions and 15% of those aged six can make sectarian statements (Connelly, 2002). Educating children together from an early age can help them to develop an understanding of difference and show that they can make friends with children who are not the same as them.

The concept of educating children together was rejected for many years but it has now become accepted. In 1989, Integrated Education was recognised in the Education Reform Order (Northern Ireland) and a duty was placed on the Department of Education to "encourage and facilitate" Integrated Education. The wording of the Order did not go into detail, so the Northern Ireland Council for Integrated Education (NICIE) and existing integrated

schools developed a document called the NICIE Statement of Principles. This defined Integrated Education, provided guidance for teachers, governors and parents, and also provided guidance on how to teach subjects to a mixed classroom. However, one of the main difficulties in addressing difference is that most schools remain separated along religious lines and most teachers in Northern Ireland are trained separately – only a small percentage of teachers go on to teach in a school that is not of their 'community'.

The integrated school

"The integrated school provides a learning environment where children and young people from Catholic and Protestant backgrounds, as well as those of other faiths and none can learn with, from and about each other."
- NICIE Statement of Principles
Declaration of Ethos, 2009

Early initiatives to establish integrated schools were driven by parents who wanted their children to attend schools that were not necessarily of their identity. All Children Together (ACT), which was founded by parents, argued that one of the most powerful ways Christians could respond to the charge that 'The Troubles' were about religion would be for Protestants and Catholics to educate their children together in the same schools. The concept was simple – children would get to know each other in the everyday routine of school, not just in lessons but whilst taking part in after school activities as well as during break and lunch. They would learn together each other's history, religion and culture through the formal and the hidden curriculum. Assemblies that start the school day would be shared. Religious and cultural events would be marked.

In 1981 the first integrated school, Lagan College, opened with 28 pupils and seven teachers. This was the first school in Northern Ireland with an intentionally mixed student and staff population representing both communities. Almost 40 years later, there are 65 integrated schools across Northern Ireland, representing 7 % of the school-age population.

Integrated Education reflects Allport's theory on contact as the premise for teaching children together (Allport, 1954). This theory states that, if managed properly, interpersonal contact is one of the most effective ways to reduce prejudice between groups. If we create the right opportunities and an environment that allows children to communicate with others, they are able to understand and appreciate different points of view, to consider the issues of stereotyping, prejudice and discrimination and how these issues can arise between communities and can be addressed. Integrated schools strongly believe that contact theory in the context of Northern Ireland prepares children and young people to be able to go out into society and participate as global citizens.

However, Integrated Education is not just about children. It also works with leaders, activists, parents, educators, community organisations and the wider public to help them understand its importance. Integrated Education is a journey from a parent's desire to have her child's identity recognised in a school of differing identities to a movement that challenges society to change. Integrated schools show that it is possible to create a safe space where people from opposing viewpoints can ask questions and feel they are able to express themselves. This is important in Northern Ireland where it is more common in mixed environments to put your head down and say nothing – a culture of politeness and "whatever you say, say nothing" prevails.

Ethos and curriculum

The Good Friday Agreement recognised the importance of people from different communities living and being educated together to create a lasting peace. Whilst Integrated Education is not a panacea for all ills in Northern Ireland, it is part of the solution and contributes to society by preparing children and young people to be at ease in a more diverse environment.

The ethos of the school is key – it is apparent in all aspects of school life – and has the biggest impact on learners. How young people are engaged with and spoken to, the opportunities they are given, the events they are part, of all contribute to developing them as citizens of a shared society. All members of the school community are given the opportunity to celebrate their own religious and cultural festivals and they also take part in those of the 'other' community.

As discussed earlier, children bring positive and negative attitudes and beliefs regarding difference that they have learned through family and community. The environment in which they are brought up reinforces what is 'normal', 'good', 'positive' and also can reinforce negative stereotypes and attitudes towards the 'other'. Integrated Education uses the environment of the school to challenge these negative attitudes, to guide children and young people into a greater understanding of difference and to help break down the barriers to developing friendships. It goes beyond this, however, in helping pupils to take responsibility for how they treat others. The NICIE Statement of Principles has four main components of Equality, Faith and Values, Parental Involvement and Social Responsibility. For pupils of integrated schools, Social Responsibility reminds them that the learning from school goes beyond the school gate and that they are citizens who can effect change.

In 2011, the Department of Education's Community Relations, Equality and Diversity in Education (CRED) policy recognised the role that education plays in developing the skills needed to prepare children and young people for a society that embraces difference. The Foreword of the Minister states that: "Rebuilding a strong and vibrant society is a role for the whole government but I recognise and value the contribution that education can play ..."

Schools use current curriculum areas to help develop a sense of citizenship. The primary school curriculum World Around Us taps into the natural curiosity of young children to explore aspects of citizenship such as respect, personal and social responsibility and their place in the world through geography, history and science and technology.

The Bridge Integrated Primary School has developed a programme on global citizenship within this area and has been awarded 'Global Learning School' status by the Global Learning Programme of Northern Ireland. Each year they hold the World's Biggest Global Lesson in September, with each year group carrying out investigative, written, and art and craft tasks linked to one of the UN SDGs. Small groups of pupils across the year groups also gather with the lead teacher to prepare and then present assemblies for the whole school. These have included, most recently The Climate

Protest, and other themes across the year, such as Holocaust Memorial Day, Mother Language Day and the promotion of Fair Trade products. Much of their global learning work is linked with ecological approaches in school, including waste and waste management, supported by the local Council Environmental Officer. This work pays particular attention to Equality and Social Responsibility.

