Designing Training Programmes for EIU and ESD:

A Trainer's Guide

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APCEIU and UNESCO Bangkok
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PREFACE

Teachers and teacher educators can play an immense role in addressing and redressing the social, economic, environmental and cultural problems that face our world today. Recognizing this, the Asia-Pacific Centre of Education for International Understanding (APCEIU) and the Asia-Pacific Programme of Educational Innovation for Development (APEID), UNESCO Bangkok, have been working together to promote education for international understanding (EIU) and education for sustainable development (ESD) through training programmes that target these "agents of change." Crucially, the programmes have not only focused on EIU and ESD substantive concerns, but on training of trainer techniques that can multiply the impact of these activities.

Designing Training Programmes for EIU and ESD: A Trainer's Guide is, hence, the culmination of numerous planning sessions, experts' meetings and workshops conducted over several years and in multiple countries throughout the Asia and Pacific region. More specifically, the idea for the Guide developed from the 5th Experts' Planning Workshop held during May 2005 in Bangkok, Thailand and from the Training of Trainers' Workshop on EIU and ESD held during September 2005 in Chiangmai, Thailand, both of which were organized jointly by APCEIU and APEID.

This publication represents the hard work and dedication of many resource persons, trainers and experts in EIU and ESD. To name them all individually would take up too many pages in this document, but their contributions have made the Guide a valuable resource for trainers who plan to develop training programmes on EIU and ESD. However, the efforts of the following contributors must be acknowledged in making this publication a reality: Chan Lean Heng, Joy de Leo, Kim Young Hwa, Lawrence Surendra, Lay Cheng Tan, Molly Lee, N.S. Raghunath, Owen Secombe, Seema Deo, Shadi Shahvary, Sookhee Kwak and Sue Coad.

This guide draws on many rich experiences and valuable lessons learned. APCEIU and APEID hope it will be used by trainers, teacher educators, teachers and others to implement EIU and ESD interventions according to their local needs and contexts.

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ACRONYMS

APCEIU	Asia-Pacific Centre of Education for International Understanding
APEID	Asia-Pacific Programme of Educational Innovation for Development
EIU	education for international understanding
ESD	education for sustainable development
ICT	information and communication technology
UDHR	Universal Declaration of Human Rights
UNDESD	United Nations Decade of Education for Sustainable Development
UNESCO	United Nations Educational, Scientific and Cultural Organization

Chapter 1: INTRODUCTION

What is this guide about?

This publication is a product of the "Training of Trainers' (TOT) Workshop on Education for International Understanding (EIU) and Education for Sustainable Development (ESD)," held in Chiangmai, Thailand, during September 2005. Organized jointly by the Asia-Pacific Centre of Education for International Understanding (APCEIU) and UNESCO's Asia-Pacific Programme of Educational Innovation for Development (APEID), the workshop aimed to develop training models and manuals on EIU and ESD. It was targeted mainly at teacher educators to empower and enable them to organize similar training programmes for teachers and trainee teachers. In preparing this document for a wider application, APCEIU and APEID set out to produce a generic guide that drew upon the rich experiences, with specific references to and examples of EIU and ESD, from the workshop.

Who can use this guide?

The Guide is meant for a wider audience interested in organizing and conducting training workshops on EIU and ESD. It is particularly relevant to teacher educators and teachers who are unfamiliar with organizing short-term training programmes and specific training interventions on EIU and ESD. Trainers using the Guide are encouraged to adapt the contents to suit their local, national, sub-regional or regional contexts.

How to use this guide?

The Guide is structured to enable the reader to plan, organize and conduct a training workshop step-by-step using EIU and ESD as the conceptual and content focus. It follows the general outline for designing a training programme, usually divided into three sections:

1) Concepts and Themes
2) Process
3) Pedagogy

A crucial challenge in the design of training programmes is in developing pedagogy that is appropriate to the concepts and themes chosen. In this case, it is necessary in the first instance to build up a large pool of people familiar with the concepts of EIU and ESD. From this pool, a critical mass of trainers can be generated through whom innovative pedagogy to support EIU and ESD in education can be further developed.

This strategy of establishing a broad constituency that becomes familiar with the concepts and building a critical mass of teachers and trainers who can transform and transfer the concepts to their students underlines the fundamental requirement for critical thinking in promoting EIU and ESD. Critical thinking is the first step to empower both trainers and trainees, teachers and students as co-learners. This Guide, thus, emphasizes the importance of co-learning, and attempts to build both individual and collective sources of expertise in these two key areas of education. EIU and ESD are not dogmas, but evolving concepts that can contribute to social learning and social transformation.

Chapter 2: DESIGNING A TRAINING OF TRAINERS' WORKSHOP ON EIU AND ESD

Training Workshop Design

Training is a way of creating learning outcomes in a simulated or purposefully designed learning environment. In a training programme environment, it may be relatively easier to take care of process and, to an extent, pedagogy. However, a critical measure of the effectiveness and value of the training can be gauged from the ability of those who are trained to adapt and replicate the training in their own contexts, rather than simply duplicate the training. For this to happen, a central dimension is the **training programme design.**

A critical part of the design is how well **concepts** and **themes** are dealt with, delivered and understood. This is crucial for the training outcomes and follow-up. A meeting of resource persons can address such conceptual and thematic issues. The pre-training workshop meeting of experts for the Chiangmai workshop had three specific objectives:

- select modules that can effectively elaborate the concepts and themes of EIU and ESD

- integrate EIU and ESD into the modules chosen for the training programme

- develop appropriate pedagogies for teaching and training on EIU and ESD

This Guide will expand on the principles of EIU and ESD in later sections to familiarize readers who are new to the two concepts.

Components of Training Programme Design

A training intervention is a simulated or constructed learning environment, unlike regular classrooms or similar formal teaching and learning contexts. In most formal learning environments, almost all the emphasis is on the cognitive aspect, whereas in training environments, two dimensions – cognitive and empathetic – are considered critical. The training programme design has to include a proper proportion of both to ensure that the learning involves both the 'head and the heart,' although a third equally critical component of skills – 'the hand' – should not be overlooked. A balanced training programme curriculum will, therefore, consider the three 'Hs' equally. It is important to understand that the curriculum itself has a purpose and is based on certain understanding and vision of the world – in this case EIU and ESD.

Educators, and this includes trainers, may favour either the cognitive or the empathetic approach, depending on their individual predilection. To avoid the dominance of one inclination over the other, it is important to have a mix of both types of trainers. At the same time, the tendency to counter the cognitive-bias of formal learning settings by giving special preference to empathetic approaches should be recognized.

The design of training programmes should also assess the amount of content to be delivered and how the training skills are to be imparted. The design is obviously dependent on the duration of the training programme, a factor that needs careful

weighing. A training programme can be too long or too short, with too much or insufficient details, contents and delivery modes. There are no easy answers or secret formulae for all these questions and dilemmas. However, they can be consciously addressed, and have to be addressed within the framework of the training programme (especially in TOT workshops) so that future trainers can factor in all these issues when they design their training workshops. This is also where a trainer's manual or guide, such as this document, becomes useful in providing inputs not only in content, but also in design issues. Training manuals and guides can also be very useful in providing references or leads about where to find appropriate resources for preparing training programmes, for the training programme itself, or for follow-up activities after the completion of the training programme.

Methodology

A pre-training meeting is effective in facilitating the design of a training programme, especially in clarifying conceptual issues, choosing concepts and themes, and structuring the content of the training programme. Ideally resource persons and trainers who will conduct the workshop can be part of the pre-training planning meeting.

In the Chiangmai TOT workshop, an experts' meeting was organized to:

- design the training workshop and plan its programme
- develop training modules
- develop a conceptual framework to link EIU with ESD
- review existing resource materials
- examine how existing materials can be adapted and identify what kind of new materials need to be developed
- plan for long-term strategies on how to influence policy makers, curriculum developers, teacher educators, and teachers to incorporate EIU/ESD in the school curricula through capacity-building and information sharing

A pre-training workshop can, in general, look at the following concerns that are critical to the planning, preparation and implementation of a successful training programme.

Part I: Training Programme Design and Development

1) Pedagogy, introducing concepts and themes (in this case EIU and ESD and integrating principles of EIU and ESD) in training programme design
2) Balancing training programme content and integration of pedagogy and methodology
3) Selection of the training modules and development of the modules

Part II: Process – Implementation of Training Process

1) Pre-training planning
2) Identification and selection of participants
3) Inventories
4) Documentation and resources
5) Conducting and implementing the training programme

Part III: Pedagogy and Learning Process and Documentation

1)   Training programme methodology, pedagogy, group learning

2)   Communication

3)   Evaluation

Concepts and Pedagogy: Integrating Principles of EIU and ESD in Training Programme Design

The Concept of EIU

After World War II, the concept of EIU arose in UNESCO as a way to promote peaceful relations among nations. It provides a normative framework within which conflicts among nations that engage in discourses of war, and incite nationalism and mutual hatred, can be minimized and ultimately eliminated. However, it is not only historical conflicts that colour national perceptions or influence learning, teaching and education and the way children learn about others. More importantly and critically, it is also inequality and inequity within society, social stratification and prejudices that hinder peaceful co-existence and intercultural understanding.

