

Sang
Saeng

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Living Together Helping Each Other



CLIMATE CHANGE: risks and solutions



Saving Tuvaluan Culture
from Imminent Danger

Calm Scenes Linger
in My Memory

Interview with
Dr. Nay Htun



Cover photo: © Yeongtae Seo
The cover uses a poster designed by Yeongtae Seo, a student from Kookmin University, Korea.



SangSaeng 相生
LIVING TOGETHER, HELPING EACH OTHER

C O N T E N T S

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50-14, Myeong-dong 2-ga, Jung-gu, Seoul, Korea 100-810
Tel: (+82-2) 774-3956
Fax: (+82-2) 774-3957
E-mail: khchung@unescoapceiu.org
Internet: www.unescoapceiu.org

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Editor in Chief: Kim Kwang-Hyun
Editorial Staff: Chung Kyung-Hwa, Jeong Giyeon
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SangSaeng, a Korean word with Chinese roots, is composed of two characters: *Sang* (相), meaning "mutual" (each other) and *Saeng* (生), meaning "life". Put together, they mean "living together," "helping each other," which is our vision for the Asia-Pacific region. *SangSaeng* (相生) aims to be a forum for constructive discussion of issues, methods and experiences in the area of Education for International Understanding.

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APCEIU in Action

From the Director's Desk

Two decades after the landmark 1987 Brundtland Report, and several years after the 1992 Environment Conference in Rio de Janeiro and the 2002 Earth Summit in Johannesburg, climate change has become an urgent issue. It is now occupying the top agenda of governments, development institutions, aid agencies, various organizations and communities.

Climate change is not only ravaging us now, it is already impacting the lives of future generations, which reminds me of the American Indian proverb, "We do not inherit the Earth from our ancestors, we borrow it from our children." If there's one example that comes to mind, it is that of Tuvalu. The country, consisting of several islands and atolls in the Pacific, is slowly being engulfed by rising sea levels brought on by global warming. Because of our collective human misconduct, we are robbing Tuvaluan children of their future. It is hard to imagine a greater moral transgression than this.

The problem can no longer be ignored; it has seeped into the consciousness of the public. Climate change and its twin problems are already affecting millions of people, most especially the vulnerable- poor populations, women and children,

young and old, developing countries across Asia, the Pacific, Africa, South America and elsewhere. Natural disasters in various regions of the world have become more catastrophic, killing people, destroying homes and whole settlements, disrupting livelihood, forcing millions of people from their homes and off their lands. Jone Donne manifested "Never send to know for whom the bell tolls; It tolls for thee" (1624).

This issue of *SangSaeng* discusses global warming and climate change and their adverse effects-rising sea levels, frequent disasters, enormous losses in human life and massive destruction of resources, and populations being pushed to greater levels of poverty and dispossession.

One essay discusses how global warming and attendant floods bear on poor communities, with focus on Bangladesh which experiences more floods than any other country. An essay from Korea delineates responsibilities in cutting down hazardous gas emissions- both from the North and the South- emphasizing the need for joint action and funding for programs. The essay on Tuvalu offers a positive insight: While the islands are under threat, the strong bonds of the people are helping them preserve their heritage and culture. It also poses a challenge to

policymakers-to include the issues of protecting culture and diversity in the discussions of climate change.

We often forget that we live on one planet and share one atmosphere. Climate change is a challenge that every one of us must face. If we don't reduce dangerous gas emissions and act now, we will face greater risks, if not an ecological catastrophe, soon. Each and every one of us can make a difference by restructuring our minds and adjusting our lifestyles. For this we should tap young people, as they are the ones who are open to change. This is the proposal, in the interview section, of Dr. Nay Htun who is leading an important environmental campaign.

The essay from Goa reiterates the importance of environmental education in schools and the need to craft innovative and imaginative ways to teach "the environment" to children. It offers a bold proposal: leave stifling, "boxed" classrooms and, instead, go back to the "open" classrooms of nature.

Climate change is one of the key themes of the "Decade of Education for Sustainable Development (2005-14, DESD)" which UNESCO spearheads within the UN system. The tasks of UNESCO and its partners worldwide are very concrete-disseminating knowledge and promoting behaviors that support sustainable development and protect the environment. The focus is on EIU and ESD, both of which aim at providing educational opportunities for all. This enjoins every member of Planet Earth to learn values and practice lifestyles that recognize our connectedness as inhabitants of one home and, more importantly, our indebtedness to our children. 



Kang Dai-Geun, Director of APCEIU with an orphaned child from Sarvodaya Centre, Sri Lanka.

Kang Dai-Geun
Director, APCEIU

Environment Education in Goa: Creating Paper Tigers?

Author offers an alternative—
education outside the classroom.

By Claude Alvares
(Director, Goa Foundation, India)
goafoundation@gmail.com

For some time now, India's schools have had to accommodate a healthy dose of environmentalism within their curricula. This was not always the case. In 1991, the Supreme Court of India, in an unprecedented order, directed the mandatory inclusion of environment education in the coursework of all educational institutions—from primary school to university. The Court repeated these directions in 2003 when it found they had not been sincerely implemented.

No other country, in recent times, can speak of a

move that matches the sweep of the Indian Supreme Court's order and its enormous consequences for environmental protection.

I live in Goa, a small, verdant tourist paradise abutting the west coast of India. If anything, the Supreme Court intervention should ensure that Goa's priceless ecological wealth—its rich biodiversity, majestic rivers, beaches and paddy fields—will be fiercely protected by new armies of youngsters emerging from schools and colleges. But is this really happening? What is the reality on the ground?

Tourism excesses

Over the past 20 years, Goa has changed from an innocent, low-scale, low-density, largely rural, laid-back culture to a breathless, hectic, international tourist destination, invaded by thousands of visitors from India and abroad. Tourism has induced the construction of concrete jungles on virgin beaches. Coconut groves have been demolished to make room for tourist lodging and various infrastructures.

Unplanned complexes, without adequate sewage provisions and safeguards, have led to the contamination of ground water. High-decibel, Goa-trance, night parties have disturbed the peace of entire villages. Huge volumes of garbage have accumulated across tourism areas, especially the beaches, since the villages have never before confronted such wastes and have no skills in dealing with them.

Tourism has also disrupted social life, bringing in its baggage of serious problems like pedophilia, gambling and drug use.

Abuse of resources

Apart from mass tourism, the local unemployment scenario has created pressures for the establishment of industries, creating further demands on water supplies and land resources. These industries generate liquid effluents and air emissions, as well as hazardous industrial wastes for which there is neither landfill nor land.

Moreover, the construction demands of the 2008 Olympic Games in China have led to a runaway demand for iron ore. Goa contributes 60 percent of iron ore exports from India. Iron ore mining, by open cast or strip methods, is one of the most environmentally destructive industries on the planet. As the term "strip mining" implies, a rich forest vegetation is first stripped, followed by removal of the top layers of fertile soil. The mining activity then moves below ground in search of ore seams, disrupting ground water aquifers and depriving local communities of water supplies.

Each ton of iron ore exported to China produces more than 3-4 tons of soil and waste, which are piled into huge mountains of mud and waste outside the mining leases. These are then washed away by four months of tropical monsoon (3000 mm), and eventually find their way through rivers, into estuaries and finally the sea, wreaking havoc on sea life.

Sea level rise

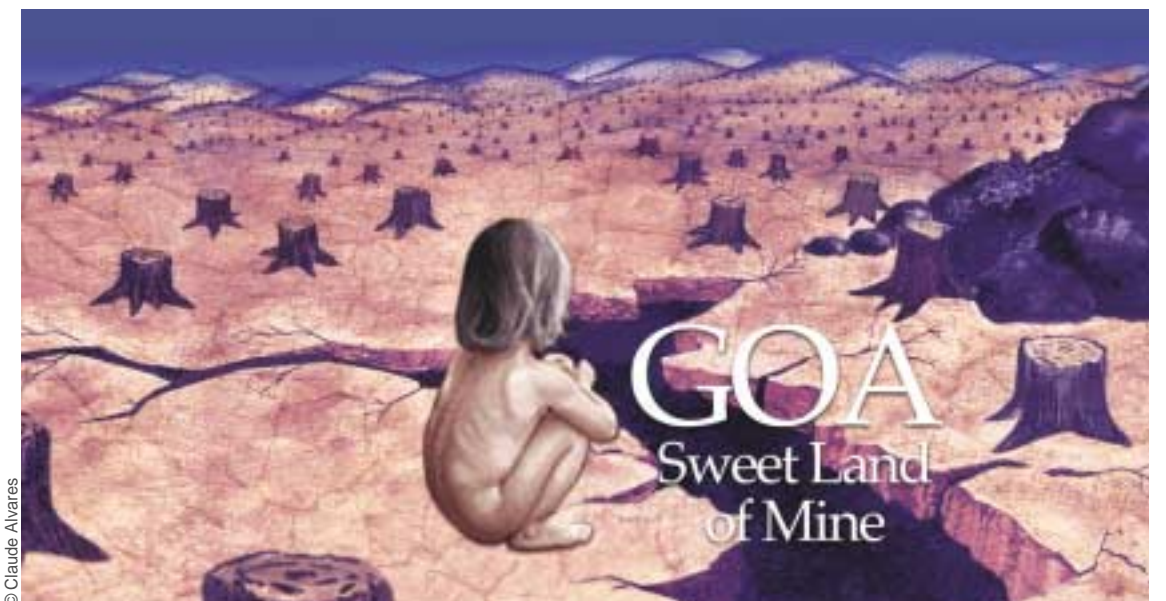
Today, the specter of climate change threatens to submerge in a few decades some 5-10 percent of Goa's coasts through sea level rise (SLR). This will send the tourist industry's principal assets, quite literally, under water.

These developments threaten the survival of Goa and its natural environment, but the local population finds it extremely difficult to confront the problem intelligently. The crucial question is: How many of these issues are reflected in the schools' environmental education programs as mandated by the Supreme Court? If the environmental curriculum does not confront the issues of mining, tourism, sea level rise and hazardous waste, of what use is it? Are we all merely interested in producing paper tigers?

Current situation

At the moment, the environment education curriculum has been introduced in all the schools of the country, including those in Goa, through the special agency of the Centre for Environment Education (located at Ahmedabad in Gujarat State). In Goa alone, the program has reached 200 schools and is supported by the Department of Education. Of these, 40 schools have started a conservation program connected with the protection of Olive Ridley turtles on Goa's coastal beaches.

Other activities involve preparation of environmental and wildlife posters and booklets; camps for students and educators in the wildlife sanctuaries and national parks; and organized quiz competitions. Fairly conventional and routine, these activities are





Opencast mining is destroying the hinterland areas of Goa, rich in biodiversity.



thought to enhance awareness of the natural environment and its current stresses. In my mind, few of these activities have meaningful connection with the environmental issues seriously threatening Goa's future.

Neither are governments about to agree that they should have such a connection. Governments and official education departments are not enthusiastic about introducing discussions that might seriously challenge the present unsustainable industrial model of economic growth.

Future implications

What this means is that when children become adults, they will unquestioningly continue the processes that have been endorsed and supported by their elders. Based on an ever-deepening consumption of the planet's natural resources, these processes would take human populations to more difficult and unpredictable times and climes, endangering non-human life along the way.

How do we get out of this really? Will the present education system allow any other options?

I am not suggesting that children should be exposed to nightmarish scenarios of sea level rise or water wars. It is our duty to ensure that they are not burdened with matters that cause them anxiety. Ordinary life, including the demands and expectations of parents, is difficult enough as it is. The problem is something else: Is the prevalent system of teaching, its objectives and goals, conducive to environment education at all?

The educational "system" has simply treated environment education as another subject for students to study in the conventional way, as they do other disciplines such as geography or social science. It is the

only way the system knows in dealing with such issues. A potentially exciting subject like the natural environment is turned into a routine, textbook-and-examination-oriented act of labor. Let me illustrate what I mean.

Going by the textbook

One of the subjects studied in the environment course is trees and forest systems—their ecological functions, role in climate change, utility to human beings, etc. One can find any number of trees standing outside most classrooms in India (and Goa). However, the entire discussion on trees is reduced to playing with colored pictures of trees in textbooks. The context of the discussion on trees is even more depressing: Students are sitting on benches which are made from dead trees. The textbook's pages come from a paper-making factory which devours trees as raw material.

Almost all children would love to learn about trees by climbing them, straddling their branches. This is what normal children, in all societies, have done in the past. Today, it appears, this is no longer possible, under excuses that children may fall and get hurt. Thus, the environment class largely ends up discussing trees as pictures in textbooks, howsoever colorful, without any direct encounter with trees themselves or the forest. This is a poor way to learn about nature, the mother of all environment concerns.

One source of the problem is the modern school

environment which—due to its history of development—has no connection, emotional or otherwise, with the natural world. In fact, sometimes the two stand in contrast. Many schools are built like factories: endless series of square blocks, poorly ventilated, like prison cells, as they obviously do "factory schooling." Some look like army barracks. The idea behind such regimentation could be that school administrations want to eliminate all sources of "distraction." But recall what pandemonium a simple butterfly can cause by flying in through a classroom window.

Experiential learning

In India, before the arrival of English education, most formal schooling took place under the village banyan tree. The classroom was located within a natural setting, in the lap of nature. This setting allowed for much informality, discussion, questioning and interaction. Modern education has done away with that close association with nature and relocated the students into concrete boxes—the favored job of government public works contractors. In doing so, it has also eliminated interactive learning and turned educational practice into a one-way dissemination ticket, with little room for open, unpredictable, creative learning.


School buildings are constructed, in fact, always in squares or rectangles which facilitate one-way teaching. Rarely is there a classroom shaped as a circle, as this would disorient the established one-way pattern that rules the teacher and the taught.

The prevailing wisdom assumes that learning experience must be isolated from the real world of nature, or society, in some way. In fact, the school simply assumes that learning naturally—or on the street—is not learning or not the best way to do learning. The reverse may very well be true, as hundreds of unconventional schools, set in natural surroundings with free learning programs, have demonstrated.

Current methods of environment education in Goa may well raise a generation of citizens with plenty of environmental information in their heads, ready subjects for quiz competitions. But it will not prepare them for looking critically at current "development" policies that threaten to destroy their natural habitat in the near future.

