



United Nations
Educational, Scientific and
Cultural Organization



Mahatma Gandhi Institute
of Education for Peace
and Sustainable Development

EDUCATION FOR PEACE AND SUSTAINABLE DEVELOPMENT

CONCEPTS, CLARITY AND COHESION

A Set of Papers Commissioned by MGIEP

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Setting the Context

Kabir Shaikh

1



Setting the Context

Kabir Shaikh

The Mahatma Gandhi Institute of Education for Peace and Sustainable Development is a culmination of UNESCO's long years of work towards the conviction that education can be an agent of fundamental change. With the deadline year for the Millennium Development Goals (MDGs) on the horizon, and the post-2015 global development agenda under deliberation worldwide, the international community is looking to more fundamental transformations. The future we want will demand approaches to peace and development that strike at the very core of our challenges, and change will have to be behavioural and systemic. It is this idea that informs the mission of the MGIEP – that the questions of peace and war, development and deprivation, are all deeply interlinked, and that the quests for peaceful societies and sustainable economies will have to be undertaken in consonance with each other.

The MGIEP was established jointly by the Government of India and UNESCO to be the first Category 1 Institute of Education for the Asia Pacific region. The Institute is unique because it serves two-thirds of the global population, a fifth of the total landmass in the world, and a region with the most conflicts since 1990s. It is also unique in that it deals with the impact of education rather than its technical aspects and recognizes the shift from cognitive skills development to the non-cognitive areas in education. Contrary to UNESCO practice, the Institute has been named after an individual – Mahatma Gandhi, whose legacy inspires values of peace and sustainable development throughout the world. The Institute came into being from January 2013, and I took over as its Interim Director. An Expert Advisory Board was established to advise the Interim Director for a period of 12 months. At its first meeting in March 2013, the Advisory Body asked for a set of context papers to be commissioned on subjects relevant to MGIEP's work. This set of papers is an outcome of that process.

The MGIEP was established, with the remit of strengthening capacities in member states to integrate sustainable development and peace into a holistic vision of education. The Institute faced a number of challenges – some intellectual, others physical. The physical challenges of site development,

acquisition of equipment, furniture and so on etc., were tedious but doable over a period. It was however not so easy to seek conceptual clarity between the areas of peace, sustainable development, education, and the added priority of global citizenship. It was also during a period of considerable debate and discussion with regards to the post-2015 development agenda. A number of other groups, nationally and internationally, were working on crystallizing the global development agenda beyond the Millennium Development Goals.

It was therefore important for the MGIEP to position itself in a way which could:

- 1. Provide some clarity and cohesion between education, peace and sustainability;*
- 2. Respond to the likely demands of post-2015 development agenda;*
- 3. Seek to provide practical and applicable solutions for curricula and demands of the educators;*
- 4. Provide a policy framework for Member States to be included in their education planning;*
- 5. Help the capacity building process for member states;*
- 6. Create appropriate linkages and partnerships; and*
- 7. Share and disseminate information.*

The major challenge of seeking cohesion between the ideas of peace and sustainability and the role of education in supporting and promoting it still remains somewhat elusive. There are a number of intellectual and logistical barriers to the process. It's

clear that both peace and sustainable development are prerequisites for reducing conflicts and creating a more equitable society. But this also requires a closer examination of the general understanding of both peace and sustainability.

Sustainable development is largely seen and understood to be linked with ecological and environmental aspects. This is because the main champions of sustainability have hitherto been the environmentalists. However, conservation of biodiversity and thoughtful and considered use of natural resources such as minerals, water, oil and other forms of energy is not the only aspect of sustainability. Human livelihoods and human security, both personal and societal, are important aspects of sustainable development. Human development involves responding to basic needs such as food, shelter, health, education, and other emotional and social necessities. Human development is largely based on individuals and societies feeling secure about their immediate needs, and human security depends on access to education and employment

This provides a strong link to the idea of peace and living together and as such sustainable livelihoods provide a basic conduit to societal peace. But it's equally fundamental that no long term human security and consequential peace can be obtained so long as inequalities, inequities and injustices remain within a community, society, or indeed a nation.