Progressively, EIU was transformed from a normative to a more instrumentalist concept to promote globalization in Asian countries and markets. It is grounded by the four pillars of learning – learning to be, learning to know, learning to do and learning to live together – as outlined in the Jacques Delors report, 'Learning the Treasure Within.'[1] EIU emphasizes and promotes the dimension of 'learning to live together,' a perspective incorporated into APCEIU's programmes that addresses the five themes of EIU:

- globalization and social justice
- cultural diversity, respect and solidarity
- sustainability
- human rights
- peace and equity

In translating the value of 'learning to live together' into teaching, training and pedagogy, greater emphasis has been placed on 'values.' This approach is problematic, however, because it impinges on structures and power, especially in highly stratified Asian and Pacific societies. Two important aspects in APCEIU's development of EIU are integrating critical analyses of structures and understanding the links between structures and the lack of equity or peace. Only by considering these points can one gain an accurate perspective on the urgently needed tasks required for social transformation, which, in turn, is key to achieving normative goals such as a culture of peace.

On the whole, EIU rests on a tripod comprising **values, structural analysis** and **social transformation,** making it very relevant to the context of the United Nations Decade of Education for Sustainable Development (UNDESD), 2005-2014.

The Concept of ESD

UNESCO, as the Task Manager for Chapter 36 of Agenda 21, has identified five key lessons learnt from educational initiatives implemented during the decade between the Rio Earth Summit (1992) and the Johannesburg World Summit for Sustainable Development (2002), namely:

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[1]   Delors, Jacques. "Learning the Treasure Within." Report to UNESCO of the International Commission on Education for the Twenty-first Century, 1996.

1. ESD is an emerging concept that seeks to empower people of all ages to assume responsibility for creating a sustainable future.

2. Basic education is a foundation that supports ESD.

3. There is a need to refocus many existing education policies, programmes and practices to emphasize ESD issues.

4. Education is the key to rural transformation, and is essential to ensuring the economic, cultural and ecological vitality of rural areas and communities.

5. Lifelong learning, including adult and community education, are all vital ingredients of capacity-building for a sustainable future.

The concept of ESD is still developing, and in the process, it is important to ensure that the concept is formulated in a way that facilitates clarification and enables widespread awareness of ESD, drawing upon a whole range of actors in promoting ESD. This transfer of ownership of ESD to the actors – developers, policy makers, educators, trainers, students, society at large – and not limit it to specialized institutions and experts will enhance the positive impacts of ESD on our future.

Within UNESCO, the development of ESD is based on three factors:

- **Trans-disciplinarity:** To achieve sustainability, input from multi-disciplines and knowledge systems are needed "to create understandings that are more integrated and contextualized." This requires a trans-disciplinary approach and perspective in addressing not only the problems of sustainable development, but also to promote education as a means of achieving sustainable futures.

- **Innovation:** Innovation is a critical factor in advancing the utility and application of both formal and informal knowledge systems. In so critical an area as fashioning sustainable futures, 'innovation' can play an important role to achieve the desired goals. ESD has a great potential to promote and multiply innovations for sustainable development, especially at the local and community levels.

- **Partnership:** Education has tremendous possibilities for promoting new alliances at many different levels, between the state and civil society, between institutions of knowledge and those promoting ethics, values and responsible citizenship. This area presents many opportunities for a genuine approach to initiate and prioritize partnerships.

In December 2002, the United Nations General Assembly proclaimed the UN Decade of Education for Sustainable Development (UNDESD), 'emphasizing that education is an indispensable element for achieving sustainable development'. It also designated UNESCO as the lead agency to promote and implement the Decade.

UNESCO, as the lead agency spearheading the UNDESD, defines ESD as the promotion of values and ethics through education at different levels to make an impact on people's lifestyles and behaviours and help build a sustainable future. It emphasizes that ESD is more than just environment education, but encompasses values and attitudinal changes. It also involves the three "Hs" referred to above – "head," or cognitive domain; "heart," or empathetic domain; and "hands," or action domain.

Sustainable development is grounded on four interdependent systems (biophysical, economic, social and political) and supports four interrelated principles (peace and equity, democracy, appropriate development and conservation) for sustainable living. The four systems and principles are closely related to the concerns and themes of EIU.

Synergies between EIU and ESD

Clearly, there are many synergies between EIU and ESD that can be used to promote a world which treasures and values cultural diversity, respects social justice and thereby achieves sustainability and harmony in the relationship between man and nature. The UNDESD presents many opportunities to promote EIU and ESD as complementary concepts. To the four pillars of learning can be added a fifth within the context of ESD – "learning to transform" – under which training and development of curriculum for training become very important. This was also a central objective of the Chiangmai TOT workshop.

The synergy between EIU and ESD is not only conceptually in the inter-relationship between the four systems and four principles crucial to achieving sustainable development, but also in the fact that education is central to both themes.

A checklist of how an EIU curriculum is to be developed in terms of its constituent themes is presented below.

EIU Curriculum Framework of the Asia and Pacific Region

Contents/themes	social justice, human rights (contextual sense), cultural respect and solidarity, interdependence, sustainability, conflict resolution, inclusion, transformation, gender equality, democracy, disarmament
Learning processes	co-curricula activities, extracurricular, action-based, attitude, teacher's positioning, cognitive and empathetic parts, externalizing problems away from people
Pedagogy	Culturally-responsive systems, democratic classrooms, inclusion, conflict transformation, cooperative learning, embracing creativity, group learning, non-verbal methods, peace and human rights sensitivity
Checklist	indigenous people's rights, participatory, thinking together, dialogical, empowering, value formulations, critical worldview, linguistic sensitivity
Assessment	Evidence-based, research-based, outcomes, transformative knowledge, teaching practice

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A matrix has also been developed matching each of the five EIU themes against learning processes and pedagogy on one hand, and evaluation and assessment of the learning processes and pedagogy on the other. The checklist and matrix together will be useful in designing the content and methodology of an EIU training workshop.

Development of an EIU Curriculum Framework for the Asia and Pacific Region: A Suggested Matrix		
Themes/contents	**Learning processes and pedagogy**	**Evaluation and assessment: a possible checklist**
• Globalization and social justice • Human rights • Cultural respect, solidarity and interdependence • Sustainability • Peach and equity	• Co-curricula activities/ extracurricular • Action-based • Attitude forming • Teacher's positioning • Cognitive and empathetic • Problem solving • Culturally responsive • Democratic classroom • Inclusive • Conflict resolution/ transformation • Embracing creativity • Group learning • Non-verbal methods • Peace and human rights sensitivity • Storytelling	• Participatory • Thinking together • Dialogical • Empowering • Value formative • Teaching practice • Transformative knowledge • Peace and human rights sensitivity • Critical worldview • Language sensitive • Gender sensitive • Indigenous people's rights • Evidence-based • Research-based • Outcome-oriented

Chapter 3: BALANCE AND INTEGRATION OF WORKSHOP CONTENTS

Two key dimensions of training programme design are how to balance the contents and how to integrate pedagogical methodology. To ensure a properly designed programme, many factors have to be considered.

Choosing the Content Framework

In choosing the content framework, the premises and the contexts within which an EIU-ESD workshop is to be designed should be clearly laid out. For the Chiangmai TOT workshop, the two premises considered were:

i.   There is not enough value-based education in the region today.

ii.   There are too many value-based curricula in the region today.

On this basis, the questions that needed to be addressed in designing the workshop were:

i.   What has to be done to clarify and rectify the situation?

ii.   How can schools better reflect and demonstrate a value-based education?

It is useful to reflect on the broader context of education in the 21st century. Consider the rapid advance of information and communication technology (ICT), and the increasing digital divide among and within countries despite the fact that ICTs can help to reduce, rather than increase, disparities in educational access and quality. Consider, too, the challenges generated by globalization, especially the need to preserve cultural identity and the "localization" of the development process. Given an apparent increase in intolerance, violence, and terrorism, the role of intercultural, interfaith and peace education in mitigating such harmful attitudes and actions is ever more critical. Education has also been highlighted as an important pathway to alleviate poverty and promote social inclusion. An education model that strengthens social cohesion and human-centred development will be an asset to the pedagogic community. All these challenges exert great demands on educational systems and programmes, requiring their timely and appropriate responses and adaptations to contemporary problems, e.g. the HIV/AIDS epidemic and the need for better preventive education.