Thinking out of the box

Let us therefore admit that there is no sense in learning about the environment sitting in the sterile enclosure of a classroom. The environment is all around us, almost all of it outside class walls. If one is to learn about it, one can only do so by getting out of the box. The direct encounter with nature is a matter of close observation, experience and experiment, coupled with feelings of love, awe and wonder. For these reasons, environment education can become a major impetus for a different kind of learning, simply because it can occur only outside the classroom. Eventually, that experience is bound to affect our study of other subjects as well.

Educators ought to use the opportunities provided by environment education to liberate learning from the box in which it is trapped. Once students find themselves in learning situations where discussion is part of the process, not only will questions readily emerge about garbage and waste, or hazardous mining, or climate change. More importantly, education itself will revert to what it was always intended to be: a first-hand learning encounter, unmediated by unimaginative textbooks. 

Educators ought to use the opportunities provided by environment education to liberate learning from the box in which it is trapped.



Climate Change Hits the Poor the Hardest

Delaying action will further hurt the poor in developing countries.

By Atiq Rahman
(Executive Director, Bangladesh Centre for Advanced Studies (BCAS), Bangladesh)
atiq.rahman@bcas.net



The 2007 cyclone killed 10,000 people and caused enormous destruction.



Climate-induced droughts cause crop failures which, in turn, cause food shortages.

grave health risks. This will certainly increase global poverty if urgent measures are not taken by all actors.

Price hikes in food

Climate-induced natural calamities and climate-inflicted biofuel issues have affected food production and food trade, resulting in hikes in the prices of food grain in developing countries.

Global wheat production has decreased sharply in the last year because of increased maize cultivation destined for biofuel production for rich countries. The poor and marginalized are the main victims, while millions of non-poor are also becoming poorer.

Bangladesh is facing a silent famine caused by climate disasters and economic shocks due to price hikes in food grains. Cyclone Sidr and frequent floods damaged 30 to 40 percent of crops in 2007, and majority of the people are now facing food insecurity. The purchasing capacity of the poor has not increased, while they have to buy food grains at prices twice or three times higher than the previous year.

Poverty amid plenty

The modern world has never seen the development and accumulation of wealth as is seen in industrialized countries today. However, at no other time has it witnessed the highest number of people living in abject poverty. Over 3 billion people live in poverty. Of them, about 1.2 billion are in extreme poverty, suffering not only from hunger, malnutrition and ill health, but also from lack of basic services, livelihood, powerlessness and social exclusion.

Most of them live in Asia, Africa, Central Asia and Latin America. The poverty situation may further deteriorate in these places because of climate change impacts. A recent study in Bangladesh suggests that the number of poor has increased sharply in the last

In Bangladesh, millions of people suffered from food insecurity, malnutrition and water insecurity after cyclone Sidr and devastating floods hit the country in 2007.

their life and livelihood, they bear the brunt of natural disasters and climate change.

Climate change will compound poverty and hunger situations unless prompt and urgent measures are taken at the local and grassroots level. The challenges are multi-dimensional, multi-sectoral, immediate and long-term.

Hitting the poor the hardest

According to the *Stern Review*, “the poorest developing countries will be hit earliest and hardest by climate change, though they have contributed little in causing the problem.” Examples abound. In Bangladesh, millions of people suffered from food insecurity, malnutrition and water insecurity after cyclone Sidr and devastating floods hit the country in 2007. In Honduras, over 165,000 people fell below the poverty line after Hurricane Mitch ravaged the place in 1998.

Climate change and related events, which have led to decreased water supply, have reduced crop yields in most tropical and sub-tropical regions. In

turn, this has resulted in food insecurity. The poor and marginal groups suffer the most from food insecurity and its aftermath—malnutrition, unemployment, loss of income and livelihood stress.

Increased salinity and possible sea level rise may dislocate millions of people in low-lying coastal areas, destroying their homes, property and production bases. Human displacement and dislocation will increase poverty in Asia, Africa and Latin America.

Exposure of millions of people to health risks may also make people poorer because of increasing health costs and loss of human potential for employment and income.

The signs are here

The UNDP *Human Development Report of 2007-2008* argues that the progress made in recent years is being threatened by climate change. The signs already exist among the poorest and most vulnerable populations and countries the world over.

The report warns about loss of agricultural productivity leading to food insecurity, as well as lack of water leading to



How much of recent disasters are man-made?

Climate change is the greatest threat to human civilization; it trumps sustainable development and poverty alleviation across the globe. Climate change will increase global food insecurity, hunger, poverty and social conflicts.

The problem of climate change has been and is being created by developed and industrialized countries, while the poor are the main victims. Negative impacts are being felt severely in poor and developing countries.

The devastating cyclone Sidr that hit

the coast of Bangladesh in November 2007 did not only kill over 10,000 people; it also destroyed the lives and livelihoods of over 30 million others.

The poor in developing countries are the most vulnerable to the impact of climate change. Least capable to protect

two or three years from 38 to 44 percent due to frequent and prolonged floods, cyclones and economic and social shocks.

Destruction of livelihood bases

Millions of poor people across Asia and Africa earn their livelihood from common property and resource bases (land, water, fisheries and forestry). Climate change and climatic events are likely to affect their resources base and productivity, limiting their livelihood options and potential.

In a changed climate situation, their livelihood, income, and access to land, water and other natural resources will be affected severely. As a result, they will face more food insecurity, decreased water supplies and health risks. The effects of climate change would put barriers to achieving the MDGs, particularly the first goal of eradicating poverty and hunger.

As disasters become more frequent and intense, conventional disaster risk reduction (DRR) measures are no longer effective. These measures need to be improved in the light of current and future climate change events. The cost of reducing disaster damage has increased globally. Poor countries in Asia and Africa need more resources and technology support from developed countries to avert the effects of increased poverty.

Displacement and migration

Possible sea level rises will affect countries with low-lying and coastal areas. Increased salinity and rises in sea levels will displace millions of people from their homes and livelihood, plunging them into poverty situations. For example, Bangladesh, very vulnerable to sea level rise, is already experiencing higher levels of tidal inundation in the coastal districts. A 45cm sea level rise will affect the country's vast coastal ecosystems and will hamper agriculture, especially food production. By 2050, estimates indicate that sea level rise will dislocate 35 million people from 20 coastal districts.

Social conflicts

All these will create severe problems in rural livelihood, regional and sectoral development, as well as in maintaining scarce land, water, forest and fisheries resources. The movement of people from their rural bases to the urban areas

is expected to generate social conflicts.

Climate refugees will put enormous pressure on urban economies and infrastructures (housing and communication), as well as on basic services such as water supply, power, health and sanitation. The rural poor, pushed into extreme poverty, will be pressured to settle in urban slums. A similar scenario threatens many poor regions in Asia and Africa.

Responses to address the problem

Fighting climate change and poverty requires the combined and accelerated efforts of governments, development and aid agencies, local leaders and vulnerable communities. These may include structural measures to raise awareness, build capacities, protect resource bases and livelihood, as well as reduce the risks of climate change. Key responses may include the following:

- Enhancing the understanding and awareness of climate change and its impact;
- Building the capacity of the poor, stakeholders and actors to reduce risks and vulnerability;
- Protecting the poor, their resources and livelihood from climate impacts;
- Advancing community adaptation to climate change;
- Improving DRR in the current and future threat of climate change;
- Sectoral adaptation and climate proofing of development efforts;
- Resource transfer and technology support for the poor and most vulner-

able;

- Building greater resilience in natural, human and social systems;
- Raising the voice of the poor against climate injustice; and
- Implementing urgent measures to avert dangerous climate change by reducing greenhouse gas (GHG) emissions.


Coping mechanisms and survival strategies

The experience of natural disasters often forces people to develop their own coping mechanisms and survival strategies. Based on conventional wisdom and local knowledge, these responses often happen through trial and error and develop over time.

Today, people in different ecosystems and regions are trying to cope with natural disasters, although they don't often relate these events with climate change.

Need for resources and support

Development practitioners, researchers and academics have recognized that local knowledge and practices should be integrated into programs for disaster preparedness and community adaptation. However, appropriate support such as external knowledge, inputs, technology and resources are also essential to build the capacities of the poor.

We need action now. Any delay will increase the suffering of the poor and vulnerable communities, as well as the costs of reducing risks and poverty alleviation in the future. 



Flood waters destroy the livelihood of the poor in Bangladesh every year.

Girls from Fetuvalu High School wander home from school passing by a point on the lagoon side of the atoll where the water laps over the road at full tide.



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Saving Tuvaluan Culture from Imminent Danger

Debates and planning on climate change should include protecting cultural diversity.

By Carol Farbotko
(Professor, University of Tasmania, Australia)
carol.farbotko@gmail.com

It is well known that rises in sea levels may render low-lying coastal areas in various parts of the world uninhabitable. Media reports on the subject are commonplace in a world in which climate change has become an important issue.

Sea level rise is certainly a familiar topic among the 10,000 inhabitants of

Tuvalu, a string of nine low-lying atolls and reef islands in the central Pacific Ocean.

A global debate

Tuvaluans are not only observing changes in land, sea and weather patterns. They are participating in a vigor-

ous global debate that has focused on their "disappearing islands." Tuvaluan leaders have publicized the need for action in international arenas and have incorporated climate change issues into domestic policy-making.

Tuvaluan citizens discuss sea level rise in online chat rooms, at school and in *falekaupule* – their island councils and

meeting houses. Journalists, documentary-makers, researchers and representatives of non-government organizations from abroad visit Tuvalu's capital, Funafuti, keen to observe climate change impacts during the year's highest tides, when parts of the atoll become flooded at high tide for several days.

Inter-cultural dialogue is sidelined

Inhabitants of Tuvalu and other low-lying islands in the Pacific and Indian Oceans, with small populations and very low levels of industry, are in an inequitable position. They face significant climate change impacts and yet contribute little to fossil fuel emissions that cause them.

While there is a great deal of popular, scholarly and policy interest on this inequity at the international level, inter-cultural dialogues on climate change are often subsumed or simplified in scientific, economic and political debates.

When such debates address the threat of climate change by using technological, market or legal innovations, they can become detached from their cultural contexts. While there may be a stated need to save Tuvaluan culture in these debates, what is missing is a nuanced understanding of cultural diversity and complexity, and the recognition that culture is critical in advancing sustainability.

Tuvalu treated as a litmus test

Tuvaluan culture is frequently framed in the media as being in direct opposition

to industrialized, consumerist cultures elsewhere and represented inaccurately as being culturally homogenous. Sensational references to sea level rise as causing "the death of culture" simplify Tuvaluan cultural heritage and problematically render it both territorially determined and temporally static.

Some well-meaning environmentalists perceive Tuvaluan cultural heritage as being of little worth in a reckoning of an endangered global ecological heritage. The islands are often represented as the "canary in the coal-mine" of the global climate system. Caged canaries were once released into coalmines in order to determine the presence of noxious gases. If the canary was retrieved alive, it was safe for miners to enter. Tuvalu is thus being represented as a type of litmus test for the planet as a whole.

Distinct island communities

Tuvaluans assert a gentle yet proud sense of cultural identity at the national level. But Tuvalu also has eight island communities, each with a distinct identity and culture. These are Funafuti, Nanumea, Nanumaga, Niutao, Nui, Nukufetau, Nukulaelae and Vaitupu. An island and the community of that island are known in Tuvaluan language as *fenua*.

A significant and active segment of each of the island communities lives on Funafuti, the capital, attracted by jobs and services. Processes of competition and compromise between and among island communities are central to political, economic and social affairs in Tuvalu, and yet the vibrancy and importance of *fenua* are often overlooked in



The narrowest part of Fogaifala Islet, Funafuti, is only 20 metres, during the high tides and in many average tides during a storm surge water and debris washes right over from the ocean to the lagoon.

© Jocelyn Carlin / Panos London

global climate change debates. Seats in the national parliament are distributed among the eight islands, remittances are sent not only to one's household and *kaaiga* (clan or family) but also to the larger island community. Handicrafts are produced, displayed and sold by each community, who also have their own *falekaupule*, a system of island chiefs and a large community meeting house in the centre of the island's village.

Each community also has its own annual day of feasting and *faatete*, a combination of costume, song, dance and percussion performed as a competition between two sides.

Differing impacts on each community

Climate change is likely to have a broad range of impacts on many of these tangible and intangible aspects of culture, impacts which may differ according to the specific cultural heritage of each *fenua*.

Sea level rise and changing weather patterns are likely to change ecological systems through increased erosion, salt-water infiltration into fresh water supplies, increased drought and coral bleaching. These in turn will change the way people interact with, draw resources from, interpret, know and govern their islands, lagoons and the surrounding

ocean.

Cultural changes may range from altered creation myths, to failure to be able to grow the ceremonially important root crop *pulaka*, to disputes over customary land rights, to changing fish harvests.

Maintaining strong community links

Tuvaluans tend to maintain strong links to their island community wherever they happen to be in the world: travelling as workers on commercial ships, living on Funafuti or in New Zealand (where a Tuvaluan population numbers several thousands), and in Fiji, Australia, North America and elsewhere. *Fenua* communities are formed in these locations, and they maintain links with community members in different locations.

Connections to *kaaiga* and *fenua* involve taking care of these significant relationships across vast geographic distances. A cultural network of this sort extends between Vaitupu, Funafuti and the island of Kioia in Fiji.

In 1946, the Vaitupu community (then a part of the British Gilbert and Ellice Islands Colony, along with the other Tuvalu islands) agreed to purchase Kioia and did so at an auction in Suva. A portion of the population of Vaitupu people

moved there and their descendants remain there today.

Although Kioia is within Fiji territory and has no formal support from the Tuvaluan national government, its inhabitants maintain important political, economic and kinship links with the Vaitupu community on Funafuti and Vaitupu itself. Furthermore, Kioia, with higher elevation than all the islands in the Tuvalu archipelago, has been suggested by members of the Vaitupu community as a possible relocation site for Tuvaluans in the event of significant sea level rise.

Strong cultural networks

If and when the islands of Tuvalu become uninhabitable, impacts on the cultural networks of *fenua* and *kaaiga* will be complex and cannot be simplified as a "death of culture." While displacement of people from the islands is likely to have profound cultural impacts, not least on cultural identity, the physical territory of the islands is only one way in which cultural heritage is constituted.