In that sense, peace is not just an absence of conflict, or armed conflict for that matter, but it is about ridding the society of inequities which create social divisions from within. Poverty, gender inequality, and deep seated cultural and societal prejudices are some of the main causes and threats to lasting peace. Sustainable human development, cognisant of these interlinkages can provide the basis for lasting peace. It can therefore be argued that not only peace and sustainable development are linked and interdependent but sustainable development may well be ahead in the sequence of those two processes.

There is certainly no dearth of intellectual debate about peace, security, development, and sustainability, both within the academy and in the corridors of policy, and a variety of ongoing groundwork, across the Asia-Pacific and the world. But their challenge has been the demarcation of policy and research into neat sectors, and limited geographic spaces. The MGIEP aims to gather this dispersed effort, and create regional and global linkages, between policy makers and policy

thinkers, between peace builders and architects of development, and between the national, local, and global areas of work. We are aspiring to facilitate the creation of composite approaches to development and security, both by commissioning high quality research and supporting capacity development for governments and systems of education.

It is important for an institute that aspires to inculcate global peace and sustainable development in systems of education, to provide some clarity between these issues. It is equally important to emphasize more prominently the human, economic, and societal aspects of both peace and sustainability, and to seek to provide practical ways in which these could form an integral part of the education process at all levels.

There is also a need to consider the advocacy and promotion of peace and sustainability in all three phases of education, namely, the formal, the informal, and the non-formal. This would require strategies beyond a school based learning programme for peace and sustainability requiring a much wider set of stakeholders to be engaged with and to be mobilized.

It is also important that in its embryonic stages, the institute also considers the non-cognitive areas of education which include value frameworks, cultural barriers, and social and religious constructs. It was therefore important for the Institute to consider the ideology and philosophy of Mahatma Gandhi whose name is closely associated both with strong values and pragmatism as well as simplicity in his practice of sustainability. World over, Mahatma Gandhi's name invokes an ideology of non-violence, peace, self-respect, and human empowerment. His ideology was articulated through his key principles, Ahimsa, Sarvodaya, Swadeshi and Satyagraha. Some of those principles are still applicable in today's context of injustice, inequity and violence. It was the Institute's interest that some of those principles can be examined with a view to seeking their applicability within today's context. It is within these sets of issues that the MGIEP sought to commission a set of concept papers which would seek to guide the development of the Institute's programme. These papers do not provide all the answers. Indeed, they do not set out all the questions either. However, it is our earnest desire that they will form the basis for a robust and fruitful debate on clarity, cohesion, and interdependence of peace, sustainable development, and education – all very complex constructs.

This booklet is aptly called Concepts, Clarity and Cohesion, more as a challenge than a conclusive statement. Its purpose is to generate discussion and provoke ideas which may help guide future strategy for the Institute. It should be seen and received in that spirit.

I would like to express my appreciation for the authors of the papers to follow, with the hope that their ideas will help us engage with peace and sustainability education in a wider way.

I would also like to record my gratitude to Ambassador Lalit Mansingh, the Chair of the Expert Advisory Body, who meticulously went through these documents

and made detailed and helpful comments which have been incorporated into these papers.

I thank Dr. Qutub Khan, Dr. Lawrence Surendra, Dr. Rosemary Preston, and Dr. Priyankar Upadhyay, for their excellent work.

And finally, I would, on behalf of UNESCO's MGIEP, like to express my profound appreciation for the cooperation of the Government of India in the establishment of the Institute, and look forward to working together with states, educators, thinkers, societies and individuals, for a more peaceful, more sustainable world.



Role of Education
in Promoting Peace,
Sustainable Development
and Global Citizenship

Qutub Khan

Role of Education in Promoting Peace, Sustainable Development and Global Citizenship

Qutub Khan

[...] physical insecurity, economic vulnerability and injustice provoke violence. The greatest danger arises when weak institutions are unable to absorb or mitigate...social tensions. Security, along with justice, is consistently cited as an important priority by poor people in all countries.

(UN High Level Panel, 2013:64).