Integrated Education is not solely focused on the subject content, although this is important in Northern Ireland where many subjects are taught differently based on the community the school is catering for. Integrated schools need to review texts, examples, and language used to ensure they are relevant to both communities.

Programmes

Over the years NICIE has developed different programmes to help schools address the challenge of teaching in an integrated classroom. These programmes include: Anti-Bias Approaches; the Excellence in Integrated Education Award (EIEA); Peer Mediation; and Diversity in Action.

Anti-bias approaches

Anti-Bias Approaches involve equality and diversity auditing of resources. It is a whole staff approach to challenging the use of prejudicial and discriminatory language, developing a protocol for reacting to controversial events as they occur, planned exploration of differing perspectives and organised training for young people to challenge prejudice and discrimination. The aim is for the learner to become more comfortable with their own identity – they no longer feel defensive and can be alert to the differences around them and feel at ease with these. They learn to recognise injustices and unfairness – they no longer stand by and let it happen but speak out against it and look for solutions to resolve it.

Anti-Bias is aimed at creating a space where injustice is called out regardless of who is committing it. The use of 'discomforting pedagogies' allows teachers to move out of their comfort zone and to challenge beliefs, prejudices and biases that children, young people and adults hold. In their paper, Discomforting Pedagogies: Emotional Tensions, Ethical Dilemmas and Transformative Possibilities, McGlynn & Zembylas (2010) examine a lesson where children are labelled good or bad based on the colour of card they are given. The teacher is interested in how the other children react when they witness such unfair and unjust behaviour towards their classmates. He wants to see if the children stand up against this injustice, even reporting him to the head teacher. The authors are interested in how a teacher sets up such a lesson and how the children react when they are confronted with a discomforting situation. There is also the ethical responsibility of the teacher to create a situation that keeps children safe but at the same time does not "…evade the possible discomforting feelings that may be required".

Excellence in Integrated Education Award

With new staff, pupils, societal changes and educational developments, schools need to continually refine and develop their ethos to ensure it is still relevant and is meeting the needs of the school community. The process should involve the whole school community – all staff, governors, parents, learners and those from the local community that have a connection with the school.

The EIEA toolkit was designed to give schools a framework for auditing their policies and practices – i.e. to identify what they do in the light of their ethos. The toolkit was created to give schools the opportunities to focus on good practice, identify gaps and develop an action plan to address identified gaps. It reflects the NICIE Statement of Principles and reminds schools of the importance of the four areas of Equality, Faith and Values, Parental Responsibility and Social Responsibility.

Peer Mediation

Conflict happens or can happen in all areas of life – ranging from interpersonal relationships to the international arena. Conflict is normal and the issue is not its existence but how it is managed. Education plays an important role in teaching children and young people to understand the nature of conflict and how to resolve it.

Peer Mediation is a life skills programme for children aged 10 and 11 years that explores the nature of conflict and how to resolve it. It develops life skills such as active listening, problem solving and conflict resolution. Through Peer Mediation, children and young people learn to have 'difficult conversations'. If they understand the conflicts that happen in their school life and that they have the power to resolve them, they will be able to bring this understanding to their lives and experience as they grow up.

Conclusion

Northern Ireland is a society where even today people do not acknowledge that there is still conflict or appreciate that by acknowledging it we have the power to resolve it and move on. Integrated Education aims to normalise conversations in Northern Ireland, so that people do not have to work out what religion a person is before they decide what to talk about or not talk about, and where they can express who they are and have pride in their background, heritage and religion.

Part III.

Global Citizenship Education for peace and reconciliation: **Supporting effective implementation**

Policy development and implementation

Le Anh Vinh

Vice Director General, VNIES

Le Anh Vinh is Vice Director General of Vietnam Institute of Educational Sciences (VNIES) and the Director of National Center for Sustainable Development of General Education Quality. He obtained his B.Sc. in Mathematics and Computer Science from the University of New South Wales, Australia in 2005, then pursued his PhD in Mathematics at Harvard University in 2010. Before joining VNIES, he held several positions at the University of Education, Vietnam National University, including Dean of Faculty of Teacher Education, Director of the Center for Educational Research and Applications, and Principal of the High school of Educational Sciences.

Le Anh Vinh, Vice Director General at the Vietnam Institute of Educational Sciences (VNIES), provides an overview of strategies and approaches for GCED policy development and integration into the national education system, drawing on lessons learned from experience in Vietnam.

This chapter focuses on five priority areas of GCED policy development and implementation: policy review and development; curriculum review and development; knowledge creation, sharing and dissemination; capacity building; and monitoring and assessment. The experience of Vietnam is used to demonstrate how strategies and approaches to implement GCED can be contextualised in the curriculum, teacher training and monitoring and assessment, as well as to highlight some of the challenges involved in GCED policy development and implementation. This experience is likely to be relevant to other countries that are introducing educational reforms, including new national curricula with transformative pedagogy, and that face similar challenges and constraints.

Policy review and development

The ultimate goal of any GCED policy is to provide the framework for improving the quality of GCED teaching and learning. Such a policy should reflect the core values that underpin GCED, for example, collaboration, equality, justice, empathy and respect, and policy development processes should include those who are often excluded, for example, learners with disabilities, from ethnic and linguistic minorities and from disadvantaged areas.

The first step in GCED policy development is to review existing national policy documents, including the education strategic sector plan.

The next step is to decide whether GCED can be incorporated into existing policies or whether a new policy needs to be developed. Whichever is the case, it is important to develop a clear justification for GCED policy development, based on a detailed assessment of the effectiveness of existing policies and regulations, and to ensure that policy supports mainstreaming of GCED in education.