Physical territory is important, but it is likely that strong *fenua* and *kaaiga* connections will help island communities adapt in new ways in new locations. While, on one hand, it is important to protect the islands from sea level rise by reducing greenhouse gas emissions and

protecting Tuvaluan culture from these forces, on the other hand, cultural vibrancy and strength of the *fenua* and *kaaiga* need to be recognised, celebrated, and incorporated into climate change planning.

Debate over climate change in Tuvalu would benefit from more nuanced cultural dialogues that take these considerations into account.

Cultures are valuable

A third consideration is to promote Tuvaluan cultures as inherently valuable. The metaphorical force of the "canary in the coal-mine" rests with the idea that the "canary" – the Tuvalu islands – is not valuable in and of itself, but is expendable in the pursuit of a global environmental purpose.

In the equation, the "death" of Tuvaluan culture is simplistically tied to the territory of the islands becoming uninhabitable. Even when the death of the metaphorical canary is considered to be lamentable, a rhetorical maneuver is achieved whereby Tuvaluan culture also appears to be expendable—an unintended position but nevertheless conflicts with values of cultural diversity.

Climate change threatens island cultures

Focus on Tuvalu as a global litmus test can function to subsume important issues of protecting cultural diversity. In any ethically and culturally informed debate, neither the Tuvalu islands nor Tuvaluan culture should be considered expendable to sea level rise as a signifier to the rest of the world that climate change is real and serious. Climate change should be considered a threat to unique island cultures that are significant to global cultural diversity in their own right.

Sea level rise in Tuvalu, therefore, is as much an issue of protecting cultural diversity and heritage, understanding the complexity and connection of *fenua* and *kaaiga*, and promoting inter-cultural respect, as it is about environmental stewardship. Fostering inter-cultural dialogues in climate change debates is vital if Tuvaluan culture is to be saved from climate change. 🌊

Footnotes:

The ninth island, Niulakita, is inhabited by members of the Niutao *fenua*.



High tide flooding on Funafuti.

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Environmental activists and supporters shout slogans during a demonstration at the venue of the UN Climate Change Conference 2007 in Bali island.



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Creating a New Form of Injustice

Disasters push the poor to greater poverty.

By Sun-Jin Yun

(Associate Professor, Graduate School of Environmental Studies, Seoul National University, Korea)
ecodemo@snu.ac.kr

Climate change and sustainable development are two topics that are frequently addressed in today's eco-political discourse and policy arena. Considered by many as the most critical environmental, economic and political problem in this century, climate change is jeopardizing humanity's survival on this planet

The practice of sustainable development, seen primarily as a tool of economic development, has tended to solve several environmental problems in many developing countries. Today, climate change is threatening the gains and benefits of sustainable development.

Principles of sustainable development

The concept of sustainable development is still developing. A frequently cited definition comes from the 1987 Brundtland report called *Our Common Future*, published by the World Commission on Environment and Development. It defines sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." The concept of sustainable development was identified again in the UN Conference on Environment and Development in Rio, Brazil in 1992. It was more specifically defined in the Earth Summit held in Johannesburg, South Africa in 2002.

Based on these definitions, sustainable development is one that accomplishes simultaneously economic development, environmental protection and social equity, while recognizing the limits of the planet's carrying capacity.

Equity comes with sustainability

The underlying principles of sustainable development are sustainability and equity. Equity embraces inter-generational equity and intra-generational equity. Intra-generational equity is concerned about equal treatment and equal protection among people—regardless of age, gender, ethnicity, geography, class, social stratification and other factors.

In sustainable development, the Earth's atmosphere is considered a commons which all human beings have access to and are responsible for. Without equity, participation of all nations and people cannot be expected in ensuring the earth's sustainability. Responses to climate change should be

done equitably, fully taking into consideration inter- and intra-generational issues.

Climate injustice

In 2007, when the 13th Conference of Parties (COP-13) was being held in Bali, Indonesia, the Civil Social Forum was also held, advocating "climate injustice" as its main catchphrase. In the forum, representatives from Third World countries argued for remedies to climate injustice, which threatens their peoples' survival.

Current climate change is caused by excessive emissions of greenhouse gases (GHGs) and their accumulation in the atmosphere. GHGs result from the process of fossil fuel-dependent industrialization. This means that industrialized countries, more than developing and underdeveloped countries are responsible for the advent and advance of climate change. This is reflected in the "principle of common but differentiated responsibility" in the UN Framework Convention on Climate Change (UNFCCC).

The poor are vulnerable

In terms of its damaging effects, climate change exposes an unequal feature: those who are less responsible are more vulnerable to its effects. Poor people in the Third World have emitted less GHGs, but they are the ones threatened by climate disasters. The poor are more inclined to depend on primary industries which are adversely affected by climate change. Moreover, they do not possess enough capital, technology and information required for climate adaptation.

Currently, climate change has become one of the most serious barriers to sustainable development in developing countries, as well as the least developed countries. The same phenomenon can be found among the poor and poor communities at the national level.

Delineating responsibilities

Climate change policies should not deepen the current inequity called climate injustice. This should be the bottom line in solving climate change so that sustainable development can be achieved. However, current climate change policies are likely to deepen inequity while increasing unsustainability. First of all, international climate discourses use the year 1990 as baseline, and frequently compare countries emis-

		CO ₂ emission (%)		Growth (%; Mt)		Pop. (%)	CO ₂ /capita (ton)	
		1990	2004	rate	amount	2004	1990	2004
1	US	21.2	20.9	25	1,228	4.6	19.3	20.6
2	China	10.6	17.3	109	2,608	20.0	2.1	3.8
3	Russia	8.7	5.3	-23	-460	2.2	13.4	10.6
4	India	3.0	4.6	97	660	17.1	0.8	1.2
5	Japan	4.7	4.3	17	186	2.0	8.7	9.9
6	Germany	4.3	2.8	-18	-172	1.3	12.3	9.8
7	Canada	1.8	2.2	54	223	0.5	15.0	20.0
8	UK	2.6	2.0	1	8	0.9	10.0	9.8
9	Korea	1.1	1.6	15	60	0.9	6.9	7.8
10	Italy	1.7	1.6	15	60	0.9	6.9	7.8
World		22.7 (Gt)	29.0 (Gt)	28	6,280	6,378M	4.3	4.5
OECD		49%	46%	19	2,114	18%	10.8	11.5
Developing		30%	42%	80	5,470	79%	1.7	2.4

Table 1: Top 10 Energy-related CO₂ Emitters
Data source: UNDP, 2007, *Human Development Report 2007/2008: Fighting Climate Change*.

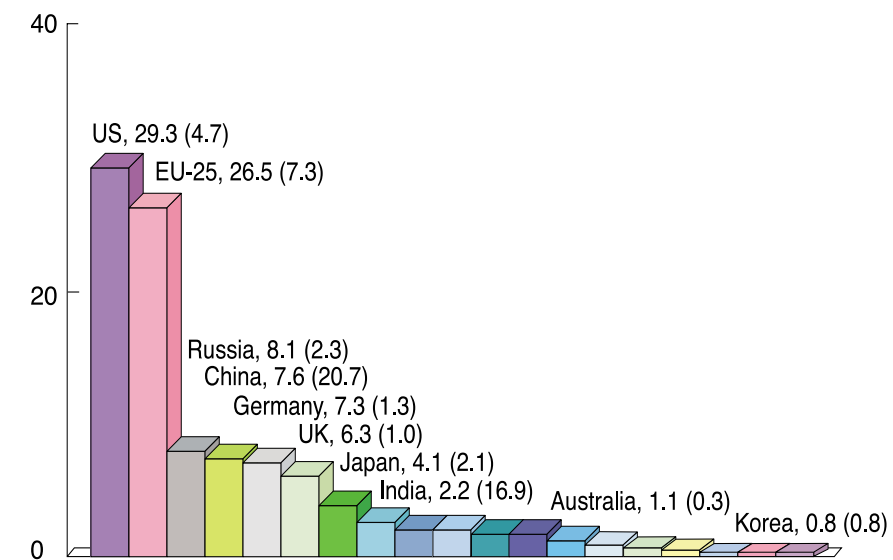


Figure 1: The Share of Countries' Accumulated Emissions: 1850-2000
Note: Numbers in parentheses mean the share of each country's population in 2000.
Data source: World Resource Institute, 2005, *Navigating the Numbers*.

sions in terms of growth rates. A country's responsibility for GHG accumulation in the atmosphere varies according to the base year. If the base year is set up in more recent years, the historical responsibility of industrialized countries decreases. A comparison between Table 1 and Figure 1 explains this.

In general terms, the share of industrialized countries' current emissions, as shown in Table 1, is less than the share of accumulated historical emissions, as shown in Figure 1. Moreover, the share

of industrialized countries' current emissions has been bigger than their population share.

The United States often criticizes the emission rates of big developing countries such as China and India, citing their rapid growth rates. However, the per capita emissions of the two countries are still behind the average global per capita emission, as well as that of the U.S., as shown in Table 1. In case of India, even though its growth rate from 1990 to 2004 is almost four times that of

the U.S., the amount of its increased emission is almost half of the U.S. rate, and its per capita emission is 5.8 percent of the U.S. rate.

Also, as the total share of developing countries' emission continues to increase, compared to that of developed countries, the increasing share is usually criticized. This approach hides the different share of both groups' populations and dilutes the responsibility of developed countries. These two groups are not of the same size as shown in Table 1.

Measuring GHG emissions

In mitigating GHG emissions, Annex I countries utilize three market-based Kyoto mechanisms, namely, International Emission Trading (IET), Joint Implementation (JI) and Clean Development Mechanism (CDM).

CDM, the only mechanism between Annex I countries and non-Annex I countries, needs to promote sustainable development in non-Annex I countries. Currently, however, projects capturing fugitive gases account for a big share in the CDM projects. Those projects have nothing to do with sustainable development in non-Annex I countries, while just contributing to cost reduction of Annex I countries. Also, CDM projects are not proportionately distributed throughout non-Annex I countries.

The risks caused by climate change in developing countries are immediate. Here, more and more people are facing severe climate disasters, but there is little support to build their adaptation capacity. According to a 2007 UNDP report covering the period 2000-2004, one in 19 people in developing countries was affected by a climatic disaster on an average annual basis, while one in 1,500 was affected in OECD countries. People in developing countries are 79 times more at risk.

Possible sources of funds

There are three financial sources to support capacity building in developing countries—the Least Developed Countries Fund, Special Climate Change Fund, and Adaptation Fund, all under the UNFCCC and Kyoto Protocol. The first two funds are based on voluntary pledges by donors and developed countries, which are not considered penalties of their ecological debts. The Adaptation Fund is created through CDM transactions, or a 2 percent levy on credits generated through CDM projects. This means that two other Kyoto mechanisms



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There is an interlocking relationship between climate change and sustainable development.

between Annex I countries do not contribute to help developing countries.

The role of the North

Climate change is an alarming signal from nature. It should prod human beings to rethink their pursuit of fossil fuel-dependent and growth-oriented industrialization. There is little hope in dealing with climate change without changing the current "growth-first" development path. Meaningful change

requires the North to reduce its scale of production and consumption. In the same vein, it should reduce its energy consumption, as well as compensate the South for its ecological debts.

This is the proper way for the North to achieve sustainable development within its borders and at the global level. Funds required for climate adaptation and capacity building of the South should be collected, based on the degree of each country's compliance to its reduction commitment, not based on its voluntary

pledge. It is very important to make GHG debtors carry out their obligations.

The role of the South

The South should pursue sustainable development without repeating the same growth-oriented path the North has preferred. In terms of energy system, the South needs to create and expand a decentralized system, based on renewable energy, which can realize a leap-frogging effect. CDM should contribute to the sustainable development of the South as was originally intended. For more equitable distribution of CDM projects among non-Annex I countries, appropriate proportions per country or per continent need to be established. Also, CDM projects should be screened in terms of contribution to the South's sustainable development, rather than on cost-effectiveness.

Current forestry preservation activities in the South, especially in rain forest areas, have not been valued properly, even though those activities contribute to the planet's absorption capacity. For reduction, credits have been given only to afforestation and reforestation activities. With changes in the rules of land use, land use change and forestry projects, forestry preservation activities should be valued and credited. This approach will aid the South to preserve its forestry and pursue sustainable development through preservation activities. The right to develop, an argument advanced by the South, can be guaranteed in this manner.

Reexamining development paths

Climate change is bringing about risks to societies and the whole planet, causing humankind to examine itself and the path modern society has taken. Climate change has proven the "unsustainability" of conventional industrialization that is growth-oriented, energy-intensive and inequitable. The sustainability of humankind's common future on this planet can be achieved only by correcting climate injustice, which is currently jeopardizing less responsible but more vulnerable populations.

If humanity fails to respond to this urgent call, climate refugees from the South will place a big burden on the North, and the North will not be able to draw out active cooperation from the South. If all peoples of the world consider the planet as a commons, they need to find collective ways of responding to climate change.

People's Caravan for the Environment

Emphasizing grassroots participation

By **Joey E. Austria**
(Chief, Inter-Agency and Sectoral Networking Division,
Department of Environment and Natural Resources, Philippines)
jeaustria@yahoo.com



Venue of the Earth Day Program in Baco Oriental Mindoro, Philippines.



The image shows the starting point of one of the two fluvial parades before the main Earth Day Program last April 22, 2008.



The Main Program of Earth Day 2008 at the Music Hall, Mall of Asia, Pasay City Philippines last April 22.



Mindoro Island Earth Caravan stopping along the highway in Victoria, Oriental Mindoro for a tree planting activities with local government officials.

on April 14 and ended on April 19, converging in Cagayan de Oro City.

Each of the caravans started from municipalities or towns that later joined to form a provincial caravan. In turn, the provincial caravans joined to form a regional caravan. On the last day, the regional caravans converged for the culminating program. The number of participants increased as convergence took place at different levels along the caravan's route.

Local activities

Along the way, the caravans stopped in towns where local folks welcomed the participants. In towns, the following activities were held:

- Exhibits and fairs about Earth Day and the environment;
- Forums on climate change and global warming; and
- Information desks for DENR environmental programs.

Information materials on environmental protection were also distributed to local government units and people along the way. In several overnight stopovers, musical concerts for the environment, featuring local talents, were held.

At the final convergence points, a closing program, culminating in a prayer for the environment, was held, with the participation of personalities from civil society, local governments, universities and national government agencies.

activities to celebrate Earth Day.