The 1996 *Report of the International Commission on Education for the 21st Century*, or the Jacques Delors Report, in short, presents a useful reference for designing a training programme and bringing about these changes through its four pillars of learning:

1)   **Learning to know** deals with the acquisition of instruments of understanding, or learning how to learn.

2)   **Learning to do** involves the application of learned knowledge in everyday life to act creatively and responsibly.

3)   **Learning to be** focuses on the development of the whole person, including personality, self-identity, self-knowledge, self-fulfilment and acquisition of wisdom.

4) **Learning to live together** includes policy formulation for systematic education reform to promote social inclusion, conflict resolution, and mutual understanding. It highlights changes in knowledge, skills, attitudes and behaviours. Capacity-building in curricular development is a major component, placing great emphasis on moral, ethical and cultural education in individual subjects and core curriculum.

A TOT programme for EIU based on the fourth pillar, 'learning to live together,' can be developed using the framework below.

Framework for a TOT Programme on EIU

What is it?   Defining and developing EIU

- social development as the basis for promoting cohesion, harmony, conflict resolution, non-violence, and peaceful co-existence
- differences and diversity of people and their histories, traditions, beliefs, values, and cultures as opportunities for strengthening tolerance, respect and acceptance
- essence of interfaith and intercultural education

Why do it?   Rationale for why EIU can contribute to positive social goals and outcomes

- address social exclusion, conflict, violence, and terrorism
- appreciate cultural diversity and economic disparity
- support pluralistic, multi-cultural societies
- present a peaceful environment for sustainable development

How to do it?   Methodology and implementation

- mobilize and retrain teachers and school administrators to be more democratic/participatory and be role models
- create safe, peaceful and harmonious school climates to substantiate the concept of learning to live together
- establish and renew partnerships to mobilize all actors and those who are concerned with values education
- link lessons learned at schools with what is taught in homes, communities, workplaces, through the media and other informal learning channels

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Similarly, a framework for a TOT programme for ESD can incorporate the three pillars of sustainable development – society, environment and economy – underlined by a fourth dimension – culture. The training programme should reflect the vision of the UNDESD – a world in which everyone has the opportunity to benefit from education and learn the values, behaviours, and lifestyles required for a sustainable future and for positive societal transformation. The programme should also remember that the key characteristics of ESD are that it is value-driven, locally relevant, interdisciplinary and holistic, focused on critical thinking and problem-solving, multi-methodological and participatory in decision-making.

<table>
<tr><td colspan="2" align="center">**Framework for a TOT Programme on ESD**</td></tr>
<tr><td>**Society**</td><td>● understand social institutions and their role in change and development</td></tr>
<tr><td>**Environment**</td><td>● appreciate and value resources available</td></tr>
<tr><td></td><td>● recognize the fragility of the physical environment</td></tr>
<tr><td>**Economy**</td><td>● consider the limits and potential of economic growth and its impact on society and the environment</td></tr>
<tr><td>**Culture**</td><td>● accept differences and diversity of people, beliefs, traditions and values</td></tr>
</table>

Based on these frameworks, the next step is to develop the following core elements into a detailed training programme.

ESD components:

- Environment
- Conservation of natural resources
- Climate change
- Rural transformation
- Sustainable urbanization
- Disaster prevention and mitigation

Socio-cultural components:

- Reinforcement of intercultural/international understanding, cultural diversity, fulfilment of human rights
- Guarantee of peace and human security
- Gender equality
- Good health, HIV/AIDS prevention
- Good governance

Ultimately, the objectives of the TOT programme are to:

- Enhance the role of education in sustainable development
- Reinforce the linkages between stakeholders
- Promote the vision through learning and awareness
- Foster quality of learning
- Develop strategies at every level
- Address economic and poverty reduction issues
- Examine corporate responsibility and accountability, and how to achieve a benign market economy

Designing Training Programmes for EIU and ESD: A Trainer's Guide

Chapter 4: SELECTION OF MODULES

The frameworks developed in the previous chapter provide a foundation to select appropriate training modules. The modules for an ESD and EIU training programme are concept targeted at one level, and content and pedagogy targeted at another (as was developed for the Chiangmai workshop), based on the following modules:

- Globalization and social justice
- Cultural diversity, respect and solidarity
- Sustainability

The cross-cutting themes chosen to integrate the modules were:

- Peace and equity
- Human rights

In preparation for the development of the modules and cross-cutting themes, it is important to ensure that some pedagogic principles are met. One is to provide a **conducive learning environment.** In the context of EIU and ESD, such an environment includes the following conditions:

- The overall training programme reflects the values on which the training programmes is premised.
- The programme observes and respects human rights.
- The training process is safe, secure, supportive, respectful, valuing, participatory, equitable and inclusive.
- The pedagogy is deliberately integrated and adopts holistic approaches.
- The outcome of the teaching and learning process fosters the full development and potential of the learner.
- The pedagogy and other learning methods used provide a wide range of learning opportunities for the development of the whole person.
- The training and learning process emphasizes the teacher as a role model, facilitator and co-learner.
- The learning process should be based on shared decision-making and involves the whole community.

A second principle is to ensure an integrative pedagogy that brings together the following elements:

- **Cognitive:** acquiring information and knowledge, critical thinking, moral reasoning, problem-solving in facing ethical dilemmas
- **Affective:** harnessing feelings and emotions that motivate action; exploring values, attitudes and emotionally charged thoughts; developing compassion, empathy, caring, love, concern for others

- **Behavioural:** developing and practising skills to recognize and manage emotions, and to interpret feelings; expressing values in consistent actions; being aware of values and emotions behind changing actions

- **Spiritual:** integrating the body, mind, and heart with transcendent inspiration/aspiration, reflection, contemplation, meditation, conscious self-awareness, self-observation and self-correction

In summary, a conducive learning environment supporting a holistic or integrative education is therefore about *the development of the whole person – physically, intellectually, emotionally and spiritually.*

Chapter 5: PLANNING FOR THE TRAINING PROGRAMME

Pre-training Planning

The pre-training planning exercise involves a whole spectrum of topics, including concept, pedagogy, integration and content development. In this guide, however, the conceptual content planning has been separated from the logistics of the training programme itself, as presented earlier. This chapter focuses on the logistics, including selection of participants and resources needed.

A very important part of the pre-training process is to see how a training team can be assembled, especially to contribute to the pre-training planning and development of the conceptual, content and pedagogical dimensions of the training programme. The Chiangmai TOT workshop organized an experts' workshop as part of the pre-training process and the experts became the trainers who conducted the training programme.

Identification and Selection of Participants and Pre-training Orientation

The quality, outcome and success of a training programme depend substantially on the participants. Hence, the selection of appropriate participants is very important and should be given due consideration and attention. There are no predetermined rules, matrices or readily available guidelines for participant selection. It is contextual and depends on the training programme being planned. This guide will outline some general issues in the selection of participants for a TOT workshop on EIU and ESD, and hopefully in the process trigger further thoughts about the issues.

- First, a review of common scenarios and conventional methods used at the local or national level is useful for evaluating the merits and demerits of each scenario or method. This will help to refine and improve the selection process.

- To ensure a balanced gender perspective, the number of male and female participants is important, and conscious efforts must be made to consider this during the selection process.

- Prior to designing a training programme, a training needs assessment is conducted to determine and specify areas that should be addressed. The assessment can be conducted through questionnaires, focus group sessions and qualitative interviews with education policy makers, administrators, heads of institutions, teacher trainers, trainee teachers as well as teachers at various levels. Besides providing information on the training needs and facilitating the planning and designing processes, this exercise can be used indirectly to assess and select the participants. In this case, potential participants will have to be surveyed to ascertain their knowledge about EIU or ESD. For the Chiangmai workshop, participants filled out detailed pre-training programme questionnaires, which served partly as a training needs assessment.

- Participants can also be selected according to identified objectives and outcomes, or pre-determined benchmarks and indicators. If gender participation is a criterion, a benchmark of 50 percent female participants can be set, for example. Age can

be another benchmark if percentages of participants to be selected for each age group are specified, as can be done for disadvantaged communities or regions.

- The type of workshop has implications for the selection process, e.g. an ordinary training workshop versus a TOT workshop. In the Chiangmai workshop, the participants were expected to conduct their own training programmes after the TOT workshop. Therefore, the participants needed to have sufficient training experience in the first place, and needed to also be quite familiar with EIU and ESD concepts.