An important related step is to identify factors that could facilitate or limit GCED implementation, including stakeholders who may be supportive or critical. Collaborative and constructive engage-

ment with all stakeholders, including policy makers, educators, practitioners, researchers and the media, is important to build support and address any potential opposition.

In the case of Vietnam, review of existing policy and regulations found that these documents cover a wide range of GCED-related issues including, for example, global integration, international cooperation, globalisation and sustainable development. Central authorities – the General Party, the National Assembly and the Government – have all issued policy documents and guidelines concerning the conceptualisation and implementation of GCED in the national education system. The Ministry of Education and Training (MOET), together with other line Ministries and local authorities, has also set out resolutions and developed guidance on GCED implementation.

Official policies that explicitly include the term 'global citizenship' include: (i) Decision No 404/QĐ-TTg by the Prime Minister in 2015 to approve the renovation of the national general education curriculum, highlighting the criticality of a comprehensive education of Vietnamese citizens towards global citizenship (Prime Minister, 2015) and (ii) Decision No 2161/QĐ-BGDĐT by MOET in 2017 on "The implementation plan of sustainable development goals regarding education towards 2025", which proposed a new indicator of Percentage of students experiencing GCED and ESD by levels of study (MOET, 2017).

Overall, central policies in Vietnam that address GCED take a comprehensive approach and cover a wide range of issues including the economy, environment, and social and cultural sectors, with a view to enhancing awareness and knowledge of the general public and relevant parties. These official documents highlight stakeholder collaboration and accountability, and central authorities have also initiated steps to monitor and systematise GCED teaching and learning.

However, the main focus of policies and regulations that refer to GCED is raising awareness. Most of these documents do not specific objectives or targets or how GCED is to be delivered. Most MOET documents, including guidelines for teachers, lack practical guidance on implementation. Mechanisms for collaboration between line ministries and other stakeholders, budgets and monitoring processes have not been specified.

Key actions required to consolidate the policy development process include:

(i) Develop a national framework of GCED knowledge and competencies which ensures comprehensiveness, coherence, appropriateness and transferability across the education sector.
(ii) Determine the specific GCED learning objectives and content to be incorporated in the education system to inform curriculum design and implementation.
(iii) Develop clear, practical implementation guidelines.
(iv) Develop and implement a collaboration mechanism that brings together MOET, other line Ministries and local authorities.
(v) Develop and implement a system to supervise, monitor and evaluate GCED integration in the national education system.

Curriculum review and development

GCED should be part of the curriculum for learners in formal, non-formal and informal education as well as the curriculum for teacher training, and also needs to be adapted to the country context.

As with the policy development process, the first step in GCED-related curriculum development is reviewing existing national curricula. This will identify where elements of GCED are already covered, as well as opportunities and gaps. For example, GCED may already be covered in science and social studies but not in other subjects, and there may be opportunities to address GCED elements through arts and sports or to enhance digital citizenship through ICT. Review of existing curricula is also important to develop a clear justification for curriculum development or revision.

Vietnam is about to implement a new national curriculum, which aims to transform education from a knowledge-based approach to a competency-based approach, in order to improve the quality of the labour force. The VNIES has conducted a comprehensive review of both the current and the new national curricula to identify GCED elements and recommend ways in which GCED could be integrated into teaching and learning. The VNIES research team has proposed the following framework to integrate GCED into the national education system:

Vision and mission of education system and institutions	Ensure that GCED is reflected in the vision, mission, core values and strategic plan of the education system and of institutions, and encourage learners' involvement in the development process.
Curriculum	Stimulate the implementation of GCED through interdisciplinary integration and experiential learning activities designed for learners of different levels.
Learners' participation	Encourage learners to actively take part in learning activities and in projects within and outside school context.
Capacity building	Focus on professional development of educators and classroom teachers regarding transformative pedagogies to facilitate GCED.
Raising public awareness	Disseminate knowledge and information via various channels to raise awareness and involvement of the general public.

Table 1. Framework to integrate GCED into the national education system

GCED is not a stand-alone subject and is currently not a priority in education institutions, so this framework takes a top-down approach. This is because the commitment and support of leaders and managers is required initially to incorporate GCED into the mission, core values and activities of the education system.

The research team has also proposed guidelines, covering both learning content and pedagogy, to ensure effective integration of GCED into the new national curriculum. Regarding learning content, the team proposed that opportunities for GCED integration are identified across all subjects and learning activities and that learning objectives and content are determined for each level of study.

Regarding pedagogy, the team proposed that this focus on two areas: global issues and experiential learning. For the first area, learning activities should be organised that stimulate discussion and critical analyses of global issues, the interdependency of issues such as economic development and the environment and of global and local issues, and that maximise learning experiences and social interactions in diverse contexts beyond the classroom. For the second area, learners should be encouraged to participate in school and community activities and to maximise their involvement in decision-making processes in the school context.

Knowledge creation, sharing and dissemination

There is growing interest in and demand for GCED from parents and students. Consequently, although the formal education sector does not yet deliver GCED, many non-formal and informal education institutions offer GCED courses and programmes. However, these vary in content and standard and there is no mechanism for supervision or monitoring quality. To address this, the VNIES research team has proposed possible areas of GCED learning content for consideration.