The consequences of war, conflict and unrest are particularly damaging to civilian populations, displacing them within their own state, depriving them of security and stability, and preventing them from achieving self-fulfillment and self-realization. The resulting insecurity and instability that follows from these circumstances – lack of basic needs, harsh surroundings, and oppressive governments – forces many to turn to violence in defense of their right to survive. These tragic circumstances have increased societal awareness of the need to understand and to prevent the conditions leading to violence.

The underlying purpose of this paper is to clarify an understanding of the following: in what way can the Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) together with other stakeholders of peace design and develop its efforts to spread the message of the role education plays for peace and sustainable development – to bring about a world in which people consciously choose to cooperate for the benefit of all mankind, acting in altruism and selflessness, recognizing the values of non-violence and respect for human rights, tolerance and diversity.

The paper identifies the linkages among education and sustainable development and suggests how MGIEP shall help the Member States of the Asia-Pacific region transform citizens and leaders who have skills in critical and creative thinking, conflict management, problem solving, problem assessment to actively take part in the life of society who are respectful of the Earth's resources and biodiversity and are committed to promoting a peaceful and democratic society.

1. Introduction

History of the last few centuries reveals the fact that all nations of the world have moulded and organized their educational system according to their own plans and ambitions. From the very beginning, these nations taught their children, “My country is at the top of all other countries”. This type of education inculcates in children a sense of narrow nationalism which exploded into two World Wars and the danger of the third one is looming large on the world. In those two great holocausts, not only human rights and civil rights of citizens were crashed but the whole humanity had to suffer unbearable miseries and cruelties.

Hence almost all the leaders of the world, now, firmly realize the need and importance of better understanding and friendship among all the nationals of the world. In other words, the dire need is to inculcate in the people qualities of fellow feeling, cooperation, tolerance, adjustment and love for one another’s weal and woe instead of developing aggressive nationalism so that goodwill and friendship are developed bringing about peace, freedom happiness to the whole mankind.

Education for Sustainable Development (ESD) entails a reorienting of education to guide and motivate people to become responsible citizens of the planet. It addresses the interrelationships among the environment, the economy, and society. It moves from teaching *about* sustainable development to education to *achieve* sustainable development. It therefore encourages linking ideas to action. It supports the acquisition of knowledge to understand our complex world; the development of interdisciplinary understanding, critical thinking and action skills to address these challenges with sustainable solutions; and the values and perspectives to participate in a democratic society, live sustainably, and to pursue sustainable livelihoods. Nothing could be more important to the future quality of life on this planet than ensuring, through education, the creation of a global culture of sustainability.

ESD identifies what citizens should know, be able to do and value when they graduate from the formal school system about key sustainability issues including climate change, energy, biodiversity, ecosystems, water, citizenship, transportation, poverty, etc. ESD requires changes in “how” teachers teach, not just “what” they are teaching. ESD also requires new methods of measuring and assessing student achievement. An examination of ESD pedagogy

suggests that the characteristics of ESD are central to good teaching in any context and consistent with most education research and education reform initiatives underway globally.

However, our current behaviour is unsustainable at all levels from nations to individuals - it is producing a degraded environment, economic inequity and instability, and social problems and estrangement. The many attempts to address issues singly has led to the realization that they are inextricably linked. We will only achieve a better, secure, future for us and our children by considering the economy, the environment, and society together in decision making.

At the start of the Twenty-First Century there are several crucial issues facing people in all societies throughout the world. These include:

- How to preserve and protect the environment, reduce pollution and manage natural resources in a sustainable way?
- How to reduce the inequalities that exist between different peoples in all parts of the world and protect their human rights? and
- How to develop peaceful and harmonious communities by promoting understanding between people who are different from one another.

As the world at large ponders how best to renew our commitments in fostering peace and sustainable development, it would do well to consider how education itself can best be transformed so that it can contribute in promoting sustainable development, peace and global citizenship for the long term progress and prosperity of global human society and to ensure that the positive moral and spiritual values that are part and parcel of human civilization and found in all institutions of faith are thoroughly integrated into the process.