- From EIU and ESD perspectives, the selected trainers or participants should also be able to form and sustain a network to promote EIU and ESD within their work and institutional settings. Ideally, there is sufficient evidence to show that they can disseminate and promote EIU-ESD concepts and values, and integrate them within their own educational settings. It would be also an advantage if they also have access to institutional or other resources and are in a position to mobilize them.

Inventory of Resources and Documentation

An important part of pre-training planning is to compile an inventory of resources:

- physical resources, e.g. computers, overhead projectors, LCDs, flip charts, poster sheets, crayons, marker pens
- reference resources, e.g. films, audio-visual material, puppetry, academic papers and articles
- human resources, e.g. resource persons and organizations who can contribute to the training workshops or organize field trips

A crucial part of work at all stages of training programme planning and implementation is documentation, not only for preparing reports and creating a database of the resources, but also for preparing pre-training material and hand-outs to be given during the training workshop.

Venue of Training Workshop

Another task to be carried out at the pre-training planning stage is to find a suitable venue for the training programme. Besides considering a place with the most conducive physical space and ambience, the host or association of the venue merits close attention. If the workshop is to be held in a building belonging to other organizations or companies, then the organizations or companies should share the same values advocated by the training workshop. At the very least, they should be open and willing to learn about the values and objectives of EIU and ESD. For example, it would be inappropriate if the workshop were to be held in a place that symbolizes or is associated with authoritarian, hierarchical, racist and sexist policies and practices. Ideally, the host should also be environmentally friendly, sensitive to disadvantaged groups and people with disabilities. An inventory of both suitable and inappropriate places would help the venue selection process, and perhaps pressure the latter to change their practices and attitudes to support EIU and ESD objectives, goals and values.

Chapter 6: CONDUCTING THE TRAINING PROGRAMME

Training Programme Methodology, Pedagogy and Group Learning

The previous chapters have provided checklists and matrices to develop appropriate and balanced contents, methodology and pedagogy for a training programme on EIU and ESD. It is also helpful to keep the following suggestions in mind. Firstly, to create a conducive learning environment, teaching and learning cannot be seen and used as a means to manipulate and exert power and control over the students, trainees and participants. Rather, a democratic learning environment where the audience is clear about the programme, schedule, structure and responsibilities of the various actors of the workshop supports the participatory approach. A clearly presented document on the training programme in terms of objectives, concepts, pedagogy and learning outcomes can reinforce the concept of open communication. Participatory revision of this document during the orientation sessions will strengthen the sense of communal ownership, and this must be done during the first session of the training workshop.

Secondly, efforts must be made to allow group learning in both formal and informal settings, since learning can take place through interactions between students and trainers outside the classrooms and meeting rooms, e.g. along the corridors, during coffee and lunch breaks, in small groups or on a one-to-one basis. Therefore, building team spirit is an important part of the orientation.

Developing and Delivery of Modules

The modules chosen for the Chiangmai TOT workshop were:

- Cultural diversity, respect and solidarity
- Globalization and social justice
- Sustainability

Two cross-cutting themes – i) peace and equity and ii) human rights – were also included to integrate across and within the three modules. Additionally, a benchmark to monitor certain indicators (e.g. the inclusion of gender balance and gender sensitivity) in the modules, cross-cutting themes and pedagogies used will be necessary.

For consistency and clarity, a general outline for the design of each module has been developed as follows:

i)   Goal and purpose of the module
ii)   Overview and introduction to the content/themes
iii)   Learning objectives and outcomes

This outline can be modified to fit the situation and preferences of the resources persons, but it is essential that the resource persons have a clear module outline that deals with objectives, content and learning outcomes of the module.

The Modules

Module 1: Cultural diversity, respect and solidarity

i)   Goal and purpose of this module

The goal of this module is for educators to:

- gain an understanding and appreciation of diversity
- value the strengths and contributions of diverse cultures and faiths to society at all levels
- enable educators to teach for cultural respect in the classroom

This also entails understanding the particular issues associated with indigenous people and minorities, the conflicts and injustices that occur through misunderstanding, racism, discrimination and other causes, requiring peaceful resolutions. Human solidarity is an essential pathway for overcoming injustice and abuse of human rights. However, solidarity with people who have different values is unlikely to occur without cultural understanding, respect and compassion.

Sustainable development is not possible without peace, justice and equity, and in turn, these are not possible without cultural respect and solidarity. Participants will be introduced to the holistic and interrelated nature of human development and the connections among social, cultural, environmental, economic and political problems through analysis of specific situations.

ii)   Overview and introduction to the content/themes

- Getting to know and value each other's culture
- Identifying the benefits of cultural diversity at all levels – from the local to the global
- Understanding other cultures through analysis of literary works or art pieces
- Analysis of problems and conflicts – understanding the history, background and special place of indigenous peoples and other minority cultures in society, and the problems and conflicts that have emerged in need of healing, forgiveness and reconciliation
- Principles for teaching cultural inclusion and respect in the classroom
- Synthesis and solidarity – working together for shared purpose through shared values
- Cultural night – participants may wear their national costumes and give a small performance to share their cultures

iii) Learning objectives and outcomes

- Understand and value one's own culture and that of others
- Appreciate the benefits and complementarity of diverse cultures and faiths
- Gain insights to other cultures through literature and the arts
- Understand the special problems faced by indigenous and minority cultures
- Analyze the problems, conflicts and inequities that may arise among diverse cultures and faiths in different contexts, and understand their social, economic, environmental and political implications

- Explore ways in which cultural respect may be fostered through education and to share the educational principles, approaches and methodologies that are appropriate

- Understand how solidarity may lead to positive outcomes through examples from the region

Module 2a: Globalization and social justice

i) Objectives of this module

The purpose of this module is to understand contemporary issues and problems within the **global context,** i.e. the issues, challenges, threats of our world today and the resultant impacts on society due to the lack of peace, justice and equity:

- The lack of **peace** characterized by increasing conflicts, terrorism, crime and a growing culture of fear

- The lack of **justice** and **equity** leading to inequalities; economic and information gaps; socio-economic, cultural and gender discrimination

- The absence of **human rights** in increasing abuse and erosion of human rights

Their implications for nature and ecology are complex. They have led, and are leading, to developments that may ultimately be beyond society's control, as witnessed in many changes to our environment – global warming, climate change, loss of biodiversity, environmental disasters, pollution and so on.

ii) Content development

The content development for this module must first examine what is meant by 'globalization,' since understanding of the term varies according to different perspectives. For example, trans-national companies and international financial institutions believe that globalization is natural and inevitable, and will increase wealth and prosperity for all. On the other hand, opponents of globalization believe that it increases world poverty, lowers living standards of workers, and widens the gaps between the rich and the poor.

Some characteristics of globalization are:

- Growing interdependence and connectedness
- Greater integration of the world economy
- Rapid increase in cross-border social, cultural and technological exchanges
- Diffusion of global norms and values
- Proliferation of global agreements and treaties and ecological inter-connectedness

The effects of globalization are also subject to different perspectives, and range from distribution of wealth to health, shelter and housing, employment, education and democracy. Globalization will have implications on the livelihoods of the poor, environment, women (gender), culture and values. It will exert great impacts on the economy in terms of privatization, deregulation, and structural adjustment. Some outcomes of the effects of globalization are fundamentalism and xenophobia, as well as struggles for redistribution and recognition of those marginalized by globalization.

Another component to be scrutinized is the responses to globalization, especially from civil society and non-governmental organizations, e.g. environmental groups, women's organizations, religious institutions, labour unions, and human rights movements.

iii) Methodologies for delivery of content

Various methodologies can be used to deliver the contents, including mind maps on the meanings of globalization and initial synthesis. To show the trans-national nature of production and consumption, an exercise – the 'Journey of the shirt' – could be carried out, where the processes of the production of the shirt, from where the cotton is grown to its final sale, and the social actors involved in the different stages can be traced. Other methodologies could be 'Participatory social analysis': mapping of what is happening in your country? what are the responses? who is addressing these issues and mapping of the same for the region.

iv) Synthesis

At the end of the module, it is important to synthesize the activities, lessons learnt and experiences of the participants. In this case, the synthesis could include 'globalization from above,' 'globalization from below,' 'social justice in globalization' and 'globalization for the common good.'