(1) Knowledge content:
- Global issues (e.g. global warming and climate change, international disputes, equality)
- Cultural diversity (e.g. different cultural traditions, cultural perceptions, , similarities and differences)
- Interdependency (e.g. relationship of communities at local, national and international level)
- Relevant events and incidents (e.g. local, national and global)

(2) Competency content:
- Critical thinking
- Collaborative learning
- Reasoning to resolve conflicts
- Intercultural communication and respect for differences
- Digital literacy
- Lifelong learning skills
- Adaptability and stress management skills

(3) Perception and attitudes content:
- Develop a global mindset
- Be aware of differences, democratic values, justice and peace
- Respect cultural diversity and take interest in other cultural values
- Be aware of environmental issues
- Develop a sense of belonging and accountability for global issues

As it often takes some time to develop or revise national curricula and some learners do not have access to formal education, consideration could be given to other ways of disseminating learning content. These could include dissemination through open access digital platforms, such as learning portals or free online courses. Available evidence suggests that frequency of access to digital content among young people is high (Le et al., 2019). Development and distribution of more useful online learning contents would help to guide learning activities and behaviour in the digital world, as well as to enhance learners' knowledge and understanding.

Capacity building

Human capacity is at the heart of any transformational movement. It is, therefore, crucial to enhance the capabilities of policy makers, educators, local authorities, school leaders and classroom teachers. This does not need to wait for new curricula to be developed. Teachers can be inspired and armed with knowledge and skills to make changes within existing curriculum (Akar & Hamadeh, 2019; Lewis, 2019) and professional development policies for local authority and school managers and classroom teachers can unlock the potential benefits of GCED for future learners.

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- Classroom teachers

Classroom teachers play a fundamental role in GCED implementation. It is essential that they are equipped with the necessary knowledge, skills and attitudes to integrate and deliver GCED effectively. Research conducted by VNIES found that, while more than 90% of school teachers were well aware of the concept of GCED, this appeared to have little impact on the GCED-related knowledge and competencies of students (VNIES, 2019b). The possible implications of this include: (i) teachers do not fully understand GCED; (ii) awareness is not translating into use of innovative and transformative GCED pedagogies in teaching; or (iii) teachers do not have adequate knowledge and pedagogical skills. Whichever is the case, the findings suggest that teachers need to be trained to deliver GCED using innovative approaches as well as to understand the core values of GCED. It is also important to note that, in Vietnam, schools often have crowded classrooms and teachers who have had limited pre- or in-service teaching preparation (UNESCO, 2016).

In many countries, GCED guidelines and materials may be accessible, but teachers may not have been trained in GCED or ESD. Even where they have been trained, teachers may find it difficult to integrate social, emotional and behavioural learning dimensions into subject areas or to help students develop critical thinking skills (Pithers & Soden, 2000), especially when they are managing large classes or are under pressure to cover the syllabus and deliver expected examination results. In other settings, teachers may not be practising these pedagogies effectively because of lack of support (Hamano, 2008) and other institutional factors (Sellars et al., 2018). Integration of GCED into curricula therefore needs to be supported by improved teacher training and provision of practical guidance as well as integration of GCED into subject assessment (Benavot et al., 2019).

Teachers need to master skills in critical thinking and analysis, to develop a global mindset (Akar & Hamadeh, 2019) and, ideally, to be exposed to different cultures and pedagogical approaches

through local immersion experiences in diverse communities or international exchanges in order to widen their knowledge and understanding of local, national and global issues.

In Vietnam, exchange programmes have been established to enable teachers to travel and learn from international experience. For example, Vietnamese teachers have travelled to other countries to deliver lessons in science, technology, engineering and mathematics (STEM) subjects and teachers from the Philippines have come to Vietnam to teach English. The mobility of teachers is expected to increase in future as more regional and international cooperation opportunities are established.

However, many teachers, especially those from less economically developed areas, are unlikely to benefit from exchange opportunities and other approaches are required to ensure that they have access to materials that support them to change pedagogical methods. To address this, the MOET, in collaboration with the World Bank, has been implementing the Enhancing Teacher Education Programme (ETEP), a national pre-service and in-service training programme (World Bank, 2016). The ETEP has developed a national online training portal, which includes teaching materials, lesson plans and learning content to stimulate transformation in pedagogical methods. The portal can be freely accessed and contributed to by teachers all over the country. To increase the impact of the online training programme, lecturers and pre-service tutors from eight teacher training universities are offering face-to-face training sessions at weekends. During these sessions, teachers are given detailed guidance on how to develop and deliver lessons using innovative approaches, and are observed, monitored, supervised and given feedback on their teaching practice.

Finally, it is also important to create a working environment that is consistent with GCED principles, for instance, one that involves mutual collaboration, observation and mentoring and action planning, and that promotes social responsibility, a sense of belonging and active involvement of learners (UN, 2015; UNESCO, 2014, 2015). School leaders and local authorities play a critical role in this.

School leaders and local authorities

School leaders and local authorities are the main driving force and source of support for classroom teachers to deliver GCED. However, one of the challenges at this level is promoting awareness and understanding of the importance of integrating GCED. It is also critical to provide training on financial planning and budgeting to those responsible for allocating resources for education. Short-term training often fails to result in sustained change, so longer-term programmes that include monitoring and assessment should be considered.

An example of this is the ESD programme which included exchange study visits for education managers and school leaders from Hanoi. These visits, to Stockholm in Sweden, enabled education managers and school leaders to study and practice implementation of ESD in the school curriculum and in teaching, learning and assessment activities. After the visits, progress in implementing ESD in schools in Vietnam was closely supervised and monitored; this showed promising results with effects continuing five years later (DOET, 2019).