Since sustainable development and global citizenship are relatively new concepts and potentially complex and intellectually challenging, we need a sustainability literate and globally aware population. This is the challenge for education at every level. Such a discussion of spiritual and moral values in education is much needed. The power of education as a tool for social progress has long been recognized. But too often educational systems have been structured so as to reinforce “unsustainable” values and goals.

This paper reviews the concept of sustainable development and the knowledge and pedagogy

that might contribute in promoting sustainable development, peace and global citizenship. It provides an account of the role education play in promoting sustainable development, peace and global citizenship. In particular, by exploring how education and global citizenship together with moral and spiritual values that underpin sustainable development can best be integrated into a programme of education for sustainable development.

Finally, the paper suggests modalities and strategies for educating and empowering individual with values and behaviours conducive to non-violence and solidarity which could foster environments that reflect peace values and the specific roles UNESCO and its Category I institute “Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP)” can play in this endeavour. While research on the actual impact of such international endeavours is necessary, the creation of deliberate spaces for discussion of issues of peace, gender equality, and environmental concerns in international for a offers the possibility for re-evaluation of norms and practices that do not align with these stated values.

2. The Basics

An important imperative for the 21st Century learning is how to generate innovative, relevant practices in education, a remix of multiple literacies which fuse with the tools of technology—and the skills of critical thinking—to stimulate authentic, relevant learning opportunities for all learners, anywhere, anytime. The tools allow individuals to be collaborators and creators of authentic solutions to global problems as they emerge over time, and more importantly, inculcate in them a strong sense and desire of *learning to know, learning to do, learning to live together and learning to be*.

The above does not appear a simple plan; it is complex and intricate. It needs a better clarity and understanding on several concepts used in this paper. We explain these terms and provide their standard definitions and/or meanings for better comprehension of the inter-linkages among education, sustainable development, peace and global citizenship.

2.1 Education

Within the framework of International Standard Classification of Education (ISCED-UNESCO), the term “education” is taken to comprise “all deliberate and systematic activities designed to meet learning

needs”. These include what in some countries are referred to as cultural activities or training. Whatever the name given to it, education is understood to involve organized and sustained communication designed to bring about learning.

By educating an individual we attempt to give him some desirable knowledge, understanding, skills, interests, attitudes and critical “thinking”. He develops some understanding about the deeper things in life, the complex human relations, and the cause and effect relationship and so on. He gets some skills in writing, speaking, calculating, drawing, operating some equipment etc. He develops some interests in and attitudes towards social work, democratic living, cooperative and collective management and so on.

As an individual in the society, he has to think critically about various issues in life and take decisions about them being free from bias and prejudices, superstitions and blind beliefs. Thus, he has to learn all these qualities of head, hand and heart through the process of education.

2.2 Education for International Understanding

For the common men, “global awareness” might mean inflation rates that affect their business because of less expensive manufacturing in China, for people in Bhutan today global awareness can mean how the deficit of Indian rupees hamper the life of our citizens. Global awareness would also mean experiencing the pain of a relative being killed in a distant war in Afghanistan and in a broader view global awareness can also mean understanding the long-term implications of global warming which has lead to climate change. Through this we need to realize that we either learn to live together or we would die together. For people associated with education, “global awareness and international understanding should mean bringing together young people across the globe in programmes that would encourage them to believe – that other people, with their differences, may also be right. Cultural diversity therefore should be understood and accepted as strength not as a means for segregation of societies” (Udhim: 2012).

Education for International Understanding (EIU) promotes international goodwill through education to establish a lasting world peace and to educate the minds of young people psychologically and intellectually so that they form strong attitudes against conflict and war and promote international amity and brotherhood.

The Asia-Pacific Preparatory Meeting for the 44th Session of the International Conference on Education recommended that Education for International Understanding required a new philosophy and goal orientation which should include, among others, a goal to live together peacefully, in a caring, sharing, harmonious way.

The underlying premise of EIU is to cultivate in youth the power of independent thinking. Children should learn to go deep into matter and decide for themselves what is wrong and what is right. This independent evaluation of merits and demerits of their own nation and those of others will endow them with a balanced attitude and promote an urge in them for international goodwill and cooperation.