Module 2b: Globalization and social justice through peace and equity

i) Objectives of this module

This module is designed to enable teachers and teacher educators to gain an understanding of the various forms of inequities and violence in the region, including their respective causes, effects and inter-relationships. It draws on the experiences of participating countries and the region, and builds on the module of 'cultural respect and solidarity.' The working assumption is that **'where there is no justice, there is no equity. There is no peace, without justice and equity.'**

This module is guided by the popular education methodology drawing first on the experiences and understanding of participants on peace and equity before analyzing their causes, effects and inter-relationships. From the issues and problems identified after the mapping exercise, three main issues of concern – gender inequity, ethnic conflict, and land rights and displacement – were selected for further analysis using the APNIEVE learning cycle of (a) knowing (WHAT), (b) understanding/analysis (WHY), (c) valuing (VISIONING) and values, and (d) acting (STRATEGIZING). The various approaches and strategies to address these issues in the participants' countries and by regional organizations were examined to explore the various forms of appropriate action.

ii) Content: Steps/processes

Session 1: Introduction

1.1   At the individual level

- music and movements … move in circle
- move into inner circle if you have personally experienced

  - injustice ... over what?
  - anger
  - frustration
  - fear
  - inequality
  - violence
  - being poor
  - being discriminated against
  - being dominated
  - being put down
  - being not at peace
  - peace

1.2   Overview of module – what, why and how; outlining the different sessions

1.3   Self-introduction of facilitators in relation to the theme of the module

1.4   Discussion, clarification and synthesis of meaning of in/equality, in/equity, in/justice, discrimination and their inter-relationship

Session 2: Knowing and understanding the existing forms of inequality, injustice and conflicts

a)   The country and regional contexts of Asia and the Pacific were summarized to help participants recapitulate the following attributes:

- geographic and demographic diversity
- cultural and linguistic diversity
- economic conditions and literacy, in particular the following were highlighted: poverty, inequality and inequity
- gender issues/relations, violence against women
- youth issues
- incidence of disability
- situation of refugees, internally displaced people and migrants
- digital divide disparities
- environmental degradation, especially the vulnerability of small island developing states to environmental hazards
- denial/violation of civil and political rights
- different forms of violence – direct/physical, structural, socio-cultural and ecological
- armed (ethnic) conflicts in the region

b)   Four areas of concern, namely: gender inequity, teachers' rights and conditions, ethnic conflict, land rights and displacement were delineated for participants to discuss in small groups:

- What is this issue/concern (gender inequity, teachers' rights and conditions, ethnic conflict, or land rights and displacement) about? Share concrete examples/incidents.
- Who are involved in this issue/concern? Identify the different parties involved (perpetrators, victims, champions).
- How do you feel about this issue/problem? Why? What are your thoughts and views on this?
- Is this happening in your country? Find out what is happening in relation to this phenomenon in each country represented in the group?
- Discuss some of the issues/manifestations, effects, implications arising from each of these inequalities/injustices (can be different for the various parties involved – list them as experienced by the various parties involved). Discuss the inter-relationship.

iii)   Learning objectives and outcomes

- Foster awareness of poverty and other forms of injustice, inequality and inequity in our personal lives, in our own society and in neighbouring countries

- Understand the difference between inequality and inequity, and the importance of justice in attaining peace
- Gain insights on the effects and causes of poverty, inequality, oppression, discrimination
- Realize the need, value and ways of acting against inequality, injustice
- Be aware of the structural/systemic causes of poverty, inequality, inequity, injustice and their respective effects, especially their adverse effects on our lives
- Understand the inter-relationship between poverty, inequality, violence and injustice
- Differentiate the various actions and approaches in tackling poverty, inequality, injustice and conflict
- Appreciate the importance of peace and the underlying causes of violence

Module 3: Sustainability

i)   Goal and purpose of this module

The goal of this module is to equip educators in the formal education system to implement and manage ESD programmes that will bring about long-term change in their community through transformation in their teaching situation and beyond.

Sustainable development as a concept challenges us to consider the need for shifting personal consciousness from being self-centred to becoming other-centred. For many, it confronts the core of our beliefs and demands a complete turnaround in the way we think.

This module provides an opportunity for educators to look at how they view their own purpose in life, responsibilities and expectations. It offers a framework in which the participants can reflect on synergistic approaches to finding solutions for many economic, political, environmental, social and cultural problems.

ii)   Content/themes

Much of the actual content of this module would have been addressed in earlier modules. Key themes to be addressed include:

- Equity
- Economy
- Biodiversity
- Natural environment
- Natural resources conflicts
- Politics/democracy
- Climate change
- Governance
- Rural transformation
- Sustainable urbanisation
- Disaster prevention and mitigation

iv)   Key concepts

Several themes encompass the concept of ESD and are covered in this module. However, it should be noted that the concept of sustainable development itself is evolving, and this list is therefore not comprehensive.

- Interdisciplinary approaches
- Future-oriented thinking/vision-building
- Systemic thinking
- Critical thinking and reflection
- Partnerships and dialogue

v) *Learning objectives/and outcomes*

- Participants will develop an appreciation of the concept of future-oriented thinking
- Participants will have an understanding of the commonly-accepted principles of sustainable development and living sustainably
- Participants will develop skills to critically analyze tools and resources for sustainability education
- Participants will have the skills to facilitate dialogue (discussion/debate) on sustainability issues
- Participants will have an appreciation for local, regional and global issues, and the inter-relations among these different levels
- Participants will have an understanding of participatory problem-solving, the value of partnerships and systemic thinking

vi) *Synthesis*

ESD will aim to demonstrate the following features:

- **Interdisciplinary and holistic:** learning for sustainable development embedded in the whole curriculum, not as a separate subject
- **Values-driven:** it is critical that the assumed norms – the shared values and principles underpinning sustainable development – are made explicit so that they can be examined, debated, tested and applied
- **Critical thinking and problem-solving:** leading to confidence in addressing the dilemmas and challenges of sustainable development
- **Multi-method:** word, art, drama, debate, experience, different pedagogies that model the processes. Teaching that is geared simply to passing on knowledge should be recast into an approach in which teachers and learners work together to acquire knowledge and play a role in shaping the environment of their educational institutions.
- **Participatory decision-making:** learners participate in decisions about how they are to learn
- **Applicability:** the learning experiences offered are integrated in day-to-day personal and professional life
- **Locally relevant:** addressing local as well as global issues, and using the language(s) that learners most commonly use; concepts of sustainable development must be carefully expressed in other languages. Languages and cultures say things differently, and each language has creative ways of expressing new concepts.

The values, diversity, knowledge, languages and worldviews associated with culture strongly influence the way issues of ESD are dealt with in specific national contexts. In this sense, culture is just not a collection of particular manifestations (song, dance, dress), but a way of being, relating, behaving, believing and acting through which people live out their lives and put through a constant process of adaptation and change.

DESD perspectives

- Human rights
- Peace and human security
- Gender equality
- Cultural diversity and intercultural understanding
- Health, HIV/AIDS
- Governance
- Natural resources
- Climate change
- Rural development
- Sustainable urbanization
- Disaster prevention and mitigation
- Poverty reduction
- Corporate responsibility and accountability
- Market economy

Cultural and sustainable development values

- **Recognizing diversity:** the rich tapestry of human experience in many physical and socio-cultural contexts

- Growing in respect and **tolerance of differences:** where contact with "otherness" is enriching, challenging and stimulating

- Acknowledging values in **open debates** and with a commitment to keep the **dialogues** going

- Modelling values of **respect and dignity** that underpin sustainable development in personal and institutional life

- **Building human capacity** in all aspects of sustainable development

- Using **local indigenous knowledge** of flora and fauna, sustainable agricultural practices, natural resource management

- Fostering **support of practices and traditions** that build sustainability – including aspects such as preventing excessive rural out-migration

- Recognizing and working with **culturally specific views** of nature, society and the world, rather than ignoring or destroying them, consciously or inadvertently

- Employing **local patterns of communication,** including the use and development of local languages, as vectors of interaction and cultural identity

- Respect for the dignity and human rights of all people throughout the world and a commitment to **social and economic justice for all**

- Respect for the human **rights of future generations** and a commitment to intergenerational responsibility

- **Respect and care** for the greater community of life in all its diversity, which involves the protection and restoration of the earth's ecosystems

- Respect for cultural diversity and a commitment to build a culture of tolerance, non-violence and peace both locally and globally

vi) Cross-cutting themes – Sustainability, peace, equity and human rights

Understanding human rights

"We will not enjoy development without security, we will not enjoy security without development, and we will not enjoy either without respect for human rights."

UN Secretary-General Kofi Annan, 2005
in *Larger Freedom: Towards Development, Security and Human Rights for All*

"Respect for human rights is seen as an objective in its own right, but also as a critical factor for the longer-term sustainability of development activities."

(DAC, 1997:8)

Human rights are central to human development

Human rights are, indeed, legal rights enshrined in the Universal Declaration of Human Rights; various human rights covenants, conventions, treaties and declarations; regional charters; national constitutions and laws. Apart from this recognition by legal instruments, human rights epitomize the very nature of the human person, and provide the foundation to safeguard that most precious of all rights – the right to be human – and other intrinsic civil liberties:

- Enjoyment of human rights is the difference between being and just merely existing.