Secretary Jose L. Atienza of the Department of Environment and Natural Resources (DENR) expounded on the objectives of the caravan saying, "The task of protecting the environment does not fall exclusively on the government or the DENR alone, nor solely on local government units, nor on the church and non-government organizations, but on all of us. As we all use the resources of the earth, we all contribute to the degradation of our environment. As such, it is imperative that all of us contribute to the conservation and rehabilitation of our environment and natural resources."

DENR launched the caravan in cooperation with local governments, civil society and the business sector. It involved participants who rode in environment-friendly vehicles decked with streamers and banners about Earth Day and environmental protection.

Three islands, three caravans

There were three caravans nationwide. The first was in Luzon (northern Philippines) which started on March 24 and ended on April 2, converging at the SM Commercial Complex in San Fernando City, province of Pampanga.

The second caravan, covering the Visayas Region (central Philippines), started on April 7 and ended on April 12, converging on Boracay island on Aklan province. The final caravan in Mindanao island (southern Philippines), started



Local government officials of the municipality of Paguapod, Ilocos Norte signing on the "Pangako sa Kalikasan" (Covenant for Mother Nature).

The Philippines has been active in the celebration of International Earth Day through the years. For 2008, the country adopted the theme "Tubig ay Buhay: Ating Pagyamanin at Linisin" which translates to "Water is life. Let's conserve it".

In celebrating Earth Day 2008, the Philippines held a People's Caravan, a nationwide information campaign, with

the following objectives:

- To launch a call to action called "Working Together for the Environment;"
- To mobilize people, informing them of the outcome of irresponsible activities that destroy the environment and natural resources; and
- To encourage local governments to undertake their own



CCP and Singapore Embassy officials participate in the clean up of Manila Bay.



CCP President Nestor Jardin and Singaporean Amb. Lim Kheng Hua strike the traditional gong at the opening of AGOS, Earth Day 2008 at the CCP Complex.



Air dance and the Philippine Madrigal Singers perform a tribute to Mother Earth during the Opening Ceremony of AGOS.



One of the Dragon Boat teams participating in the celebration.

From the Arts, a Push for the Environment

Celebrating "Earth Day 2008" in the Philippines

By Nestor O. Jardin
(President and Artistic Director,
Cultural Center of the Philippines, Philippines)
nojardin@yahoo.com

The arts can be a potent educational and advocacy tool for the protection and preservation of the environment. Recognizing this, the Cultural Center of the Philippines (CCP), the premier arts institution of the Philippines, established in 2006 the Arts for the Environment Program which focuses on three objectives:

1) Developing the 88-hectare CCP complex into an ecological haven with public

park, gardens, a 1.6-hectare forest reserve and landscaped pedestrian walkways;

2) Carrying out an environmental protection program within CCP, including solid waste management, water management and energy conservation; and

3) Implementing an advocacy and educational program on the environment based on the arts and culture. These include projects in dance, theater, music,

literature, film and media, and visual arts that tackle environmental issues.

Earth Day celebrations

One of the projects under the Arts for the Environment Program is CCP's annual Earth Day celebration. Now on its third year, the celebration has attracted thousands of viewers and participants from all walks of life. The program's tar-

get audiences and beneficiaries are students and the youth.

CCP celebrated Earth Day on April 22 with a series of events at the CCP Complex in Manila. Entitled "Agos: Earth Day 2008," the celebration revolved around the theme "Tubig: Buhay Natin, Atin Pagyamanin" (Water: Our Source of Life; Let's Enrich It).

Agos (meaning "flow") refers to the flow of water, symbolizing progress,

freshness, and vigor—the elements that are needed to protect and preserve the environment. The activities included a clean-up of the CCP complex by all employees and artists of various organizations belonging to the CCP community, as well as a clean-up of Manila Bay conducted by government and non-government organizations led by the CCP, Philippine Navy, Philippine Coast Guard, Department of Tourism and Manila Yacht Club.

Regatta, exhibitions and film festival

Other activities included a dragon boat regatta on Manila Bay, featuring 20 boat teams and 600 rowers from the Dragon Boat Federation; a painting exhibition on the environment; a photo contest and exhibition on rivers and water bodies; a film festival; and a water management forum on best practices in water conservation.

Earth Day activities were capped by "Buhos: Philippine Traditional Water Rituals" held at the front plaza of the CCP Complex. Through dance, music,

rituals and audio-visual arts, the program highlighted how Philippine cultural communities use and take care of water as essential aspects of their traditional cultures.

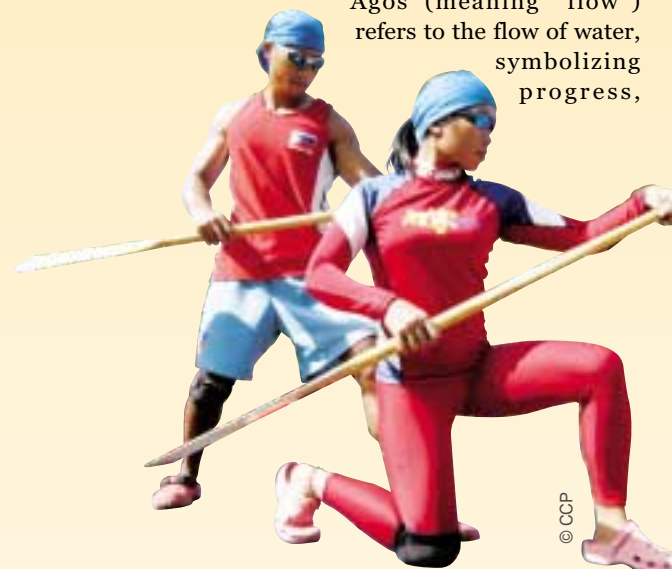
Celebrations ended with a light-and-sound show on water conservation held on the CCP fountain lagoon and building façade. All the events were open to the public.

Making art relevant

The CCP's involvement in environment preservation and protection is premised on the need for the arts to be more relevant to the lives of Filipinos. Artistic production and exhibitions have often been misconstrued as non-essential elements in Philippine society, considering them as non-priority, especially in the light of pressing issues like poverty alleviation and industrial development.

CCP's Earth Day celebration has mobilized a growing number of partners from the government, civil society, business sector and the mass media. This year, CCP mobilized 28 organizational partners including Haribon Foundation, Winner Foundation, the Creative Media and Film Society of the Philippines, and the Singapore Embassy in Manila.

Indeed, the advocacy for the protection of the environment and battling climate change is growing and spreading. In its own way, CCP hopes that its efforts will inspire other organizations to launch similar programs that respond to the challenges of environmental protection.



The Philippine Rowing Team perform a dance ritual before the Dragon Boat Regatta.

Tuvalu and Global Warming

*I hear the waves on our island shore
They sound much louder than they did before
A rising swell flecked with foam
Threatens the existence of our island home.*

*A strong wind blows in from a distant place
The palm trees bend like never before
Our crops are lost to the rising sea
And water covers our humble floor.*

*Our people are leaving for a distant shore
And soon Tuvalu may be no more
Holding on to the things they know are true
Tuvalu my Tuvalu, I cry for you.*

*And as our people are forced to roam
To another land to call their home
And as you go to that place so new
Take a little piece of Tuvalu with you.*

*Tuvalu culture is rare and unique
And holds a message we all should seek
Hold our culture way up high
And our beloved Tuvalu will never die.*

Jane Resture was born on Kiribati (Hull Island, Phoenix Group) and has lived on several other Pacific atolls. She holds a PhD in Anthropology with a specialization in Pacific Island Studies. She is now an Australian citizen and currently living on the Queensland Gold Coast, Australia.

jane@janeresture.com

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Making Classrooms Alive: Lessons from Vietnam

Various school projects teach the values of cooperation, respect and mutual understanding.

By **Melissa Conley Tyler** (Senior Fellow, University of Melbourne, Australia),
m.conleytyler@gmail.com

Anna Halafoff (Researcher, Monash University, Australia),
anna.halafoff@arts.monash.edu.au

Di Bretherton (Associate Professor, La Trobe University, Australia),
d.bretherton@latrobe.edu.au

and **Yung Nietschke** (AusAID, Australia)
yung.nietschke@ausaid.gov.au

Recent years have seen a significant growth in the international peace movement's use of school-based education to promote a culture of peace.

In 2003, UNESCO/Vietnam approached the International Conflict Resolution Centre (ICRC) (www.psych.unimelb.edu.au/ICRC) to produce a *Primary Education Teaching Manual: Education for Peace and Conflict Resolution*. Before this, several factors have made it difficult for Vietnamese teachers to adapt peace education into the existing curriculum. A suggestion was made on the need to develop a culturally specific material.

Participatory approach

The brief was to develop a self-contained peace education curriculum for Vietnamese primary schools using a participatory approach. The completed manual features plans and materials, including 50 lessons, for a five-year peace education course.

The material is being introduced initially into the UNESCO Associated Schools Project (ASP) network and pioneer schools. However, it is hoped that it will be used eventually by all Vietnamese primary schools. The manual is one of the first examples of a systematic core national curriculum in peace education worldwide.

The curriculum development process highlights three important peace education tools that may be of interest to peace educators in other contexts:

- the use of UNESCO "peace keys" as a curriculum framework;
- use of physical activities/games; and
- use of "reflective" materials.

UNESCO's "peace keys"

An early decision made was to organize the manual around "keys to a culture of peace," as defined earlier by UNESCO. These keys were originally drafted by a group of Nobel Peace Prize Laureates as a description

of a pro-active culture of peace. They were later adapted and promoted in Manifesto 2000 (<http://www3.unesco.org/manifesto2000/default.asp>), which launched the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010).

The manual offers lesson plans for classes on the following “peace keys” along with introductory and concluding classes:

- **Respect all life** - respecting the rights and dignity of each human being;
- **Reject violence** - obtaining justice by convincing and understanding;
- **Share with others** - living together in harmony;
- **Listen to understand** - giving everyone a chance to learn and share;
- **Preserve the planet** - making sure that progress is good for the environment;
- **Tolerance and solidarity** - appreciating that everyone has something to contribute;
- **Work for social equality** - ensuring an equal place in building society; and
- **Participate in democracy** - participation by everyone in making decisions.

The manual requires that the above format is repeated each year, ensuring that knowledge is reinforced. By the end of the whole course, students will have had five lessons on each of the peace keys.

The use of the “peace keys” means that the manual covers many different approaches to peace education, including international education, human rights education, development education, environmental education, and conflict resolution education.

Use of physical games

The ICRC decided to incorporate age-appropriate group physical activities to aid in the children’s development, to emphasize the use of all the senses in learning, and to meet the needs of schools with limited physical/recreational resources.

Games were used as warm-up exercises for Levels 1, 2 and 3 (ages 6-10). They were followed by more formal lessons. Sample games are given below:

“Muk”

The teacher asks the pupils to stand in one large circle. He/She elects one pupil to stand in the middle to start the game. The pupil in the middle makes faces to try to get one of the other pupils to laugh or move. A child who laughs or moves then goes into the middle of the circle and tries to make another pupil laugh.

If a pupil in the middle is not able to make any one laugh, the teacher may ask the pupil to try telling a joke.

The teacher signals the end of the game when all of the pupils have tried to be in the middle or the circle, or at any time. Ask pupils to reflect on the way they can “pass on” a laugh or a good mood to others. Ask them if you can also pass on a bad mood.

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“Everything will work out”

Divide pupils into two groups. Ask the first group to think of a problem where something is wrong. The problem can be real or imagined, big or small. For example: “I forgot my notebook,” or “The wall is falling down.” Once the group has decided on a problem, one pupil yells out the problem to the second group.

The teacher asks the second group to think of a possible solution to the problem. For example, “We’ll lend you some paper” or “We’ll build the wall up again.” Once the group has decided on a solution, one pupil yells out the solution to the other group.

The teacher then asks the second group to think of a problem for the first group to solve. Repeat the process. Repeat the game, with the two groups taking turns, for approximately ten minutes.

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“An Unequal Race”

Find or clear a space around 10-20 meters long with starting and finishing lines at either end. Ask pupils to form a line behind the starting line.

Give pupils the following instructions:

- pupils wearing a white shirt or top can run;
- pupils wearing a red shirt or top can only walk;
- pupils wearing a blue shirt or top can only hop;
- pupils wearing a green shirt or top can only crawl; and
- pupils wearing any other color shirt or top aren’t allowed to move.

At the teacher’s signal, pupils should try to get to the finishing line as quickly as possible. After the “moving” pupils have finished, the teacher asks the class:

- Do you think the race was fair or unfair?
- Do you think the winners should get a prize?
- Do you think people should follow unfair rules?

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The use of games is expected to promote the use of all the human senses in making learning happen in the classroom, introduce experiential learning into an environment dominated by rote-learning, and encourage children to enjoy an active and invigorating time.

Use of materials requiring reflection

In addition to physical activities, opportunities for individual reflection are incorporated in the lessons through “peace thoughts.” These are used as starting points to stimulate discussion and debate at the beginning of each class in Levels 4 and 5.

The teacher presents to the students several statements or quotes on the subject of peace from religious leaders, philosophers and Nobel Peace Prize winners, including Aung San Suu Kyi, Rigoberta Menchu,

The manual motivates teachers not only to encourage students to listen to the “peace thoughts” but also to question, analyze and debate them.



Nelson Mandela, the Dalai Lama, Desiderius Erasmus and Baruch Spinoza.

The teacher then asks the pupils to reflect individually on the quote before discussing this as a class. Examples of “peace thoughts” include:

“Victory attained by violence is tantamount to a defeat, for it is momentary.”

Mohandas Gandhi, Indian spiritual leader and Nobel Prize nominee (1869-1948).

“If you are generous, you will gain everything.”
K’ung Fu Tzu, *Analects*, 17:6.

“Peace cannot be kept by force. It can only be achieved through understanding.”

Albert Einstein, U.S. physicist and Nobel Prize winner (1879-1955).

“Peace is a dynamic construction to which all should contribute, each adding a new brick.”

Mohamed Anwar Al-Sadat, Egyptian President and Nobel Prize winner (1918-1981)

“True peace is not merely the absence of tension; it is the presence of justice.”

Rev. Martin Luther King Jr, African-American civil rights hero and Nobel Prize winner (1929-1968).

“Establishing lasting peace is the work of education; all politics can do is keep us out of war.”

Maria Montessori, Italian educator and Nobel Prize nominee (1870-1952).