Together with this, EIU is to promote in youth an ability to use their knowledge, prosperity and profitably enabling them to make the best use of their knowledge for solving the problems which confront them from time to time in their lives. EIU's prime focus is to inform youth that the basic principle of human welfare is the same for all people in all circumstance and in all times. Some nations try to discriminate among their own citizens and those of other nations. This is not proper. This narrowness of attitudes and behaviour can only be removed by inculcating moral and spiritual qualities through the system of education one adopts for the welfare of all humanity

The evidence reveals that there are still education systems where patriotism is taken in a narrow and selfish way of behaviour (Iram: 2008). Narrow views promote selfishness, envy, jealousy and a constant fear of others. Aggressive attitudes are formed from these feelings and the individuals try to subdue others. Thus patriotism should develop internationalism and world outlook.

In the world of increasing globalization and free trade, countries now rely heavily on others for their diverse needs and requirements through trade and commerce. Hence this aspect of interdependence deserves serious consideration of the educational organization of all nations and their governments.

The child should be told from the very early age that the whole world is one family. All the people, no matter where they come from, are the citizens of this world. Its weal and woe is the joint responsibility and it is an essential factor in the development of international goodwill and brotherhood.

2.3 Education for Sustainable Development and Peace

Sustainable development was adopted as an overarching objective by Governments at the *Earth Summit of 1992* in Rio de Janeiro, together with a set of *Rio Principles* and a Global Action Plan, *Agenda 21*, which included many goals and targets, some of which informed the Millennium Development Goals a decade later.

Sustainable development has been defined in many ways, but the most frequently quoted definition is from *Our Common Future*, also known as the Brundtland Report:¹

"Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

This definition contains within it two key concepts:

- *the concept of needs, in particular the essential needs of the world's poor, to which overriding priority should be given; and*
- *the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.*

Given this understanding, the UN and its agency UNESCO declared 2005–2014 as the Decade for Education for Sustainable Development (DESD). The vision of Education for Sustainable Development (ESD) is a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation.

The Decade is to "encourage changes in behaviour that will create a more sustainable future in terms of environmental integrity, economic viability, and a just society for present and future generations. In this framework, peace and sustainable development are inextricably linked and the protection of future generations" access to resources is a central concern.

Education for Sustainable Development and Global Citizenship (ESDGC) develops people's skills to take action that improves our quality of life now and for future generations (WAG: 2008). It is about the things that we do every day. It is about the big issues in the world – such as climate change, trade, resource and environmental depletion, human rights, conflict and democracy – and about how they relate to each other and to us. It is about how we treat the earth and about

how we treat each other, no matter how far apart we live. It is about how we prepare for the future. Every one of us has a part to play. Briefly speaking, ESDGC is about:

- The links between society, economy and environment and between our own lives and those of people throughout the world.
- The needs and rights of both present and future generations.
- The relationship between power, resources and human rights.
- The local and global implications of everything we do and the actions that individuals and organizations can take in response to local and global issues.

ESDGC's prime emphasis is on the transformation and development – transformation of knowledge, values, attitudes and behaviours and development of a range of skills. Guidance on its implementation stresses the importance of research, critically considering evidence, seeking patterns, making connections, thinking laterally, forming opinions, respecting others and the world around us and taking action. In its current form it is approached in the classroom through attention to seven themes: wealth and poverty, identity and culture, choices and decisions, health, the natural environment, consumption and waste, and climate change.

No concept or term is trouble-free; no idea goes uncontested by some faculty member or group. For better or for worse, global citizenship will undoubtedly provoke disagreements that reflect larger academic and philosophical debates (GLOBAL HIGHERED: 2012). There is plenty of scepticism about global citizenship. Some object to any concept that suggests a diminished role for the nation and allegiance to it or the ascendancy of global governance systems. The idea of developing students' moral compasses can raise questions about whose values and morals and how institutions undertake this delicate task. Some students will choose not to accept responsibility for the fate of others far away, or may see inequality as an irremediable fact of life. Some faculty will stand by the efficacy and wisdom of the market; others will see redressing inequality as the key issue for the future of humankind. And so on.

In short, all definitions of sustainable development and global citizenship require that we see the world

as a system – a system that connects space; and a system that connects time.