- They safeguard both human dignity and human identity (individual and collective) and, thus, bring purpose and worth to existence.

- They safeguard physical integrity of the person and human security of all peoples.

- Freedom from fear and freedom from want constitute the minimal essential conditions of being – for individuals, communities and peoples.

- Human rights are holistic and interdependent. Human rights are both individual and collective. Indeed, our individual, solitary existence draws meaning from our social interactions – with family, friends and community.

Hence, human rights define and defend our future as human beings, and are essential to achieving sustainable human development. They add the critical aspect of **legitimacy** to the present day development focus on efficiency and effectiveness.

Duties related to human rights

Human rights carry with them correlative duties of the State:

What Does Human Rights Law Require of States?

Under international human rights law, States Parties have specific obligations to: (i) respect, (ii) protect, and (iii) fulfil the rights contained in the conventions. Failure to perform these obligations constitutes a violation of such rights.

- The obligation to *respect* requires State Parties to refrain from interfering with the enjoyment of rights. For example, the right to housing is violated if the State Party engages in arbitrary forced evictions.

- The obligation to **protect** requires State Parties to prevent violations of rights by third parties. For instance, the failure to ensure that private employers comply with basic labour standards may amount to a violation of the right to just and favourable conditions of work. Also, when there is a conflict between culture and women's rights, the human rights of women prevail.

- The obligation to **fulfil** requires State Parties to take appropriate legislative, administrative, budgetary, judicial and other measures toward the full realization of rights. This includes the duty to promote human rights.

States are obliged to move as expeditiously and effectively as possible toward the implementation of these obligations. The entire UN system – including the funds, programmes and specialized agencies – has a responsibility to support State Parties in these efforts: *"States have to undertake steps, individually and through international assistance and cooperation, to the maximum of their available resources, with a view to achieving progressively the full realization of the rights recognized."* (Article 2.1 ICESCR)

The duties are both positive (relating to acts of commission) and negative (relating to acts of omission). Some of the duties must be undertaken immediately, while others can be undertaken "progressively." The obligations are both obligations of conduct, as well as obligations of result. Hence, the obligation is not discharged merely by enacting a law, e.g. requiring that one third of all seats in local government be filled by women. It becomes pertinent to examine how many women, in fact, hold political office as a result of the law, for example

Conventionally, the duties are obligations to be fulfilled by the State. However, as a result of the breakthrough made by women in gaining recognition of their human rights, it is now accepted that non-state actors have the obligation to act upon these duties (e.g., domestic violence against women).

The duties may be individual or collective.

Human rights instruments

Human rights instruments refer to international legal documents (treaties, conventions, covenants, declarations and resolutions) that make references to and uphold human rights. The United Nations Charter and the Universal Declaration of Human Rights are subscribed to by every Member State of the United Nations.

Human rights are reflected in legally-binding covenants, conventions, treaties and other instruments adopted at the global and regional levels and/or enacted at the national level. States become parties to international human rights instruments voluntarily, and thereby obligate themselves to comply with the legal provisions of such instruments and to report periodically to independent monitoring bodies on their implementation.

The international machinery for the promotion and protection of human rights is so vast that it would be impossible to provide an overview of the **entire** spectrum of human rights law in this Guide. The main elements of the international human rights framework include the United Nations human rights system, labour standards adopted under the auspices of the International Labour Organization and regional human rights conventions.

The normative framework for human rights protection is grounded in the United Nations Charter and the **Universal Declaration of Human Rights** (UDHR). Since the adoption of the UDHR in 1948, the international community has developed, through the United Nations, a comprehensive and legally-binding framework for the promotion and protection of human rights. Along with the UDHR, the **International Covenant on Economic, Social and Cultural Rights** and the **International Covenant on Civil and Political Rights** constitute the International Bill of Rights. These covenants are complemented by specific United Nations Conventions that protect the rights of women, children, and migrant workers, or address specific subjects, such as the elimination of racial discrimination and torture.

The seven United Nations human rights treaties are:

- The Covenant on Economic, Social and Cultural Rights
- The Covenant on Civil and Political Rights
- The Convention on Elimination of Racial Discrimination
- The Convention on Elimination of All Forms of Discrimination Against Women
- The Convention on the Rights of the Child
- The Convention Against Torture
- The Convention on Migrant Workers and Their Families

All States have ratified at least one of the major United Nations human rights conventions, while 80 percent have ratified four or more. The major human rights treaties are monitored by committees of experts commonly referred to as "treaty bodies," which have been established for that purpose by the respective treaties, themselves.

The legal force of the norms and standards of the United Nations human rights system is buttressed by the moral weight of the declarations, proclamations, platforms, programmes, plans of action and guiding principles adopted either by resolution of the United Nations General Assembly or at world conferences convened by the United Nations. Together with the legally binding norms and standards, they provide the platform for international efforts to respect, promote, protect and fulfil human rights.

Human rights standards

Each human rights instrument contains an enumeration of the rights guaranteed under the instrument. The legal description of the rights contained in the instrument is referred to as the human rights standard. Below, for example, are the human rights standards contained in the United Nations Convention on the Rights of the Child (which is the most widely ratified of all United Nations human rights treaties):

- Right to education
- Freedom of association, opinion, expression, assembly and movement
- Freedom of thought, conscience and religion
- Freedom from torture and cruel, inhuman or degrading treatment or punishment
- Freedom from unlawful or arbitrary arrest or detention
- Right to a fair trial
- Right to equal protection of the law
- Freedom from arbitrary interference with privacy, family, home or correspondence
- Right to asylum from persecution
- Right to a name and nationality
- Right to vote and take part in public affairs

- Right to life, liberty and security of person
- Right of everyone to the highest attainable standard of physical and mental health
- Right to just and favourable conditions of work
- Right to adequate food, shelter, clothing and social security
- Right to participate in cultural life
- Right to development

Protecting, promoting and realizing human rights: complementary approaches

There are two basic approaches to working on human rights: the reactive approach and the proactive approach. The reactive approach focuses on violations and addresses them after they have occurred. The proactive approach focuses on using human rights as the basis for development programming and cooperation. It builds upon the intrinsic and instrumental values of human rights to create sustainable human development. Both approaches are complementary and reinforce one another.

The Reactive Approach

A violations approach typically focuses on the **violator** and seeks to impose sanctions. But a violations approach could also focus on the **victim,** and seek to secure redress, relief and rehabilitation for the victim. A violations approach could also focus on the **bystander** (one who is neither victim nor violator) and seek to mobilize awareness, indignation and concern.

For a development agency such as the United Nations Development Programme (UNDP), the violations approach is important as a diagnostic: focusing on the system of institutions of governance. Patterns of violations indicate systematic weaknesses that need to be addressed through institutional strengthening or reform. The institutions involved include those responsible for implementation and enforcement of laws.

The Proactive Approach

There are four aspects of a proactive approach, and a development agency like UNDP can contribute to all such aspects:

- Promotion of awareness about human rights and remedies through, for example, human rights education
- Strengthening of mechanisms for the protection of human rights, such as the judiciary, national human rights commissions, ombudsperson, and the media
- Furthering the realization and fulfilment of human rights through development programmes in poverty alleviation, crisis prevention and recovery, HIV/AIDS, energy and environment, and democratic governance
- Further strengthening the normative processes ongoing in the United Nations system with operational activities

Myths and misconceptions about human rights

Myths and misconceptions abound about human rights, and include:

- Human rights are western and alien to many cultures
- Economic, social and cultural rights are not really rights
- Human rights over-emphasize the individual over the community
- Human rights over-emphasize rights over responsibilities

- Human rights encourage adversarial and litigious approaches over compromise and consensus

- Human rights favour the status quo over social change

Concern is also raised about selectivity and double standards in the manner in which human rights are invoked by powerful States over weak or poor States. In the course of working through this resource guide, each of us will be challenged to clarify, for ourselves, the above myths and misconceptions about human rights.

Group exercise

Real-life scenario

- The year is 1984.

- The state of Andhra Pradesh, in India has been rocked by an incident of collective suicide of 15 families comprising 65 mothers, fathers and children who killed themselves by taking rat poison.

- The families had been middleclass, land-owning farmers who switched from growing rice to growing cotton under a national and state development programme to encourage cultivation of the export crop of cotton. The Government provided technology, know-how, credit, inputs and loans to encourage the switch.

- Several years of profit came to an abrupt end. The world price for cotton dropped due to over-production. Two years crops were wiped out by the "white fly" that attacks monocrops. The farmers were using what they thought was pesticide, but was in fact talcum powder sold to them fraudulently by the nephew of the Chief Minister who had been granted an exclusive monopoly.