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Building national and international among education managers and practitioners can also enhance understanding and appreciation of GCED, stimulate knowledge dissemination and improve practice, as well as increasing international connection and a global mindset. International organisations and networks can also be a useful source of knowledge, pedagogy, best practices and advocacy related to strengthening and implementing GCED. Documenting and sharing GCED success stories and initiating collaborative projects with teachers and learners in other countries can generate interest in GCED as well as intercultural understanding and youth leadership.

Monitoring and assessment

Mechanisms for monitoring and assessment are an essential element of successful integration of GCED (Toh, Shaw, & Padilla, 2017). It is important to examine the relationship between how the policy objectives will be monitored and how the curriculum will be evaluated. Some GCED learning outcomes, particularly those under the socio-emotional learning pillar, are difficult to assess using conventional methods and alternative methods, such as self-assessments, learner anecdotes, portfolios and other reflective approaches, may be more suitable.

One of the initial attempts to measure students' GCED knowledge and competencies was a research study conducted by VNIES. This found that, among eight core skills for the 21st century, Vietnamese students had the lowest proficiency in creativity and global and local connection skills (VNIES, 2019a). The same study found that education is having only a modest impact on students' acquisition of these core skills, perhaps reflecting the current approach to teaching and learning in schools in Vietnam, which is still knowledge based and does not promote independent thinking. In other environments where teachers are more open to critical opinions, students are found to exhibit higher level of independent thinking and judgement (Weinstock, Assor, & Broide, 2009).

Another study showed that secondary school students tend to over-estimate their understanding of the concept of global citizenship, with a clear gap between self-assessment scores and objective test scores on understanding of GCED concepts, attitudes and behaviour (VNIES, 2019b). These and other findings are useful to curriculum developers and classroom teachers as they identify gaps in students' GCED-related knowledge and skills.

Conclusion

Despite many challenges, Vietnam had made good progress in establishing the foundations for integration of GCED in the national education system. Further progress will depend on bridging the gap between policy and practice, including consolidating GCED in the national curriculum, ensuring that teachers have the knowledge and pedagogical skills required, and establishing appropriate mechanisms and measures for monitoring and assessment. This will help to ensure that education fulfils its potential, including contributing to tackling social issues and enhancing the quality of the labour force.

Challenges in curriculum and textbook development for low- and middle-income countries

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Andy Smart, an independent education and publishing consultant at NISSEM.org, discusses key issues for policy makers in low- and middle- income countries to consider in developing curricula and learning materials for GCED.

Although the experience and impact of globalisation differs from country to country, many countries face common challenges and opportunities. On the one hand, mass migration, the spread of false information, trafficking and global economic exploitation. On the other hand, greater understanding about our common humanity, the power of the internet to create connections with like-minded people anywhere in the world, unprecedented access to sources of information, and the opportunities for new kinds of work. GCED – which is part of the education community's response to globalisation – offers a means to address these challenges and seize these opportunities, but the GCED curriculum and learning materials will vary depending on the country context and experience of globalisation.

In addition, in countries that have experienced internal violence, GCED is an important element of the process of national healing and prevention of further conflict. For example, Kenya, Lebanon, the Philippines and Sri Lanka are currently implementing small-scale curriculum development projects with support from the APCEIU.

Policy makers, therefore, need to decide how best to strengthen education through a nationally-contextualised approach to GCED. This chapter considers options available and describes how the approach taken to GCED curriculum and textbook development will depend on a range of factors, including autonomy within the education system.

Education system autonomy

The extent to which schools have autonomy varies between countries. In the education systems of Organisation for Economic Co-operation and Development (OECD) countries, a certain amount of autonomy is taken for granted; this is less often the case in low- and middle-income countries.

One of the main differences relates to the curriculum. While schools in many OECD countries may have the autonomy to shape the curriculum they teach, there is often little or no difference between the national curriculum framework and

the curriculum taught in schools in many low- and middle-income countries. This poses a challenge for curriculum planners in relation to the GCED central principles of respect for diversity and the importance of inclusion. In centralised education systems where schools have little autonomy, teaching and learning about diversity will take a similar form in every school, regardless of its location or community. Although some low- and middle-income countries with centralised curricula, such as Morocco and Vietnam, have tried to support provincial schools to offer a limited amount of local content, the effectiveness of such efforts is usually constrained by the way that national examinations and textbooks focus on national, not local, curriculum content.

A further consequence of a centralised curriculum is that the textbook plays a hugely important role in the classroom and in shaping teaching. In such education systems, textbooks are a means for central education authorities to ensure compliance and accountability and to shape both curriculum content and teaching methodology. Related to this, a subject without a textbook has less status, as does a subject that is not included in national examinations.

GCED implies greater diversity in curriculum content and pedagogy and this, in turn, assumes greater autonomy for the student and for the teacher. This autonomy is based on models of GCED where learning includes social-emotional and behavioural as well as cognitive dimensions (UNESCO, 2015). A balance between autonomous, self-disciplined self-directed learners and students as members of a learning and social community is found in all models of SEL.

One of the strengths of all SEL models is that they describe how learning happens, as well as the purpose of learning, i.e. both the process and the outcomes. There is a variety of models for GCED and SEL and these models can be helpful for thinking about complex issues and a useful resource for curriculum developers. At the same time, GCED and SEL models must grow out of and reflect the context in which they are implemented (Smart et al, 2019, passim).