© UNESCO 2003

The selection of quotes should show the wide range of approaches to peace. The teacher should ensure that men and women are represented and the selection is drawn from a variety of disciplines, faiths, cultural traditions, and geographical areas.

Biographies of each of the thinkers are also included in the manual to provide the learners an overview of the thinkers’ work for peace and a context for the thoughts or quotes.

The manual motivates teachers not only to encour-

age students to listen to the “peace thoughts” but also to question, analyze and debate them. More importantly, it encourages students to participate in the creation of their own “peace thoughts” and ways of resolving conflict.

Innovative and engaging

If peace education is to become an accepted part of a school curriculum, it has to be innovative and has to engage students in interesting and meaningful ways. The experience from co-developing a comprehensive peace education curriculum in Vietnam suggests the benefits of incorporating both active and reflective materials and using an organizing framework such as UNESCO’s peace keys.

It is hoped that others involved in similar projects can draw upon this experience to develop even more effective peace education curriculums.

Footnotes:

A full report of the curriculum development project will shortly be published in the *Journal of Research in International Education*.



Art in the Service of Multiculturalism

Malaysia offers a model.

By Badrul Isa
(Faculty of Education, Universiti
Teknologi MARA (UiTM), Malaysia)
bad3796@yahoo.co.uk

No society exists without a culture. Sociologically, culture represents identity, and it dictates the manner in which people conduct themselves. In a multi-cultural society like Malaysia, identity and behavior take on a different dimension. A multicultural society requires a unique and delicate manner of governance. It demands a high level of tolerance, understanding and respect among its constituents. To ensure national integration, Malaysia has included “cross-cultural sensitivity” in all aspects of administration, including political and economic policies, the legal system, businesses, education, etc.

The following discussion shares the unique experience of Malaysia in inculcating the spirit of togetherness and national integrity among its citizens, with a particular emphasis on its education system. It also explains the role of arts education as a tool of national integration in a society of so many races, ethnicities and sub-ethnicities.

Several groups

After 496 years of colonization, Malaysia finally achieved its independence from the British on August 31, 1957. The journey to freedom was far from glorious. Portugal was the first foreign power to conquer Malacca, one of the world’s famous ports in the 14th century. The traditional keris and spears of the Malays were no match to the modern weapons brought by the Portuguese. The defeat saw the crumble of the Malay monarchy system in Malacca. The runaway princes sought refuge from another foreign power, and Malaya fell into the hands of the Dutch.

Britain was the last foreign power to stay in



Malaya. It finally succumbed after it could no longer contain the spirit of nationalism among the Malays, paving the way for independence in 1957.

Slightly bigger than Mexico, Malaysia has a population of 26.9 million people. The Malays are the indigenous community, making up half of the country’s population. The second biggest community is the Chinese, consisting of the Hakkas, Teo Chews and Hokkiens. They speak either Mandarin or Cantonese and profess either Buddhism or Christianity or Taoism. The Indian community is the third largest group. Most of them speak Tamil, Malayalam, Hindi and Urdu. The Indians in Malaysia embrace either Hinduism or Christianity.

Other indigenous ethnic groups include the Orang Asli, Ibans, Kadazans, and more than 20 other ethnic groups who live in Sabah and Sarawak. Each ethnic community practices religious beliefs and lifestyles distinctively different from each other.



Educational system

Malaysia’s education system has undergone a long process of evolution. During the colonial era, education policy did not consider the need for development and did not focus on forming a nation’s identity. In recent years, with the belief that education is an important asset of the country, various efforts have been done to ensure that every Malaysian would secure complete education regardless of color and beliefs.

After independence, the country created an integrated and standardized education system. Among the strategies that were adopted include the democratization in aspects of opportunities and quality. This involved distributing allotments fairly and giving special attention to less privileged groups from the rural areas. Besides that, the national curriculum was expanded.

National education policy

The “13 May 1969 event” spawned several important changes in the Malaysian education system. The one-language system was introduced, making the Malay language the medium of instruction in all national schools, while English was used as the second language in all schools and higher learning institutions. The one-language policy aimed to make it easier for Malaysians to interact and communicate with each other. Today, it has successfully instilled national sentiment and awareness among those who have gone through the national education system.

Malaysia’s education system gives opportunities to all Malaysians to receive complete education, regardless of their cultural background and status. Believing in its power to influence people’s thinking, the government has always put education high on its agenda. A school curriculum that is based on unity is underlined by the national philosophy of education, which is as follows:

“Education in Malaysia is on-going effort toward further developing the potential individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief and devotion to god. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving a high level of personal well-being, as well as being able to contribute to the betterment of society and the nation at large.”

Through the National Education Policy, Malaysian schools foster in all subjects noble values, particularly national unity and inter-racial understanding. The edu-



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education policy is focused on developing men and women and turning them into good citizens, capable of maintaining social order and contributing to the national good.

Visual arts education

Before the arrival of foreign powers, the prevailing education system in the archipelago was based on Islamic education, which had been in force since the Malay Sultanate era. This Islamic system, known as *pondok*, was headed by *ulama* or pious individuals within the Muslim communities. Art education was not included in the *pondok* curriculum. It was introduced much later by the British, particularly by Christian missionaries, through the establishment of English schools. Its introduction turned a new page in the history of education in Malaysia. Since then, art-related subjects have been integral to the Malaysian education system.

In 2000, “arts education” as a subject was changed into “visual arts education.” The change was aimed to make it more focused on the production of works in the visual arts. But the change did not include education at the pre-school level.

The visual arts education curriculum was prepared by the Curriculum Development Centre (CDC), under the Ministry of Education. In formulating the new art subject, the Centre was guided by, first, the national philosophy of education; second, by the mandate of racial understanding and unity, and third, other social factors.

Visual arts education, taught at all levels, is one of the important components of Malaysia’s education



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system. It provides students the opportunity to promote their cultures and heritages and to respect those of others.

Pre-school: fun and flexible

Pre-school, which begins at ages 4 to 6, is a formative stage in children’s development. Education at this level provides learning that is flexible, fun and safe; it also prepares children to enter a formal primary school. The creative and aesthetic component serves as foundation for the inculcation of such social values as unity and inter-cultural understanding. Approaches include singing traditional songs, poems, drawing, art appreciation, as well as producing toys and simple handicrafts of various cultures and races. These activities enable children to express themselves and to interact with other children coming from different traditions and backgrounds.

Another component is “introduction to heritages” where children learn about the traditional costumes

of people of various traditions and races. Another component is the celebration of important festivities of the various groups comprising Malaysian society. “Learning while playing” and the application of technology like videos and other media are also used as learning methods.

Primary school: compulsory

Visual arts education is compulsory at the primary school level. Here, the curriculum has been designed to inculcate ideals which will hopefully transform young learners into citizens who are peace-loving, critical, creative and productive. This is done through their immersion in the basic principles and practices of the visual arts. Through such activities such as weaving and pattern design, students learn how to appreciate the good values in life. They are also exposed to traditional crafts, the tools that are used, their functions and their design. The activity emphasizes appreciation of the beauty of the environment and the nation’s heritage.

The four main areas of study are drawing, creating patterns and designs, creating and building, and understanding traditional crafts. The spirit of unity is encouraged through collaborative activities in producing artworks. Unity and understanding among the students are further promoted through art appreciation, where teachers encourage pupils to interact and discuss the positive values in the artworks they have produced.

Secondary level: compulsory and elective

At the lower secondary level, visual arts education is compulsory for students as they go through Form 1 until Form 3. Here, the learning/teaching method is two-fold: first, the students learn about theories which emphasize aspects of art history and appreciation of visual arts, and second, they produce art works. Both these aspects focus on the inculcation of the national philosophy of education. At this level, the main objective of visual arts education is character-formation, considered as a key element in nation-building. The curriculum engages each and every Malaysian in the quest for constantly imbuing the spirit of unity, patriotism and love of country.

At the higher secondary level (Forms 4 and 5), the visual arts subject is offered as an elective stream for students who would like to continue a more in-depth education on the matter. The subject is also offered as a core subject. Activities are focused on the production of artworks that have for their themes ideas of nationhood, heritage and culture—all of which aim to develop love of country among the learners. Students are given assignments to produce artworks after gaining an understanding of the basic principles and practices of art and design.

Art in higher institutions

More advanced visual arts subjects are offered by a few universities. Universities that have been tasked to train future visual arts

teachers include the Universiti Teknologi MARA (UiTM), Universiti Pendidikan Sultan Idris (UPSI), and several teacher education institutes.

While approaches vary, most of the university- and institute-based trainings continue to inculcate the values of unity and inter-racial understanding. For example, the Faculty of Education, Universiti Teknologi MARA, has developed an approach in exploring and researching artefacts in museums and arts galleries, which gives teacher-trainees an opportunity to study the culture of a particular race. In the same vein, studies and researches on civilizations are done via researches on objects in museums and artworks in art galleries. Teacher-trainees are encouraged to produce artworks that use elements of cultures and heritages as components of enrichment and variation.

Education for unity

The learning of visual arts does not stop at the schools, institutes and universities. Handicraft activities and art production are part of the communal activities in villages. The Ministry of Unity, Arts and Malaysian Heritage frequently conducts intensive activities for local communities which teach various crafts.

Classes on making traditional kites (*wau*), doing traditional dances, and introduction to cultures and heritages are taught for free to those who are interested. These efforts are meant to unite Malaysians through interesting activities. The skills they learn do not only promote the arts and crafts of communities, but also provide occasions for community members to know each other.

The visual arts curriculum has been designed in line with the national aspiration to produce Malaysians who are culturally sensitive and who understand how to live with others in peace. Social stability through integration is the agenda of all Malaysians, and education is considered a powerful tool in achieving that end. The art education curriculum has unity as its defining character; other school subjects also play their role in inculcating such unity. Malaysia has succeeded in developing a model of unity by using its own mould, based on a national ideology. [\[1\]](#)



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EIU and the Olympics: Sharing Core Values

The Games as a vehicle for peace

By Hu Ling

(Assistant to the President, UNESCO-APNIEVE, China)
lhu.apnieve@yahoo.com.cn

In 2001, China won the bid to host the 29th Olympic Games; the Games are scheduled to happen in Beijing in August 2008. The Olympics movement brings with it not only splendid sports competitions, but also a wealth of resources and good opportunities for education.

Beijing, China's capital and host of the Games, is playing a major role in promoting the Olympic spirit among China's 1.3 billion population. The Olympic Organizing Committee and the Education Ministry have prepared an Olympic education program targeting youths from the cities as well as the countryside. The program seeks to disseminate "Olympic knowledge," to promote public understanding of the Olympic movement, to carry on the Olympic spirit and to train people to become global citizens.

Olympic and EIU values are the same

Olympic education is closely related to EIU. EIU's core values are inherent in the Olympic spirit. EIU emphasizes the development of the whole person—wise, compassionate and someone who has the attitudes, knowledge and skills to meet global needs and challenges. It promotes cultural diversity, peace, human rights, sustainable development and globalization. It seeks to cultivate a culture of peace among children and all citizens of the world through holistic approaches. It encourages people of different nations and cultures to live together with mutual respect, tolerance and understanding. EIU aims to create cultural dialogue among peoples, based on a culture of peace and globally acknowledged ethical values.

The Olympics is one of the greatest social and

cultural phenomena in the modern world today. It seeks to integrate sports, education and culture in its bid to help build a more peaceful world through multi-cultural understanding. Thus, it is not a mere sports activity; it is an international social and cultural event.

Olympic education in elementary and secondary schools in China began in 2005. As of today, 556 elementary and secondary schools, across the country, have been named "Olympic Education Model Schools." Monthly classes on Olympic knowledge have been required in these schools to promote the Olympic movement among China's 400 million youngsters.

In November 2007, a forum on the significance and methods of carrying out Olympic education was held in Beijing. Also last year, the Humanistic Olympic Studies Centre at China's Renmin University was also established. It was tasked to contribute to the promotion of peace and international understanding and to help realize the educational goals of the 2008 Beijing Games.

The goals of China's Olympic education are as follows:

1) To spread Olympic knowledge and carry on the Olympic spirit;

Students study the 100-year history of the Olympics, and in the process internalize its goals and messages. They get to learn about Olympic symbols, ceremonies and rituals, including the Olympic Flames and the torch relay. Schools maintain display windows which showcase Olympic knowledge.

Students internalize the Olympic motto "higher, faster and stronger," which inspires athletes to aim for new targets, push themselves to utmost limits and raise the Olympic Games to higher levels. They are encouraged to have a positive, enthusiastic and healthy attitude toward life and work and to cultivate friendships among themselves.

Through Olympic education, China's youth learn how to observe rules, as well as the



Sports class in a secondary school.

© Hu Ling

ideals of fairness, honesty and moral rectitude.

Olympic education also stresses education on the Chinese national spirit. Students get to learn the achievements of Chinese athletes in the Games through the years. They decorate the campus with slogans on national characteristics. Class activities impart a sense of pride among students and urge them to promote world peace by participating in the Games.

2) To combine Olympic education with physical training and moral education;

Classroom activities stress the full development of students, promoting their physical, psychological and moral qualities. Other themes include environmental protection, individual contributions to the Games and reading exercises which all emphasize compassion and global vision.

3) To promote a green, high-tech and humanistic Olympics, with the theme "One World, One Dream";

Olympics education also promotes sustainable development, which calls for the protection of the environment, conservation of resources and maintenance of ecological balance. Activities for students include cultivating daily life habits that develop Earth-friendly practices, as well as improve their consciousness to protect the environment. Students participate in tree planting, building nests for birds, recycling waste materials and other tasks which foster Earth-friendly skills and prepare them for global citizenship.

4) To conduct a physical games festival

which takes up the Olympic culture and explains different games, as well as various rules and regulations. These activities seek to help students enjoy watching the games, understand fair rules of competition, as well as observe rules to overcome difficulties and enhance relationships with others.

5) To build a school-based Olympic education; and

The program integrates Olympic education with various subjects, including Chinese, history, geography, English, science and others. The aim is for students to learn Chinese traditional culture, Beijing local culture and world cultures to foster love of hometown, love of country and respect for the Earth. Lessons and activities are expected to





Olympic Education in Beijing Sports University.

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improve the students' research ability; explore their imagination, creativity and capacity to relate with others; and help them develop a global vision.