- The families became heavily indebted to money lenders charging interest far in excess of what the law permits. The women sold their jewels to help out with the debt and were pressured by their in-laws for doing so. Desperate, the families made a pact and together, adults and children, committed suicide.

- The government response was to lament the tragedy and make token sympathy payments to the relatives of the families. No other action was taken.

- The year is 2003. In a different state in India, there has been a similar collective suicide case of three sisters. The reason this time was that their parents were too poor to be able to pay the expenses (including dowry) associated with getting them married.

a.   Identify the human rights that are *involved* in this scenario?

- Who are the human rights victims?
- Who are the violators?
- What action responses do you suggest?

b.   Using education as an action response in your role **as teachers in the formal school system,** what are the implications for:

- Curriculum development?
- Teacher training?
- Teaching in the classroom?

c. As a social activist who is also an educator, what are the implications from the action responses you suggest, for **non-formal/popular education:**

● Aimed at whom?
● About what?
● How, what methods would you use?

vii) A sample training workshop structure

Below is a sample training workshop structure, using the case of the Chiangmai TOT workshop conducted over eight days.

Day One: Ice-breaking, expectations and introductions, orientation and introduction to APCEIU and UNESCO mandates, group-building

Keeping in line with the objectives of the workshop to promote understanding between participants and respect for each other's situations, and in order to create a picture of the overall context, a Participatory Social Analysis (PSA) is done in terms of the countries, sub-regions and regions represented

Day Two: Module 1: Cultural diversity, respect and solidarity

Day Three: Continuation of Module 1 and introduction of Module 2: Globalization and social justice through the cross-cutting theme of peace and equity

Introduction and mapping of existing inequalities, inequities and violence

Day Four: Continuation of Module 2, analysis and action and peace as the foundation of equity, action against inequity and violence, insights and synthesis

Day Five: Field trip (to tribal hills area in Thailand)

Day Six: Module 3: Sustainability, along with the cross-cutting theme of human rights

Day Seven: Continuation of Module 3

Introducing and presenting the Whole School Approach, human rights, learning outcome matrix, synthesis exercise, designing a Teacher Training Programme, qualities of an effective teacher trainer

Day Eight: Action Plan: Strategic planning, action plan and country and/or regional report, analysis and synthesis of the workshop, evaluation

Chapter 7: SOME PEDAGOGICAL APPROACHES AND TECHNIQUES

Some useful pedagogical approaches and training techniques, such as structured group exercises, games and role play to enhance and achieve the learning outcomes (as used in the Chiangmai workshop), can be adapted to develop generic approaches for other training interventions.

1. Context mapping

In small groups, discuss and summarize on the paper provided:

● What is the situation of teachers and students in your country?

● Are the rights to education practiced in your country? How is your government and groups in society addressing this?

● Is peace an area of major concern in your country? Describe/explain.

● Is the issue of sustainability a concern in your country? Describe/explain.

● What is the biggest challenge to peace and/or sustainability in your country?

● Are there groups actively engaged in bringing about changes in the area where you live/work? What are these changes? Who are these groups?

● Are teacher educators involved? If the answer is yes, describe some of these efforts. How can you as a teach educator be involved?

● Depending on the time availability, all or some of the questions can be chosen for group discussion.

2. Participatory social analysis

a. *What is participatory social/situational analysis?*

People often blame fate, their ignorance and lack of ability or power to rationalize changes to their conditions. Even in a situation of extreme discrimination, they are led to believe that they should accept their situations to ensure the smooth functioning of society, and thus help to perpetuate unjust systems.

Situational analysis is about collecting social facts and organizing/relating them to each other. It is a tool for uncovering how a given society is structured. It helps people identify where power resides, who enjoys the benefits of power, who are the victims and how the economic, political and cultural systems are inter-related. It can be used as an awareness-raising process to understand the society one lives in and, in doing so, be able to survive relevantly and meaningfully, and improve/change the situation.

b. *How does it work?*

Situational analysis is a hands-on participatory activity that enables us to take our experiences (the starting point to understand the world is ourselves) together with our acquired knowledge and other resources, and arrange all the information in such a way that we see society as a whole. Understanding the relationship between systems

(economic, political, social/cultural) is part of the process of analysis. It moves from **description** to **analysis** to **visioning** of a normative alternative that we are aiming to achieve.

c. Steps

i. Mapping/knowing the situation

- List (gather together, classify and describe the social knowledge we have)
    - ✦ Generate data by listing what is happening, what is observed, what is conscious, what is visible
- Classify according to, e.g.:
    - ✦ Economic (how society organizes itself for material survival)
    - ✦ Political (the way we organize for decision-making and co-operation, and the way power is exercised)
    - ✦ Social/cultural (the way we describe our society – including values, ideology, myths, religion)
    Do not worry if the themes do not fit exactly. If a theme applies to more than one category, write it accordingly, e.g. family values (cultural); family organization (political)
- Summarize data of each category
    Who benefits from the system? Who is losing out?
- Inter-relate the categories

ii. Analysis (bring visibility to what is invisible)

- Why is it like this?
- What are the groups involved in creating the situation?
- Who are those that are losing?
- Who are those that are used?
- Who are those who allow themselves to be used?
- Analysis requires
    - ✦ Information gathering to know the situation in terms of contexts
    - ✦ Historical and conjectural interplay of forces, including what is not told/said
    - ✦ Understanding from the complexity and different points of views
    - ✦ Interpretation and understanding
        - – Framework required
        - – Grounded on values of peace, justice and equity
        - – Need critical perspectives and thinking to know what to ask

iii. Visioning

d. What does it achieve?

Doing situational analysis together will help groups:

- Understand the structural nature of society and therefore avoid the tendency to react to events that are merely symptomatic of deeper causes
- Strengthen participation and commitment as a group
- Develop confidence in people's own knowledge and experience and lessen over-dependence on consultants and experts
- Take initiatives to change society and not simply react to decisions and events

e.   Who can do situational analysis?

Almost anyone. However it is most effective when done by:

● Groups of people who share similar visions and goals

● Groups and communities who are both living in and aware of oppression

● Institutions, organizations, societies, unions who want their whole membership to participate in a reassessment of their aims and objectives

Note: It is important that participants take part in the activities throughout the whole process and stages. Part-time participation seriously limits the effectiveness of the process.

3.   Developing pedagogy for the training modules

a.   Using Module 1 – Cultural diversity, respect and solidarity as a sample module

One pedagogical session could be structured with the learning objective of **getting to know and value each other's culture.** For this, the training facilitators introduce themselves and their cultural, linguistic and faith backgrounds and two positive values/ strengths that they particularly appreciate that reflect their culture.

Participants are then invited to *form six groups of three* to:

● share their cultural and linguistic background

● identify *strengths* they gained from their cultural heritage (record on poster paper)

● share the *values* that are most important to them (record on poster paper)

Each group *feeds back* their identified *strengths and values* to the larger group (1-2 mins per group). These are recorded on poster paper in two columns.

From the posters, *identify the common shared values* and agree to live together over the duration of the workshop by the shared values that are listed (an example of unity in diversity).

b.   Exploring diversity through literature and the arts

● Define culture and the many ways culture may be expressed

● Explain how literature, theatre, movies, art forms, etc. can all be used to explore aspects of culture in the classroom, just as we can use many other subject areas to explore aspects of culture (e.g. math, science, history, social sciences)

Example: Examine a literary piece/poem that reflects cultural values, identity and discuss.

c.   Identifying the benefits of diversity at all levels – from the local to the global

● The large group explores, brainstorms and lists:

✦ all the *dimensions* of diversity: cultural, social, linguistic, gender, physical, faith, ethnicity, biological, ecological

✦ skills, learning capacities – what we can do

✦ ways of thinking – how we think

✦ learning styles – how we learn/know

✦ ways of being – who we are

✦ worldviews – values, priorities

When we develop respect for cultural diversity, tolerance for other forms of diversity naturally follows.

- Explore the *benefits* that diversity brings (social, cultural, economic)

- Brief presentation regarding the *importance of diversity*

  At every level – local, national, regional and global – diversity in all its dimensions is a part of life and integral to survival. Link cultural, linguistic and biological diversity to human survival.