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Integrating GCED into the curriculum

One of the key questions for curriculum planners is whether GCED should be taught as a new and separate topic or within an existing subject or subjects. Adding new stand-alone subjects to the curriculum is likely to be easier in high-income countries, where there is specialised professional development for teachers and commercial suppliers develop learning resources. However, this may not always be feasible in low- and middle-income countries.

If GCED is to be taught within an existing subject or subjects, it is important to consider how it might be treated within the subject – this will depend on the content and pedagogy of the subject discipline, as well as on how teachers are trained and how the subject is assessed – and whether the conventions of the subject will support or undermine the intentions of GCED. However, it is also important to note that the way in which subject disciplines such as social studies are taught can vary from country to country, and that different countries have taken different approaches to teaching subjects such as civics, citizenship, ethics and moral education. In addition, the transition to textbook-based teaching of such subjects can create problems. For example, in Japan, encoding the teaching of moral education in a textbook was perceived to have led to a reduced diversity of thinking (Jones, 2019).

A third option is to rethink some of or the entire curriculum, based on a GCED approach. This could be done in combination with a focus on ESD, since the two approaches form a central part of SDG Target 4.7 and together represent what has been described as “education for people and planet” (UNESCO, 2016). The impact of such an approach on teaching and learning could be considerable, but its introduction would need to be based on wide consultation and identification of areas of the curriculum that are the most suitable vehicles for GCED and ESD. This approach may therefore be more feasible in countries where teachers have a high level of education and professional training.

Whether GCED is introduced as a new stand-alone subject, through existing subjects or through a holistic approach, curriculum planners in centralised education systems need to consider the overall objective, i.e. is the intention to direct students toward a particular way of thinking or to encourage different ways of thinking? If it is the latter, the key question is how new ways of teaching and learning can be promoted through a centralised curriculum and textbook.

Planning for introducing a GCED approach

Building support for the introduction of GCED needs to start with engaging key stakeholders. The first people to include in the conversation are subject specialists, within the government, universities, and other institutions, as they help to make the decisions discussed above and to design the approach.

Once the outline of an approach has been developed, this should be discussed with practitioners. This is especially important in centralised systems that require all schools to follow the same approach, and where the support of practising teachers and other stakeholders will be required if the initiative is to succeed. Discussion of the roles to be played by those who influence how teaching and learning happens in the classroom should include teacher education and assessment specialists as well as representation from school managers, supervisors, head teachers and teachers.

Planning needs to consider how teachers will be trained, bearing in mind that short, one-off training programmes are not enough to create understanding or change practices. Evidence suggests strongly that coaching, even delivered remotely, provides far more effective professional development for teachers as well as better learning outcomes (Kotze et al, 2018). In addition, planning should consider how support and monitoring will be provided to those tasked with delivering GCED in the classroom.

Ultimately, success will depend on clear thinking from the start, clearly communicating the thinking, and responding to challenges when they arise. In this regard, education ministries and curriculum planners should treat teachers and other stakeholders in the same way as teachers should treat students: that is, with clear purpose, good planning and responsive implementation. As the buy-in of teachers is essential, it is critical that they are closely involved in the process of curriculum reform and textbook research and development, as part of a GCED curriculum initiative. Teachers, as well as supervisors and head teachers, need to understand the rationale for the new initiative, to have the chance to ask questions, suggest ideas and convey experiences, and to raise their concerns.

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Implications for pedagogy

Another key question national curriculum planners need to consider is how they envisage GCED being taught and the extent to which schools are already using transformative pedagogies.

Curriculum planners may need to frame the issue of transformative pedagogy carefully. In some contexts a focus on educational 'improvement' may be more acceptable to political leaders than the language of 'transformation'. The elements of transformation must also be acceptable to teachers and students, families and the wider public, for example, 'empathy', 'respect for diversity' and 'responsible citizenship'.

Whether or not the pedagogy of GCED is described as transformative, the GCED elements of the curriculum and supporting materials need to provide greater autonomy for both teacher and student. Curriculum planners and textbook writers, therefore, need to provide clear guidance for GCED teaching and learning but without restricting the freedom of teachers to encourage diverse thinking and perspectives. This balance needs to be applied in professional development for teachers, teacher guides and textbooks.

A study of the effectiveness of teachers' guides (Piper et al., 2018) found that "structured teachers' guides improve learning outcomes, but that overly scripted teachers' guides are somewhat less effective than simplified teachers' guides that give specific guidance to the teacher but are not written word for word for each lesson in the guide". Shalem et al describe standardised lesson plans (SLPs) as follows: "The content and design of SLPs were broadly perceived as 'authority' which was helpful in directing teachers to a 'better' way of preparing and delivering the whole curriculum". Such lesson plans need to be 'epistemic' rather than 'technical'; that is, they need to explain a clear rationale for the pedagogy. Even in contexts with very few textbooks, the textbook can still empower the teacher. Kuchah and Smith (2011) describe this as a pedagogy of autonomy, rather than a pedagogy for autonomy.

The role of textbooks

For centralised systems, and systems where the education ministry provides guidelines to publishers on textbook evaluation and approval processes, it can be helpful – especially at the primary level – to think in terms of two dimensions of the textbook: the curricular content and the pedagogy. In practice, many primary school textbooks in low- and middle-income countries include very little recognisable pedagogy and the books appear to be written for 'self-study' and are based on a unit format of passages of text followed by closed comprehension questions.

Textbooks for GCED initiatives, which aim to promote respect for diversity, inclusiveness, critical thinking and perspective-taking, need to include these principles as explicit topics but also as a pedagogy that is transparently based on the same principles.