6) To implement an international exchange program:

The municipal Education Committee has initiated the "One Heart" program, an international student program which seeks to establish partnerships between Beijing schools and schools from other countries. Areas of exchange include culture, sports and education. Through the program, young Chinese students learn about other people's culture, customs, history, geography, sports and athletes. They also learn how to communicate with people from different backgrounds and how to keep in touch with overseas friends even after the Games is over.

Part of the exchange program is a project that seeks to improve the communication skills of students, especially in conversational English, "Olympic English" and a handful of foreign languages.

Dialogue among cultures

The Olympic Games is not only a gathering of the Olympic Family, but a grand event for multi-cultural exchange. As Chinese students participate in the preparation for the Games, they enjoy a hands-on experience in fully understanding what multi-cultural exchange means. They get to live out the core values of international understanding—mutual respect, compassion, tolerance, responsibility, equality, justice and cooperation.

Olympic education and the Games will have a far-reaching impact on teen-agers, especially in opening up their vision and inspiring in them an awareness for international affairs. The Games will hopefully help them become advocates of peace, sustainable development and a healthy dialogue among world cultures. 🏛️



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Expanding One's Vision with Help from Others

Dear APCEIU,



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Graduate studies

Many years have passed since the 1999 World Parliament. I got my BA in Communication and International Studies from Pittsburg State University in the U.S.A. Upon graduation, I knew I needed something different, not just a simple academic curriculum, but also a program that would arm me with solid expertise and an environment to grow as a global leader. Coming to South Korea was an excellent choice. I received a full scholarship from the Graduate Institute of Peace Studies, Kyung Hee University, where I am studying New Politics and Future Governance.

If it were not for my school, I would have never become familiar with the activities being carried out by APCEIU. The Youth MDGs Forum, organized by APCEIU, gathered graduate students from ten countries who are currently studying in South Korea. How can one gauge the success of an international conference? Simple. Not only were we able to reflect on the results of the MDGs, make projections on the possible improvements and solutions for the problems, and adopt the Youth Declaration on the MDGs, but we also gained friendships that will hopefully last forever.

Throughout centuries, people in Turkmenistan have always valued the importance of intercultural understanding. Residing in some of the most important cities along the ancient Great Silk Road, we Turkmens have always welcomed merchants from all over the world who would pass through our land. History is one of our treasures, and UNESCO is helping us restore many valuable sites and preserve the remains of our 5,000-year history.

I came to know APCEIU through a Youth Millennium Development Goals (MDGs) Forum held in September 2007 in South Korea. However, my association with the APCEIU family goes back much earlier, and I am confident to say that this organization has been a leading factor in my current successes.

Paris meeting

One of the most meaningful and eye-opening experiences I had was at age 14 when I represented Turkmenistan in the World Parliament of Children, sponsored by UNESCO and the French National Assembly. The parliament gathered 350 youths from 175 countries, who met for the first time in Paris in October 1999, to adopt the Youth Manifesto for the 21st century. This was my real first step from a world of narrow possibilities into a career of leadership.

Participation in the parliament was one of the most unforgettable moments of my life that had transformed me forever. Meeting a diverse group of young people with different background, cultures and ideas made me realize the importance of youth in overcoming some of the world's biggest problems today. For the first time, I realized the true meaning of the concept "Learning to Live Together," as we all sat in the chambers in Versailles brainstorming on the issues that touch all of us in this world—peace and non-violence, education, environmental sustainability, solidarity and others. Many of these ideas are now a part of the Millennium Development Goals.

APCEIU's key role

It was not until I joined APCEIU that I realized the true importance of the organization within the Asia and the Pacific region. APCEIU offered me an internship which introduced me to the organization's various programs and activities.

The Asia-Pacific region has the largest population and is the most diverse in the world in terms of ethnic groups, cultures and religions. Intercultural understanding and tolerance are the foundation for peace in this region. APCEIU believes that we all can achieve peace through Education for International Understanding, which it advocates not only among its member states, but also beyond. APCEIU serves as a medium through which policy makers, educators, scholars and the youth are able to exchange EIU experiences and ideas.

Respecting others

As the world heads towards further globalization, we begin to accept our similar ways of life, while at the same time realizing how different we all are. While we cannot and should not think and behave in the same way, we can learn to respect each other and learn to live together.

Thank you for everything. 🏛️

Ene Tuyliyeva
(Graduate student,
Graduate Institute
of Peace Studies,
Kyung Hee University)
etuyliyeva@hotmail.com



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Thailand's Minorities: Many, but One Before the King

How a visitor discards a misconception.

A long-necked girl from Padong tribe.



© Lee Yong-hwan

A large Karen family.

By Lee Yong-hwan
(Professor, Chung-Ang University, Korea)
yong0954@hanafos.com

My recent exploration of Thailand's ethnic communities, through APCEIU, gave me an opportunity to discard an old worldview. During past visits to the country, I had considered Thailand as a poor Asian country, maintaining its economy with primitive assets, including drugs and prostitution. My recent visit completely shattered this impression.

Three students and myself headed to Chiang Mai, Thailand's second largest city.

Looking for ethnic communities

As we arrived at the Chiang Mai airport, a taxi driver recited to us in fluent English a list of touristy places. We said we had no interest in touristy sites. We sought help at the local YMCA, the Social Research Institute of Chiang Mai University and the largest bookstore in town, but we found no ready assistance for our research on Thailand's minorities. We later found a thick English book which told us that ethnic communities in Chiang Mai exist for "commercial" reasons. With that warning, we thought we might have been in the wrong place. We took several photographs in Chiang Mai before heading north to find the minorities.

Thailand earns US\$10-15 billion each year from tourism, which is over 10 percent of its gross national product. That kind of share in the national wealth shows the country's insight in choosing to highlight its ethnic groups. Many commercialized minority villages exist throughout the

country. Declared as protected areas for minorities, they receive government subsidy. People showcased in these villages are often not native Thais. They are people from neighboring Laos or Myanmar who had crossed the border to escape poverty and persecution.

Found in the northern provinces

During our field trip, we found that minorities are organized under a certain "order." The Karens, Hmongs, Lahus, Akhas and Miens all live in the Northern Provinces of the country. As soon as we arrived in a village, a group of Karens constantly followed us, begging us to buy traditional goods. It was difficult to even take a single photo shot. However, as a group of Europeans got off a gigantic bus, the Karens rushed towards them.

The looks of those adults and children selling traditional goods somehow aroused sympathy in me. But before I could go on with my private thoughts, a driver in Mae Hong Son said, "I don't think the Thai government discriminates against minorities. People who feel discriminated are those who don't work hard enough." I thought that if you looked deeply enough, these people probably shared the same blood as the Thais. But I said no more words, letting go of my curiosity.

Inside view of the Hmong village

After a long trip, we reached the Hmong



A Hmong tribe grandfather is cooking porridge for his granddaughter.

village which sat on a valley, hidden by mountain mist. Initially, I wondered whether the Hmongs are related to the Koreans. I saw the connection as both have the same birthmarks. The Hmongs had lived in colonies in China's Yunnan province, fighting against the Chinese government for over 1,000 years. Oppressed by the Chinese, they fled to Laos and Myanmar and eventually settled in Thailand in the 19th century. Today, there are about 100,000 Hmong settlers in Thailand.

The village we visited looked to me as a typical minority community which has maintained its traditions for its own sake—not for tourism. The Hmongs in this village seemed to separate themselves from other tribes. Hmongs are considered to be one of the wealthier tribes in Thailand. Relying on agriculture, they possess large farms, and are diligent and intelligent.

The small Hmong houses were narrow and pitch-dark. After wandering around, we summoned the courage to enter one of the houses. As I looked inside, I noticed a lack of tidiness and a lot of murkiness. The kitchen shared a space with the living room. A cauldron hang in a corner, beside a pile of firewood they use in cooking their meals. A large family of three generations



Children drinking milk at school.

lived together under one roof. I realized that the interior was filled with smoke and odors. I saw adults enjoying an afternoon nap, which created a laid back atmosphere.

We also found the people surprisingly unaltered. We handed the children cookies, and the adults some necessities. Through a

sign, I asked if I could take photographs; they answered back positively.

The Hmongs do not wear traditional clothes as often as the Karens do. Their clothes are rather lacking in color and brilliance. Meanwhile, Hmong women are easily seen just about everywhere, focused on

doing embroidery. Embroidery is one of the two products these people rely on (the other being opium growing and trade). As I focused my camera on a girl doing embroidery, she gave me a “certain” glance before continuing with her work. Somehow, the Hmongs gave me the impression of being a “closed” community.

The Karen village

In Mae Hong Son, we were looking for the village of long-necked Karens, who are locally called Padong. This fully commercialized village requires admission fees from visitors. We walked deep into the village, expecting to meet several long-necked people, but we only met one. Because of the language barrier, we gave up, and as we went back towards the entrance we discovered a shop selling traditional goods. There we saw long-necked women tending the stores, selling various items.

We later learned that the women were forced to wear metal rings at a young age, gradually increasing the number of rings to elongate their necks, in the process receiving 2,000 baht a month from the government. This is supposed to be a tradition, but the Karens said this tradition had disappeared years ago. As I walked away, I had an uneasy thought that women were growing their necks to earn some income.

The largest group

The Karen tribe is the most populous ethnic group in Thailand. They live in the forests, in small groups, rather than forming large groups like the Hmongs. Karens wear red traditional clothes which are easy to spot. Around three million of them live in Northern Myanmar, where the government for over 200 years has oppressed them. Those who have fled have found refugees in Thailand.

The Karens of Myanmar have fought for independence for almost 50 years, but some of their fighters have surrendered. The Thai government exercises tight security to prevent large numbers from entering the country. Always smiling, the Karens seem to be open-minded and warm-hearted. They live in elevated houses supported by pillars. The bottom part is used to store grain or to raise livestock. The first floor is wide open for the family to relax or gather for a meal. There are rooms in the first and second floors, and the small windows make them dark, but not as dark as the Hmong homes.

An old Karen man offered us green tea, but he strangely added salt into it. Another man mistook me for a Japanese and spoke to me in Japanese, saying he once served



Students gathered for a closing session, a solemn ceremony to swear an oath of loyalty to the king.



Sisters from the Hmong tribe.

in the Japanese military. I saw children carrying a half-bushel of corn; they had earlier picked the agricultural product from the fields with their elders. Out of curiosity and wonder, I followed the children around. They asked me for pictures after seeing their faces on the screen of my digital camera. I took several pictures of them, taking one shot after another.

At one point we visited a place which resembled the countryside of Korea. I saw people chopping wood; whole families were picking fruits. The people here, who had fled from Myanmar, showed a positive mind and open-mindedness. To me that was heroic, as I knew that their families and relatives were being killed by the military. We left the village, but the bright looks on the faces of the people we had met stayed in my mind.

Integration in public schools

Minorities are easily seen in public schools in northern Thailand. We visited

Bahin Elementary School in Khun Yuam, where we saw multi-ethnic students, mostly Hmongs and Karens, getting along well with each other. Children from minority groups walk long distances to reach the school. I assume that through school life, these children are slowly integrating into the Thai society.

We learned that the school principal has asked the children to wear their traditional clothes to maintain their pride in their own culture, even though they are Thai nationals. During lunch with the teachers, the discussion focused on Korean dramas, which they received with curiosity.

We later found out that half of the teachers are minorities themselves who understand the needs of the pupils. The school provides lunch and milk to the children. The teachers conduct health check-ups, providing medication as needed. In my mind, the school is the hub that connects minorities to Thai society.

One nation under the king

At the end of the classes, students gathered on the school grounds to recite a loyalty oath to King Bhumibol. I have wondered about the need of the Thai people for a king. Now, I realize that King Bhumibol plays a key role in uniting the people. The king, who has always supported the farmers, is the father of the people. He makes crucial decisions when the nation is under crisis. As much as the king loves his people, the people love him, which is the fruition of his authority. Although the Thai people are from different ethnicities, they are one and united before their king. [\[link\]](#)



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How to Change Attitudes?

Start with the young, says **Dr. Nay Htun**, former UN Assistant Secretary-General.

Environment-friendly,” “climate change,” “global warming” are some of the words that float around in the air these days, hounding us wherever we are. They are not mere jargon offered to us by the science community; they are real entities that affect our daily life. For example, in the olden times, shoppers used to get plastic bags from department stores for free. These days, everyone has to pay for them, hopefully to urge the public to recycle re-usable materials.

You will be amazed at how seemingly minute aspects of our lives (turning on the faucet, turning off the light, eating less meat, walking instead of riding a bus, etc.) are connected to the larger issue of climate change.

Raising environmental awareness

As a concrete measure to manage the complex factors surrounding climate change in the public arena, the government established last February the

Climate Change Center in Seoul, Korea. To facilitate public awareness on environmental issues, promote public participation in environmental programs and sustain efforts in networking, the Center recently invited Dr. Nay Htun, former UN Assistant Secretary-General in charge of UNDP and UNEP’s Asia-Pacific Bureau to lead the campaign. He is currently a professor at Stony Brook Southampton, State University of New York, U.S.A.

Influencing peoples’ attitudes

According to Dr. Htun, sustainability is a necessary, not an optional, element in humanity’s survival. He emphasizes that in responding to the challenges of climate change and sustainability, a responsible attitude among the public is central. He particularly attaches great significance to the potential of young people in averting the adverse effects of climate change.

He says: “In this part of the world, there is a saying that if you want to plant for a year, plant rice; for ten years, grow trees; but for one hundred years, educate

and train people. Following this principle, the best way to deal with pressing environmental issues is boosting the citizens’ awareness of the problem, alerting them with facts, while instituting a technological and policy-based approach at the same time.”

Knowledge is the key

The Korean expert also says that for the above reasons, correct knowledge is critical, and for correct knowledge to be meaningful in changing people’s perspective toward the environment, it should be useful to them.

When is the right time to start giving them the information? “Never underestimate a young mind,” Dr. Htun warns. He stresses that life itself provides an opportunity for life-long training for children. He says, “At home, show them examples through your behavior; they will learn from you. It is not what you say, but it is what you do that they imitate. Whether we like it or not, we are the role models of our children.”

Dr. Htun believes this teaching/learning principle is simple, but many parents and teachers often miss it. They tell children what to do, but they themselves don’t do what they preach. “At the university where I teach, after giving a lecture, I try to turn off the light in the room.” Through a small act, he believes he is conveying his message. Through his action, he tries to practice what he teaches.