- Use material available from sources such as UNESCO and UNEP, and link culture and biodiversity.

d. *Complementarity and mutual respect*

- *Appreciation of the combined strengths* of participants is expressed and the importance of synergy in teamwork is emphasized (i.e. how people work more effectively/productively in teams with diverse and complementary strengths, skills and abilities)

- Link this concept to the collective, *cultural/national strengths and synergies/ complementarity* among cultures to collaboratively *solve the complex problems* of the world – through partnerships, collaboration and mutual exchange

- Link diversity to *economic strength* – i.e. productive diversity + the inherent value of diversity

- Paintings show different systems of thinking/worldview – use actual paintings from different settings

- *Mutual respect* emerges from awareness, understanding, appreciating and valuing of self and others

- Make a brief *statement* that while we all have strengths, we each as individuals and collectively also have weaknesses and personal, family and cultural/national dysfunctions/shames – no one is immune – it is up to each of us to explore those and not to point the finger at the other – except where it is necessary to take collective action in solidarity where human rights are being infringed

- In small groups, participants share *intercultural conflicts/tensions in their home country* and discuss the following questions:

  - ✦ Describe the intercultural conflict/tension
  - ✦ What is the origin and background of the conflict?
  - ✦ What actions on both sides contributed to the conflict or have attempted to resolve the conflict?
  - ✦ What are the differing values and interests of the respective parties?
  - ✦ To what extent have members of the mainstream culture tried to support the minority in solidarity (if relevant)?
  - ✦ What skills, knowledge, understandings and personal qualities are needed for people to act in solidarity?

e. *Introducing and using relevant international instruments in relation to training programme modules*

- UNESCO Declaration of Principles on Tolerance

- UNESCO Universal Declaration on Cultural Diversity

- Groups each spend 10 minutes examining selected sections of one of the above documents and draw out relevant points for respecting cultural diversity. They then provide feedback to the larger group.

- Recognize the point that international documents are agreed to by nations and are underpinned by universal values.

- Make a brief presentation regarding *shared universal values and diverse cultural values,* and the potential for either unity or conflict in diversity.

- Together list some universal values on poster paper.

- Discuss the ethical dilemmas and conflicts due to diverse cultural values, especially where *cultural relativism* may lead to abuse of human rights. Note the need for *solidarity.*

f. Panel discussion techniques

Sessions can be organized in training programmes, where a panel of speakers are asked to address a particular issue or theme. For example, within the context of the Module 1 about cultural diversity and respect, a panel discussion can be organized in relation to the situation of indigenous people in the Asia and Pacific region.

g. Approaches to diversity and cultural respect in education contexts

- Introduce the topic – pedagogy, curriculum, teacher training and development, learning environment

- Participants dialogue in pairs about an experience when their cultural way of knowing/being/doing was not respected and how it made them feel

- Visioning exercise – What would a culturally sensitive and respectful approach to education be like?

- Discuss in groups and record on poster paper

- Discuss *culturally inclusive principles and culturally appropriate approaches to education,* as a basis and foundation for respectful intercultural education in a culturally diverse world, and to ensure that indigenous peoples and minority groups are acknowledged and included

- Group identifies the values reflected in these principles

- Participants work in four groups to share ideas and develop practical ways in which these principles would apply to education in the following areas: pedagogy, curriculum, teacher training and development, learning environment

- Record ideas on posters – put posters up for others to see and to refer back to later

h. Synthesis and solidarity – working together for shared purpose

It is very important at the end of every module to do a synthesis of that particular module. The synthesis also should evoke and draw out the commitment of the participants to values and approaches brought out in the module. Showing solidarity could be one way, for example.

Solidarity

- Very brief presentation on human solidarity based on a shared commitment to fundamental human rights and principles and universal values – highlight relevant human rights for discussion

- For solidarity, education should include critical thinking, questioning, awareness of human resources, critical empowerment, development of skills and confidence to act appropriately, and values education

- Link back to the previous group discussion regarding examples of intercultural conflict or tensions in participants' countries. Ask participants to share with the larger group *examples of human* solidarity in their countries that achieved a positive outcome.

- Discuss the following questions in small groups of three:

    ✦ Which cultural rights were being abused that led to the need for solidarity?
    ✦ What prompted people to act in solidarity?
    ✦ What values did those in solidarity share?
    ✦ What form did the solidarity take?
    ✦ What were the outcomes?
    ✦ How might appropriate actions of solidarity be safely promoted among school communities in your country to protect human rights and show respect for diversity?

i.   *Use of games and role play in synthesis*

Diversita

Participants are asked to analyze a hypothetical scenario in groups though a game called "Diversita" (explained below), conduct a role play and then answer the questions.

> Diversita is a country in the Asia and Pacific region. It is a country with a small indigenous population that has been progressively limited to the mountain areas where their ancestors have lived for thousands of years and are buried. Despite difficult circumstances after colonization, they manage to maintain their language, cultural practices and traditional way of life, hunting and gathering for nutritious natural foods, living in harmony with the environment and collecting medicinal herbs for healing.

> The country was colonized several centuries earlier, and since then there have been a number of diverse cultural groups that have taken refuge in various parts of the country in order to flee from oppressive regimes in nearby countries.

> The language is that of the majority colonizing culture, and all media and education is conducted in this language. There are often skirmishes and conflicts among these diverse cultural groups that live alongside each other, which threaten the stability of the country.

> After a period of early prosperity, the country experienced a rapid economic downturn and is looking for ways of improving economic growth. For this reason, the Government has invited a company to develop Diversita's mineral resources in order to increase employment and export income. The company has found that the mountains are rich in minerals, and seek to expropriate the land from indigenous communities and obtain a license to mine it.

> Environmentalists and other concerned citizens in solidarity with the indigenous communities seek to protect the mountain environment and the indigenous cultural lifestyle.

> The Government knows of no other way to boost the economy.

Part One – Role play

- Form four teams – Each team will assume one of the roles listed below and decide upon the approach to be taken in a meeting of the four representatives to put forward their perspectives and solutions.

- What are the key issues you would raise to come to a satisfactory solution? Choose your spokesperson.

- A meeting and discussion will be held to seek a solution consisting of the following representatives:
  - Government representative
  - Environmental representative
  - Indigenous representative or spokesperson
  - Community group representative acting in solidarity

Part Two

You are engaged as economic consultants by the Government of Diversita to develop sustainable options for boosting the economy, and to find solutions to the ethnic conflicts that threaten other economic activities. In your team, discuss the following:

- Describe the power relationships in this situation?

- What advice would you give governmental authorities with reference to experiences from your own country?

- How could the Government boost the economy by making use of the indigenous people's knowledge and the rich cultural diversity of minority groups, while also minimising conflict and avoiding environmental destruction?

- How might the broader community show solidarity for the indigenous people?

- Provide a vision for an holistic approach to sustainable economic development to government officials.

- What cultural rights are relevant here, and how do they contribute to sustainable development when upheld?

- In this situation, how do the protection of diversity and the promotion of peace and intercultural understanding relate to sustainable development?

Chapter 8: CONCLUSION

This chapter concludes the Guide by highlighting three aspects of effective training. One is in relation to evaluation of the training process and programme. The second is a quick checklist for designing a training programme as an *aide-memoire* for those organizing programmes. The third is a checklist of the qualities of an effective teacher.

Evaluation of the Training Programme

Two aspects of the training programme should be evaluated. One is the training process, which is carried out on a daily basis or at the end of each section or module of the training programme. Two is the final evaluation at the end of the training programme, where participants fill out a detailed questionnaire. In addition, participants can evaluate the training programme as a whole group in a specially arranged discussion session.

Checklist for Designing a Training Programme

1. Why? Purpose?
2. What? Context?
3. How? Process?
4. Who? Targets? (from different regions; different ages; different fields)
5. How many people involved?
6. How many days?
7. Where?
8. Budget?
9. Resource person selection?
10. List the need and expectations of the target group
11. Expectations of authorities/governments
12. How? Methodologies?
13. Clear understanding about the matrix
14. Location facilities
15. Support team
16. Evaluation/effectiveness
17. Opening session
18. Good orientation
19. Resources and materials

Qualities of an Effective Teacher Trainer

- Speak clearly
- Have good communication skills
- Plan well in advance; have lesson plans
- Be organized
- Be sensitive to trainees needs

- Have flexibility towards trainees needs
- Vary the techniques to meet different learning styles
- Have clear and effective materials
- Be relevant
- Have good content knowledge and core competence
- Provide clear and meaningful instructions
- Make use of interesting methodologies
- Be aware of the trainers' background and their respective abilities
- Be on time
- Have time limits/frames for each activities
- Provide learners with positive responses
- Be enthusiastic and energetic
- Have a friendly personality
- Be good at summarizing the point and issues
- Be adaptable
- Be encouraging
- Encourage positive thinking
- Create a positive learning atmosphere
- Appreciate learners' attempts
- Be a good listener and build on what the trainers say
- Show good principles and provide clear examples of sustainability
- Do not waste paper
- Ask the right question at the right time
- Steer the discussions to the themes (synthesis)
- Have/use a participatory learning process
- Involve all participants
- Work from the heart
- Link back to the objectives
- Do what you will say you will do
- Be aware of the following principle: "I don't care what you know until I know that you care."