The following model, which we call the 'strong-strong' model (Smart et al., 2019), can be of value to textbook writers. It embodies strong support for GCED content and for GCED pedagogy. It can be applied to any textbook that includes GCED content, but will vary from subject to subject. This variation should be part of the early discussion with subject specialists referred to above.

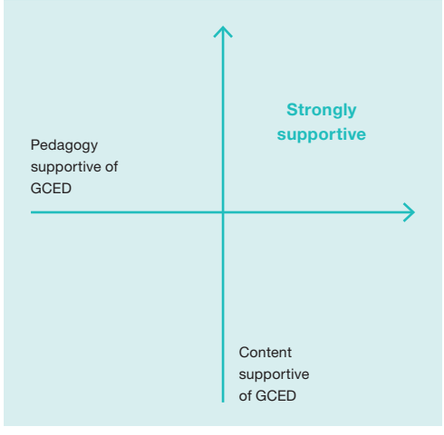

Figure 5. 'Strong-strong' model

A 'strong-strong' textbook developed according to this model – particularly for language, social studies, arts and also for some scientific content – would be positioned in the top right quadrant of the model. The GCED content would include resources that show diversity and promote peaceful societies, with positive examples of global citizenship practices. It would include pedagogy based on diversity of opinion, inclusion of others, perspective-taking, and critical thinking, and would encourage teachers and students to compare, critique and evaluate in order to engage with globalisation as global citizens, that is, it would promote a pedagogy of autonomy, not for autonomy. Such a textbook can enable teachers to draw on the diversity of backgrounds and experiences that are present in the classroom. It can legitimise the voices of diverse identities, and legitimise diversity.

In this way, textbooks can become a catalyst for change, not only in how they support teaching and learning in the classroom, but also as part of initial teacher education, teachers' professional development, and even student assessment.

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The role of Media and Information Literacy by Fabrice Teicher (Independent PVE Consultant)

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UNESCO guidebook Curriculum for Teachers
http://www.UNESCO.org/new/fr/communication-and-information/resources/publications-and-communication-materials/publications/full-list/media-and-information-literacy-curriculum-for-teachers/

RAN Network
Dealing with fake news, conspiracy theories and propaganda in the classroom (https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-edu/docs/ran_edu_dealing_fake_news_conspiracy_theories_propaganda_classroom_29-30_11_2017_.pdf)

UNESCO resources on Media and Information Literacy
https://en.UNESCO.org/themes/media-and-information-literacy

Council of Europe No Hate Speech Campaign
www.coe.int/en/web/no-hate-campaign

Resources to improve online researches

Reverse image search (to find the source of an image, or if it was edited)
www.tineye.com

Google Image
https://www.google.com/imghp

Tools to analyse a social media account or trend
- http://hashtagify.me
- https://foller.me/
- https://www.hashtags.org/
- http://keyhole.co/

Fact checking websites
Fact checking websites have developed a lot on the Internet in recent years. They seek primary and reputable sources that can confirm or negate claims. Some are temporary initiatives, to counter disinformation during elections (i.e. https://crosscheck.firstdraftnews.org/france-en/ during the 2017 French election or https://verificado.mx/ during the 2018 Mexican election). Here are some permanent fact-checking websites:

- Factcheck.org (International Fact-Checking Network)
- www.politifact.com (2009 Pulitzer Prize for national reporting)
- https://africacheck.org/ (South Africa, Senegal, Nigeria, Kenya)
- https://chequeado.com/ (Argentina)
- https://www.lemonde.fr/les-decodeurs/ (France)
- https://www.faktisk.no/ (Norway)
- https://fullfact.org/ (United Kingdom)
- http://factcheckingday.com/ educational resources on fact-checking

Global Citizenship Education for peace and reconciliation:
Putting it into practice

Facing History and Ourselves in South Africa by Dylan Wray (Executive Director, Shikaya)

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Tibbitts, F and Weldon, G. (2017). History curriculum and teacher training: Shaping a democratic future in post-apartheid South Africa? Comparative Education, Vol. 53, No. 3, pp. 442-461.

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For more information on Shikaya and Facing History and Ourselves in South Africa, visit: www.shikaya.org and www.facinghistory.org

For more information on evaluation of Facing History's impact, visit: https://www.facinghistory.org/our-impact/evaluation-studies-and-research

To download the free resource on Fostering Civil Discourse which provides strategies designed to help you navigate the challenging times and support your students to develop effective skills for participation in the

classroom and the wider community, visit: https://www.facinghistory.org/books-borrowing/fostering-civil-discourse-south-africa-version

Tibbitts, F and Weldon, G. (2017). History curriculum and teacher training: Shaping a democratic future in post-apartheid South Africa? Comparative Education, Vol. 53, No. 3, pp. 442-461.
This article focusses on history curriculum change in post-apartheid South Africa and shows how the post-apartheid South African government developed a human rights-based history curriculum but failed to support teachers to implement it. Aspects of these inadequacies included a failure to take into account the de-skilling of a large segment of the teaching population under apartheid and teachers' personal legacies of that era.

Wray, D. (2017). Facing the past – transforming our future: A professional development program for history teachers in South Africa. In: Ramirez-Barat, C and Duthie, R. ed., Transnational Justice and Education: Learning Peace, New York: Social Science Research Council, pp. 333-360.
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by José Fernando Mejía (Executive Director, Classrooms in Peace Program)

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In this paper, the authors present a description of the Colombian Program of Citizenship Education, including the designing of National Standards and the associated test. The authors also compare it with similar efforts in the United States and provide some suggestions for similar initiatives.