He explains, “Climate change is inextricably related to the energy problem. Moreover, technologies are currently well advanced to support an ecologically sound step, but only if you are to handle it with seriousness.”

The right language

Dr. Htun points out that environmental problems and issues may seem distant to ordinary citizens, but he believes it is they who can initiate meaningful change. He adds that discussions on current challenges and lifestyle changes, attended by inaccessible jargon, do not help much in reaching people. He prefers tapping a language that a man or woman on the street understands.

He also says that attitudes toward environmental issues are hardly managed by meting out punishment or providing incentives. He says, “People never change by force, but when you recognize the fact that they have free will and that they can choose, they often respond. And providing choices requires right knowledge. Giving accurate facts to the public is critical in dealing with climate change,

“In this part of the world, there is a saying that if you want to plant for a year, plant rice; for ten years, grow trees; but for one hundred years, educate and train people.”

though results may seem slow to come at first.”

Education is necessary

When people find value in an endeavor, they will alter their behavior as well as their perspective. In the Asia-Pacific region, the need for a paradigm shift is high, considering the frequent occurrence of natural disasters caused by climate change. However, there should be collaboration between executive policy and grassroots action (or getting people involved in experiential learning for environmental issues).

In this respect, Dr. Htun recognizes the value of educating young people in the long term, “Young minds should not be underestimated; they have a great potential for initiating change in the future. They can be mobilized to effect substantial change in any endeavor or field they are sent to.”

The young can generate change

Will people really shape a different

future with regard to the environment? Dr. Htun declares that climate change is undeniably the byproduct of misguided industries and excessive lifestyles, yet averting it is not an impossible mission. He says that industrial development in the past had happened out of the awareness and desire for material convenience. In the same manner, he points out, a young mind, challenged by the damaging effects of climate change, can change people’s mindsets and behavior, starting with his own.

With this in mind, the UN expert believes that averting climate change in the Asia-Pacific region is not a lost cause. The first step is to develop young minds who can work in scientific, industrial and civil society circles. Armed with the right perspective, based on ample and reliable studies from the sciences, young people can lead the mission, which the rest of the population would carry out with great expectations. [▶](#)

Interview by **Cha Min-Young**
(Freelance writer, Korea)
cha.minyoung@gmail.com

“Young minds should not be underestimated; they have a great potential for initiating change in the future.”



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Children can see the school from their homes.

© Godwin Kodituwakku

Calm Scenes Linger in My Memory

I saw them years ago in a tea plantation.

By Godwin Kodituwakku

(Director, Department of Research and Development, National Institute of Education, Maharagama, Sri Lanka) tuwakku@gmail.com

Ten years ago, I saw an aspect of Sri Lankan society which led me to experience one of the calmest moments I had ever had in my whole life.

It was a field trip I made in 1998 to the Nu/Derriclar Tamil Primary School in Patana, Thalawakele, which was located in a tea estate in central Sri Lanka. I made the trip to guide a Tamil teacher in conducting an action research that would help improve teaching practices and hopefully

improve conditions at the local school. The teacher was one of five teachers selected from five schools for the project. (The other four teachers were Sinhala teachers.)

The project aimed to identify problems that teachers faced in implementing the curriculum prescribed by the National Institute of Education (NIE); identify specific strategies that would solve problems; and develop the “reflection” skills of the teachers to help them undertake the

research project.

During the course of planning the project, I found out that the ability of the Tamil teacher to understand Sinhala, my mother tongue, was not sufficient. The fact challenged me as a researcher. I took up the challenge, as I wanted to publish a report in Tamil, prepared by a Tamil teacher. It was going to be the first action research report to be written in Tamil in Sri Lanka.



Blooming flowers and children.

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Students in a classroom.

© Godwin Kodituwakku



The Kovil

© Godwin Kodituwakku

A long trek

The school is about 130 kilometers away from Colombo, Sri Lanka’s capital. I started the two-day activity by traveling to the village nearest to the school, using public transport. After the bus ride, I walked three kilometers of gravel road, passing through a tea plantation.

I deliberately did the long trek to experience firsthand the long walk teachers had to do everyday. As I walked, my eyes feasted on the beautiful scenery: hills lushly covered with bushes of green tea, and the sight of female workers in their colorful dresses, plucking tea leaves.

As soon as I arrived in the school, I had a discussion with the Tamil teacher, visited the homes of the children, and then gathered information about the school. After these preliminary activities, I reviewed the content of the research.

Warm hospitality

On the first day, I stayed in the house of the lady principal; she let me stay in one of the rooms. Her husband helped her in providing me with a hot dinner consisting of *thosai* and *sambol*, Tamil traditional food. On that day, I experienced the warm welcome of a Tamil family.

On the following day, the cool breeze and morning mist that shrouded the tea farm gave me a feeling of serenity. Soon, children, wearing white and blue suits and warm jerseys in different colors, began to come to school, walking through the gravel roads among the tea bushes. To the families and children, the school sig-

nified the importance of education in improving their life. The Sri Lankan government provides free education (as well as books and uniforms) to all children—their tool in gaining new knowledge, a valuable treasure in the new world.

Fine traditional culture

I could see that most of the Tamil homes and their surroundings were in poor conditions. However, the design, architecture and decor of the homes showed the fine aesthetic sense of the people.

Around the tea plantation, I had similar positive and enriching observations: the flexible management of the principal, the school’s clean surroundings and the lively classroom environment. To me, they all showed a very good way of life among the people. The sights I saw also showed a community preserving their traditional culture.

I also saw a milk collection center within the school premises, an active school-community partnership aimed at generating income for the community. At the center I observed a young Tamil girl pour fresh milk into jars. On her face, I saw a pleasant smile, full concentration on her work and a satisfied look. Earlier that morning, she collected milk from a cow that her family was raising.

Education for a better future


The people in the community, including up-country Tamils, had been brought earlier to Sri Lanka from India by British



Children with their grandmother.

© Godwin Kodituwakku

rulers to work in the tea estates. The tea produced was transported by railway to the harbor for export. Remnants of the railway could be found near the school.

On my mind, the new generation of boys and girls in the tea plantation will definitely see other places, not through the tea leaves, but through knowledge and education. And they will do it with the traditions they have inherited from their forebears. 

Author’s note: As planned, the research was completed within one year. Through the research, the teacher was able to understand better the “feelings” of the community and the 150 children (from Grade 1 through 5). He was also able to know the specific strengths and weaknesses of the children and to identify his multifaceted role not only as a teacher but also as a community leader. All in all, the research expanded his vision and awareness, enabling him to serve better the needs of the children, the school and the community.

A School Setting Helps Create an Environment of Peace

Promoting harmony has a physical dimension.

By P. M. Subeitha Faleel
(Vice Principal, Koslanda Tamil Maha Vidyalaya School, Sri Lanka)
subakoslanda@yahoo.com

Sri Lanka, an island surrounded by water, is known as the pearl of the Indian Ocean. The country is endowed with many resources—evergreen forests, enchanting mountain ranges, spectacular cliffs and luminous waterfalls—which attract thousands of people from all over the world and urge them to visit the country every year. Sri Lankan tea is known the world over to have the best flavor.

I am from the Central Province of Sri Lanka. My school, Koslanda Tamil Maha Vidyalaya, is located in a region where there are many beautiful mountains and waterfalls. The term “my school” has two different but interrelated meanings to me. As a child, I studied in this school, so it is my alma mater. Now I am proud to be the school’s Vice Principal. This two-pronged relationship enables me to reflect on my childhood, while serving as a school official who can contribute in turning school children into fully developed individuals who will constitute Sri Lanka’s new generation.

When I enter the school, I feel like entering a forest crowded and shaded by tall, full-bodied trees which, together with the contours, create a sylvan

setting. The school is situated on the lower side of a main road lined by a variety of trees. On the other side, there is a hilly area covered with tea shrubs. As children enter the school, they experience both the natural forest, as well as the man-made tea plantation.

Agriculture program

The school has 20 teachers and 470 students. Classes are conducted from Grade 1 through 11 for children aged 5 to 16.

Apart from being Vice Principal, I also serve as agriculture teacher. As agriculture teacher, I focus my attention on developing the school as a beautiful place, one that conforms with the surrounding man-made and natural environment so that the children, teachers and parents will love the school and protect it.

The agriculture program has four elements:

- Preserving and maintaining the existing natural environment so that it continues to be a resource for future generations. In this regard, we involve

the children in the upkeep of the school garden.

- Selecting sections of the school grounds and turning them into vegetable plots. This helps children put into practice the knowledge that they learn in their agriculture classes. Through their work in the vegetable plots, the children acquire work-related attitudes and skills which will help prepare them for life.

- Clearing the school compound by removing rocks and stones so that children can walk around and assemble on the grounds comfortably.

- Keeping the school abreast with new development trends.

During my school days, there was only one building; today, there are three. It happened once that when a new building was erected in the school premises, the surrounding area did not seem to match the design of the building. So, these days, with the help of children, I am engaged in developing the school surroundings to create an ambience that fits the architectural anatomy of the school. Through this endeavor, I hope to create a better learning environment for the school children.

Better learning environment

I have an image of a beautiful school compound in my mind’s eye and my endeavor is to turn this vision into reality. My background, experience and training in agriculture have helped me along the way.

My attention on the school environment has been admired and appreciated by the school community. At a parent-teacher meeting, a father voluntarily came forward to help develop the school plant. Working for a non-governmental organization, he pledged his support and that of his organization. One day, during

recess, I came upon a scene that immensely moved me: Four children were sitting on a bench having their home-cooked meals. A boy was eating with a girl classmate; the other two children were also in a joyful mood. I saw that as brothers and sisters in a family, they were enjoying their meals. It seemed to me that they were free from all kinds of fears and all sorts of discriminations.

The scene, which I now see almost every day, has not stopped to move me. Everyday is a turning point to me; scenes like these actually sustain me. If we adults could live in such a way, we would be fortunate!

The four programs I have discussed deal with the physical environment of the school, the fifth program is about promoting the mental development of children.

A school’s main focus is developing the minds of children, so that they can grow and become fully developed individuals, family members, members of their community and citizens of their country. As an agriculture teacher, I see the importance of developing the physical environment of a school. A physical setting plays a significant role in fostering the development of children, creating in them the values of peace, compassion and harmony. 🏡

Reviving the Traditional Folk Games of Uzbekistan

Games transmit values and culture to the young.

By Mehri Kurbanova
(Senior Lecturer, Uzbekistan State Institute of Physical Training, Uzbekistan)
dilnozahon-7@yahoo.com

Narghiza Bektemirova
(Researcher, Institute for the Study of Civil Society, Uzbekistan)
bektemirova@gmail.com



Departing to Kupkari.

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people, reflecting their labor, life experiences and victories, as well as their knowledge and spirituality. One can learn about the Uzbek people's history, their values, aspirations and dreams through their games. Games function not only as a source of culture (dance, music, sports, theater performances and others), but of spirituality as well.

Physical and spiritual development

Uzbek folk games were often specific to certain regions, localities or villages. Certain games were peculiar to each historical process, educating the young the spirit of the epoch. These games cultivated values and qualities that enhanced an individual's whole life and contributed to his full development—both at the physical and spiritual levels.

The form, character and maintenance of ancient folk games depended on the needs of the people, as well as on external and internal factors, such as the environment, people's occupations, and the character of the expression of social contradictions existing in a community.

Shepherd games

To shepherds, who were often out in the fields, isolated from humanity, games served as a way to spice up their time. Games gave them a chance to move their bodies while not separating from the herd. A grassy field, where they grazed the cattle, was an excellent place to play a game. The shepherd's stick,

Folk games played an important role in the formation and development of mankind. Since the olden days, nations have practiced various kinds of games. Great numbers of games were widespread in Central Asia, where Uzbek traditional games took an important place. Uzbek traditional folk games have an old and rich history.

In ancient times, traditional games were important in the Uzbek's people's life. They were considered an effective method of bringing up children or transmitting values and culture to the young. Games provided children with opportunities to overcome difficulties, gain life skills, and prepare for their future. Games trained the young to be both physically and morally strong. Games were vehicles for teaching ideas of freedom, independence and love of country.

Today, folk games echo the history of Uzbekistani



A young chavandoz (horsemen).

© Qodir Djuraev

- Song games are original round dances in the form of games. An example is *Qizil gul* (red flower).
- Dancing (or pantomimic) games are usually accompanied by dancing actions. An example is *Kim oladi* (who can win).
- Dramatized games, in artistic and staged form, reflect the most impressive and interesting moments of life.
- Active games are conducted as a competition of experiences and powers between two or more opposing parties.

These games widely used familiar items, such as balls, as in *Top uyin* (solve the game); pebbles, in *Besh tosh* (five hidings); nuts, in *Toq, juft* (even, not even); bones, in *Oq suyak* (white bone); ropes, in *Arqon tortish* (rope pulling); and belts, in *Belbog tortish* (belt pulling).

Traditional games also used animals and birds, such as sheep, in *Quchqor urushtirish* (struggle of sheeps); dogs, in *It urushtirish* (struggle of dogs); quails, in *Bedana urushtirish* (struggle of quails); cocks, in *Khuroz jangi* (cockfighting); donkeys, in *Eshak kupkari* (donkey riding); horses, in *Ot poyga agdaris* (turnover of a riding horse) and *Chavgon* (hockey on a horse); and goats, in *Uloq* (race for the goat).

Games specific to age groups

Games which were specific to different age groups were played at certain life stages and were transmitted from one generation to another. Some examples are: *Uy-uy* (small houses), *Kelin-kuyov* (groom and bride), "*Yashinmachoq*" or "*Bekinmachoq*" (hiding), and others.

Games were important in the task of child rearing. They were integral to the development and growth of children, especially at ages two to seven. Traditional games were a unique "school" that prepared children for life. They helped not only to develop their physical and cognitive skills, but to enrich their consciousness, stir their imagination, enliven their memory, and develop their professional skills for the future.

Different seasons, different games

The games were conducted depending on seasons

which was always in his hand, served as an original "stick." Also, the cattle wool would serve as material for a ball. Shepherd games had been formed this way. At the beginning, such games were played mainly among the shepherd-horsemen, but other social classes adopted them later on.

Compared with modern societies which have numberless choices, Uzbek ancestors had a monotonous lifestyle. Games made this way of life interesting and entertaining. Through games, people had an opportunity to embody their desires, which they could not carry out in real life otherwise.