2.4 Cultures of Peace

The expression "Culture of Peace" began to take form in the late 1980s, and was a concept UNESCO adopted that "presumes peace [as] a way of being, doing and living in a society that can be taught, developed, and best of all, improved upon."

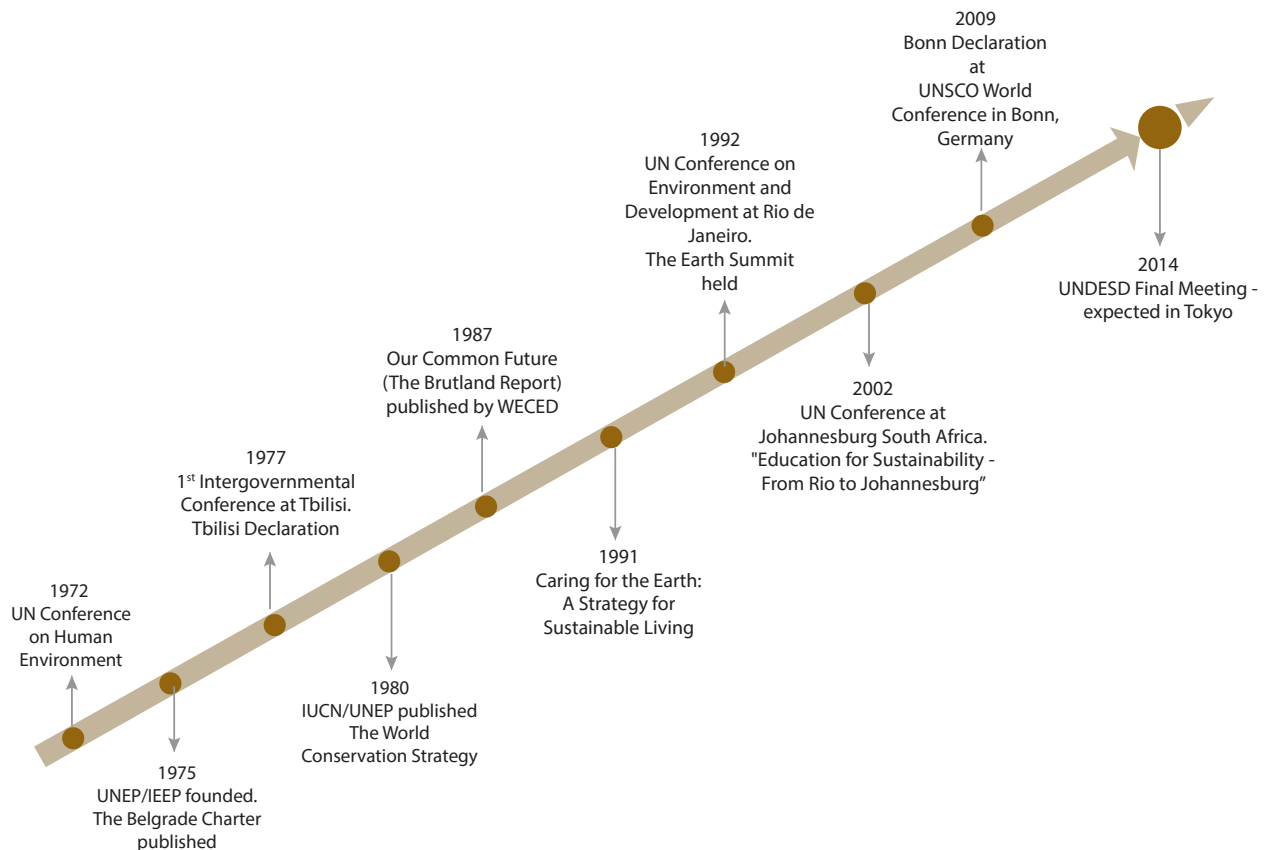
Since its creation in 1945, UNESCO's mission has been to contribute to the building of peace, poverty eradication, lasting development and intercultural dialogue, with education as one of its principal activities to achieve this aim. The Organization is committed to a holistic and humanistic vision of quality education worldwide, the realization of everyone's right to education, and the belief that education plays a fundamental role in human, social and economic development.