Chaux, E. (2012). Educación, convivencia y agresión escolar. Bogotá: Ediciones Uniandes. Taurus, Santillana.
In this book the reader will find a compendium of more than 10 years of research and field work about peace education in Colombia. Enrique Chaux presents what was known at the time about aggression, conflict resolution and bullying in schools. He also presents the origins of the Aulas en Paz (Classrooms in Peace) Program and its theoretical and empirical background.

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In this chapter, a detailed description of Aulas en Paz Program is presented including its background, theory of change, implementation and evaluations.

Preparing young people to be global citizens through integrated schools in Northern Ireland
by Cliodhna Scott-Wills (Senior Development Officer, NICIE)

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The book chronicles how All Children together (ACT) faced powerful resistance – both clerical and lay – to a vision that would see children from all religions and no religion educated together. It describes how at a political level ACT obtained support for Integrated Education with two major victories: The Dunleath Act (1978) and Education Reform Order (NI) 1989. It charts the opening of Lagan College in 1981 – the first planned Integrated School to open in Northern Ireland.

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The authors explore the risk to society where sectarianism and segregation are allowed to create conflict and division. It examines how Integrated Education can cut the cost of 'doubling up' so that one school where all children in an area attend is in place rather than two schools, one for each side of the community.

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A collection of accounts of opening integrated schools. The stories span from 1981 to 2016 and talk about the process, the personal and professional commitment of those who set about opening schools from the start or transforming existing schools. These are personal of stories of vision and determination that led to a movement that has influenced the education system and political life in Northern Ireland.

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This collection focuses on the developing field of Integrated Education in conflicted societies where children who would normally be educated apart are deliberately educated together. It includes accounts from Northern Ireland, Israel, Cyprus, Macedonia, Bosnia and Croatia.

Global Citizenship Education for peace and reconciliation:
Supporting effective implementation

Policy development and implementation by Le Anh Vinh (Vice Director General, VNIES)

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UNESCO. (2019). ESD and GCED Up Close: Cognitive, social and emotional, and behavioural learning in Education for Sustainable Development and Global Citizenship Education from pre-primary to secondary education. Paris, UNESCO
This study examines the question of whether and to what extent these three learning dimensions are prioritised in commitments to GCED/ESD learning in pre-primary, primary, lower secondary and upper secondary education in a sample of ten countries. The study explores whether there were countries in which all three dimensions of learning are prioritised in GCED/ESD learning as students transition from level to level. On this basis, the study identifies patterns, draws conclusions and suggests recommendations and areas for further exploration in order to assist countries to develop more explicit strategies for implementing and monitoring GCED and ESD.

Smart, A., Sinclair, M., Benavot, A., Bernard, J., Chabbott, C., Russell, S. G. and Williams, J. ed., (2019). NISSEM GLOBAL BRIEFS: Educating for the social, the emotional and the sustainable.
The NISSEM global briefs are a collection of peer-reviewed essays from over 60 contributors with standing within the field of education. At the junction of SDG Target 4.7, SEL, and education in post-conflict and low-resource settings, the NISSEM global briefs are a key resource for current research and practice.

APCEIU. (2017). Global Citizenship Education: A guide for Policymakers. Seoul, APCEIU
The guide provides an overview of GCED followed by recommendations on development and implementation of GCED policy. The overview section describes the background to GCED; the rationale for GCED; and the concept of GCED. Suggestions regarding GCED policy cover priority areas for action: policy review and development; curriculum review and development; capacity building; knowledge creation, sharing and dissemination; and monitoring and assessment

Challenges in curriculum and textbook development for low- and middle-income countries by Andy Smart (Independent education and publishing consultant, NISSEM.org)

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Further reading

Challenges in curriculum and textbook development for low- and middle-income countries by Andy Smart (Independent education and publishing consultant, NISSEM.org)

Alexander, Robin J. (2015). Teaching and Learning for All? The Quality Imperative Revisited. International Journal of Educational Development, vol. 40, Jan. 2015, pp. 250–258.
This article describes how pedagogy – the 'missing ingredient' of the Global Monitoring Report – is more than just methodology.

Smart, A., et al. (2019). Refining primary social studies textbooks for behaviour change in Bangladesh. [online]. In: Smart, A., Sinclair, M., Benavot, A., Bernard, J., Chabbott, C., Russell, S. G. and Williams, J. ed., NISSEM GLOBAL BRIEFS: Educating for the social, the emotional and the sustainable Available at: https://www.nissem.org/node/269
This article provides an example of how pedagogy and content support teachers to teach challenging topics with a social and emotional dimension.

Akar, Bassel & Hamadeh, Nayla. (2019). Teachers' humility, openness and moral responsibility: An emerging grassroots theory of change for history education reform. [online] . In: Smart, A., Sinclair, M., Benavot, A., Bernard, J., Chabbott, C., Russell, S. G. and Williams, J. ed., NISSEM GLOBAL BRIEFS: Educating for the social, the emotional and the sustainable. Available at: https://www.nissem.org/node/269
This article shows how working with high impact teachers can help policymakers to spread new ideas.


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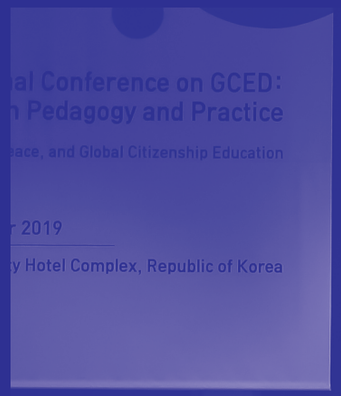
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