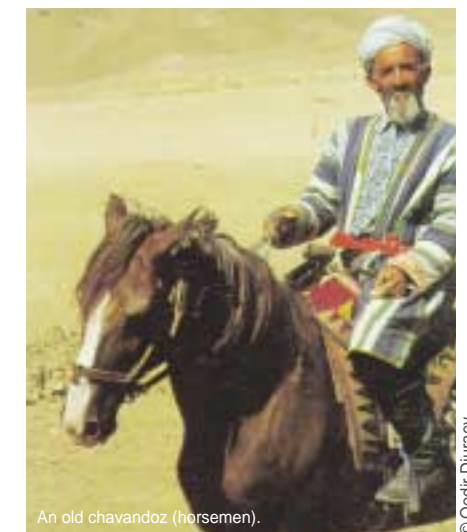
Momentarily tearing him off from his daily problems, games somehow helped a person to overcome difficulties and contradictions. While playing, he could forget his negative emotions and energize himself. Games provided him release, as well as occasions for "happy moments." At the heart of traditional folk games, there were opportunities in promoting the physical, emotional and spiritual development of an individual.

Ritual hunting games

One of the earliest types of Uzbek traditional games were ritual hunting games, during which people tried to practice a forthcoming hunting, in the process demonstrating their skills and bravery. Subsequently, such games became a prototype for many genres of art, as well as rituals and ceremonies.

Traditional Uzbek games were diverse. Based on the means of expression they used, the traditional games can be classified as follows:

- Intellectual games require reflection, elaboration of a logical decision, and solution of riddles. Examples are *Shat-range* (chess), *Nard* (toss), *Kuvmok* (catching up) and *Uylab top* (puzzles).
- Verbal games represent a colloquial genre, where words are the main vehicle. Examples are *Tez aytish* (tongue-twisters) and *Topishmoq top* (riddles).



An old chavandoz (horsemen).

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and climatic conditions. For example, the games *Kupkari* (horse riding) and *Uloq* (race for the goat) were done in late autumn through mid-spring, because summer heat would exhaust the horsemen and horses. Also, widespread agricultural activities usually ended in autumn.

In summer evenings, when the heat had dissipated and people were free from their work, children would play *Oq suyak* (white bone). This game could proceed at night since the white bone was visible in the dark. In this game, children elect a leader who throws the leg bone of a cow a long way off with full force. Watching the direction of the bone's flight, boys run as fast as they can to get to the bone. The one who finds it first and gets it to the leader wins and is usually rewarded with a sizeable prize.

Through the centuries, the original system of traditional games of the Uzbek people had developed in this manner. There are many types of traditional games, but it is impossible to describe all of them in this article. The following are some examples:

Donkey race

Eshak mindi (donkey race): Participants are divided into two groups of five persons each. On the ground, one participant draws a straight line of two steps in length. The captains of the teams, standing at this line, throw their *tyubeteikas* (traditional caps). The player whose *tyubeteika* reaches the furthest point wins the race. The losers stand in a row, tightly gripping each other, imitating a donkey.

The winners jump in and sit on the losers, as if they are mounting donkeys. Being on the "donkey's" back, the winners should stay on for a certain time, not losing the balance. The losers, in turn, should keep themselves balanced and keep their chain. If any of the losers cannot carry a rider, all efforts of his team will be in vain. The *chavandoz* (donkeyman) tries to choose the weakest member of the losers, and two or three persons try simultaneously to sit on him.

The game develops the physique and professional skills of the participants; it also teaches them the secrets of becoming a good horseman.

Horse riding

Kupkari or *Uloq* (horse riding or race for the



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Kurash in national dress, chopon.

goat): Horses have been bred in Central Asia for millenniums. Horse breeding was one of the traditional occupations of the predecessors of modern Uzbeks. According to an ancient manuscript, Chinese emperors had sent special envoys to Central Asia to buy thoroughbred horses from Ferghana Valley. One of the most ancient horse-breeding areas was the Zarafshan oasis with centers in Samarkand, Urgut and Kattakurgan. There were various breeds, but the most popular were the Karabayirs.

Kupkari/Uloq is the most popular type of horse riding not only among Uzbeks, but among Central Asian peoples as well. The word *kupkari* comes from the Turkic words *kuk* and *buri* which together mean "a blue wolf."

There are variations to the game, but the aim is the same—for the horsemen to get control of the goat carcass and bring it to the finish line. Hundreds of horsemen are usually involved. Their target is to gather the 50-70 kilo goat carcass from the ground while escaping from other competitors. The game continues for 60 minutes, in three 20-minute periods.

The horseman who throws the greatest number of carcasses into *toy-kazan* (a huge wedding pan) becomes the champion.

Rules and prizes

The rules of the game are rather strict. Horsemen are not allowed to ride in the direction of the spectators, and spectators are not allowed to help the horsemen pick up the carcass from the ground. No one is permitted to ride a horseman who bends over to pick up the carcass from the ground.

Usual prizes for the winners are camels, bulls, goats, horses, carpets and household accessories. *Kupkari* was usually organized during festivals and celebrations, and most often during marriage and

circumcision (*sunnat-toy*) ceremonies.

A game in the spring

Like *Kupkari* or *Uloq*, the game *Dughish* (tail) also requires a strong fighting spirit. It proceeds in an open field in the spring, during holidays and weddings. The players are divided into two equal groups. They elect commanders, then cast lots. The lucky team begins the game, i.e., they spurn their opponents at the tail. The other team tries to prevent it. The game lasts until one team prevails. The winners dictate their terms, which the losers must carry out, i.e., barking, imitating a donkey, cock or goat calls, reciting verses, or telling a funny story.

Rope-walking

The training of future actors is the function of the famous game *Dorboz* (rope-walker). A big rope is set up for the performance on the square. The performer engages the rope with a *langar* (a special stick), but he performs his task mostly without it.

A *dorboz* shows his great strengths if he navigates the length of a rope without a stick. Moreover, he tries to demonstrate technically difficult tricks such as walking on the rope while in a haversack or bag (*qop kiyib dorga chikish*); walking with a tray tied to his legs (*oioqqa patnis bog'lab yurish*); teetering (*chig'riq, arg'imchoq*); lying on the rope every once in a while (*sim ustida muallaq yotish*); walking on the rope with a cup of tea balanced on his head (*piyolani ichidagi choi bilan boshda kutarib dorda yurish*); and other gimmicks.

Educational function

In ancient times, horse riding was not only a game, nor was it mere entertainment; it carried an important educational function. It developed in boys such attitudes and skills as boldness, bravery and mastery

of horses—a kind of military training.

While in a horse race, young men learned how to develop physical and mental strength, persistence and agility—traits necessary in bringing up a "true man." *Kupkari* helped young men value physical power and fearlessness. In the past, such competitions developed the military skills of the remarkable Turkic cavalry and served as a good school for horses and horsemen.

The game also made an important contribution to the development of cattle breeding. It led to the development of the horses' endurance and speed and the improvement of horse breeds in general.

Revival of traditional culture

The spirit of the ancient culture of horse riding still lives in Uzbekistan; *chavandozes* (horsemen) are still winning races and enjoying the great respect of the people.

After gaining independence, the Republic of Uzbekistan has launched the revival of traditional culture, including folk games. The revival of such national holidays as Nawruz and Mehrjon, as well as the conduct of various games and competitions, has promoted the development of games forgotten during the Soviet past.

Nowadays, national games are carried out mostly in the provinces, where people conduct a more traditional way of life. Today, the need for further revival of traditional Uzbek games among the population ranks high in national priorities. While modern types of sports are emerging, they are not able to fill the niche previously occupied by folk games. Going back to folk games can help increase the ranks of physically strong and spiritually balanced people.

From centuries past to the present, ancient folk games have helped the Uzbek people to express themselves; relate with nature and the environment; develop their minds, bodies and spirit; and secure an interesting and meaningful lifestyle. 🏡



Young girls learning broi

© Qodir Djuraev

Agreement on Teacher Training Signed



APCEIU, the Edith Cowan University and Putera Sampoerna Foundation have agreed to jointly promote Education for International Understanding (EIU) in the Asia-Pacific region through teacher training and curriculum development. The signing of the Memorandum of Understanding (MOU) took place on 20 February in Perth, Australia with participants in the "Asia-Pacific Deans of Education Forum 2008," which took place from 18-20 February 2008.

The MOU provides that APCEIU will cooperate to strengthen pre-service teacher training to meet the increasing demand for quality teachers in the region.

By Park Ju-Yeon (jypark@unescoapceiu.org)

Best EIU Case Studies for 2008 Chosen



APCEIU has selected five Best EIU Case Studies from the Asia-Pacific region for 2008 and will be recognizing them with a cash award of \$1000 as research funds.

Earlier, the organization called for proposals from the region through the National Commission of UNESCO. The Screening Committee received and reviewed 16 proposals from nine countries.

APCEIU staff members will undertake field visits to the programme sites of the selected cases in July-August to confer the awards. They will also conduct field observation and interviews and provide guidelines on the final case study report of each country. The reports will be published as monographs and disseminated throughout the region at the end of this year.

By Jung Hye-Won (hwjung@unescoapceiu.org)

APCEIU Holds Meeting on EIU Policy Development

APCEIU recently held the Coordinators' Meeting for the Sub-regional Consultation on Development of EIU Policy in South Asia, in cooperation with Sri Lanka's National Commission for UNESCO and GTZ (German Agency for Technical Cooperation). The meeting, which was a preparatory activity for the actual consultation in August this year, was held



in Colombo in March 2008.

During the meeting, coordinators presented a brief overview of the current situation of EIU in their respective countries. They also discussed the guidelines on the preparation of a survey and a national report. A concurrent session among EIU/ESD experts discussed how to promote and implement ESD in Sri Lanka.

By Jung Hye-Won (hwjung@unescoapceiu.org)

Photography Team Goes to Sri Lanka

To gather information and images for the project called Development of Introductory Materials for Understanding Asian Cultures, a photography team—consisting of a Korean photographer, a Sri Lankan photographer and an APCEIU staff—visited Sri Lanka from March 24 to April 2. The visit was made possible by the local National Commission for UNESCO.

The team earlier chose the theme of "kitchen" as its focus. As the team members visited homes, schools and cultural sites, they took pictures which allowed them to have a glimpse of the daily life and cultural practices of the people of Sri Lanka.

APCEIU hopes that the photographs will serve as useful EIU materials for both educators and students. In the coming weeks, APCEIU teams will travel to other Asian-Pacific countries, namely, Malaysia, Mongolia, Cambodia and Uzbekistan to continue developing resources for the ongoing project.

By Jung Hanna (hjung@unescoapceiu.org)



APCEIU Signs MOU with Hanyang University



APCEIU and Hanyang University's Institute for Educational Technology (IET-HYU) agreed in April to jointly promote EIU training workshops and material development through UNESCO programmes. The agreement was signed by officials of the organizations and witnessed by their respective staff.

In July-August 2008, the Hanyang will cooperate in a two-month Fellowships Programme for education experts from Africa, which is co-sponsored by UNESCO and the Korean government.

Considered as Korea's hub of educational technology, Hanyang is expected to share its expertise in enhancing the quality and impact of the residency programme, thus help promote sustainable education of Africa.

By Lee Ji-Hyang (jhlee@unescoapceiu.org)

Sustainability Workshop is Held in Korea



APCEIU recently organized an EIU Training Workshop for Peace and Sustainability in Sri Lanka, in cooperation with the German Technical Cooperation (GTZ) and Sri Lanka's Ministry of Education.

Participants, who represented the Ministry of Education (MOE), provincial ministry of education, zonal department of education, National Institute of Education (NIE) and GTZ, explored the Korean educational system, curriculums and teacher training. There were sessions on conflict-resolution, tolerance, sustainability and peace-building through the arts.

Through the sessions, participants were able to share opinions

and experiences on peace education. They also had opportunities to visit education institutes and peace programmes in Korea.

Participants prepared a multi-level action plan on how to integrate EIU in peace education from the ministry to the provincial and zonal levels.

By Kim Eun-Jung (ejkim@unescoapceiu.org)

Learning to Live Together Translated



The APCEIU resource book *Learning to Live Together* (2004) is now available in Vietnamese. This has been made possible by UNESCO Hanoi, in collaboration with APCEIU and Vietnam's National Institute for Education

Strategy and Curriculum (NIESAC).

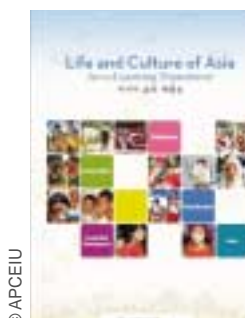
The Vietnamese translation/adaptation is the outcome of a two-year (2006-2007) cooperation called "Intercultural Dialogue" among the three organizations. The book contains eight modules, chosen out of the English original, through a needs analysis survey. The translation was piloted through a local teacher training and pilot class before publication.

The Japanese version, *Hamgge Saneun Sesang Mandeulgi* (2003), is now also available. Published by a Japan-based publisher, Heibonsha, the book covers five subjects—cultural understanding, globalization, human rights, peace and sustainable development.

The book, directed at teachers and students, discusses relevant issues such as the emergence of McDonaldization, the "slow food" phenomenon, rising meat consumption and environmental degradation.

By Yang Hyeran (hryang@unescoapceiu.org)

E-learning on Asian Cultures Now Available



APCEIU and Korea Education & Research Information Service (KERIS) have launched on their websites an e-Learning Programme called "Life and Culture of Asia," which aims to bring about a better understanding of the traditional cultures of six countries—Bhutan, Indonesia, Myanmar, Philippines, Tibet and Thailand.

The web content features text and moving images of traditional cultures in these countries, including traditional games and the lives of children of ethnic groups. It also delivers EIU themes through visual images.

As APCEIU produces more visual teaching/learning materials on EIU themes, it hopes that they will be used effectively in schools by teachers and students. The e-learning content can be found at the following websites: <http://apceiu.edunet4u.net/main.jsp> and <http://ap.edunet4u.net/main.jsp>. Users may download and print images for use in classrooms only and not for commercial purposes.

By Park Mira (mrpark@unescoapceiu.org)

Rungus Tribe planting rubber tree in the district of Kudat, Malaysia.
© Han Geum-Sun / APCEIU

SangSaeng is available online:
www.unescoapceiu.org/sangsaeng