2.5 Global Citizenship

Global citizenship is a term being used increasingly in educational circles, and consequently there are a variety of views about what it is. These range from the idea that everyone is a citizen of the globe to the standpoint that in a legal sense there is no such thing as a global citizen.

According to the United Nations Academic Impact Hub on Global Citizenship, global citizenship is an umbrella term for the social, political, environmental, or economic actions of globally-minded individuals and communities on a worldwide scale. The term can refer to the belief that, rather than actors affecting isolated societies, individuals are members of multiple, diverse, local and non-local networks. Global citizenship is an interdisciplinary lens through which to analyze the history and development of our changing world (UN: undated). Although there is no standard definition of global citizenship, there are common topics that guide conversations in the field.

Global Citizenship is more than the sum of its parts. It goes beyond simply knowing that we are citizens of the globe to an acknowledgement of our responsibilities both to each other and to the Earth itself. "Global Citizenship is about understanding the need to tackle injustice and inequality, and having the desire and ability to work actively to do so. It is about valuing the Earth as precious and unique, and safeguarding the future for those coming after us. Global Citizenship is a way of thinking and behaving. It is an outlook on life,

FIGURE 1: HISTORY OF ESD

a belief that we can make a difference" (Oxfam: 2013). Global Citizenship must be at the heart of education. Figure 1 shows the history of ESD.²

A review of literature of these landmark events in general and those of the Rio Declaration on Environment and Development in particular fleshes out 18 principles of sustainability. It is within these broad principles that this paper presents the role of education for promoting sustainable development, peace and global citizenship.

- People are entitled to a healthy and productive life in harmony with nature.
- Development today must not undermine the development and environment needs of present and future generations.
- Nations have the sovereign right to exploit their own resources, but without causing environmental damage beyond their borders.
- Nations shall develop international laws to provide compensation for damage that activities under their control cause to areas beyond their borders.
- Nations shall use the precautionary approach to protect the environment. Where there are threats of serious or irreversible damage, scientific uncertainty shall not be used to postpone cost-effective measures to prevent environmental degradation.
- In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process, and cannot be considered in isolation from it. Eradicating poverty and reducing disparities in living standards in different parts of the world are essential to achieve sustainable development and meet the needs of the majority of people.
- Nations shall cooperate to conserve, protect and restore the health and integrity of the Earth's ecosystem. The developed countries acknowledge the responsibility that they bear in the international pursuit of sustainable development in view of the pressures their societies place on the global environment and of the technologies and financial resources they command.
- Nations should reduce and eliminate unsustainable patterns of production and consumption, and promote appropriate demographic policies.
- Environmental issues are best handled with the participation of all concerned citizens. Nations

shall facilitate and encourage public awareness and participation by making environmental information widely available.

- Nations shall enact effective environmental laws, and develop national law regarding liability for the victims of pollution and other environmental damage. Where they have authority, nations shall assess the environmental impact of proposed activities that are likely to have a significant adverse impact.
- Nations should cooperate to promote an open international economic system that will lead to economic growth and sustainable development in all countries. Environmental policies should not be used as an unjustifiable means of restricting international trade.
- The polluter should, in principle, bear the cost of pollution.
- Nations shall warn one another of natural disasters or activities that may have harmful trans-boundary impacts.
- Sustainable development requires better scientific understanding of the problems. Nations should share knowledge and innovative technologies to achieve the goal of sustainability.
- The full participation of women is essential to achieve sustainable development. The creativity, ideals and courage of youth and the knowledge of indigenous people are needed too. Nations should recognize and support the identity, culture and interests of indigenous people.
- Warfare is inherently destructive of sustainable development, and nations shall respect international laws protecting the environment in times of armed conflict, and shall cooperate in their further establishment.
- Peace, development and environmental protection are interdependent and indivisible.

The "Rio principles" give us parameters for envisioning locally relevant and culturally appropriate sustainable development for our own nations, regions, and communities. These principles help us to grasp the abstract concept of sustainable development and begin to implement it.

3. Role of Education in Promoting Peace and Sustainable Development

We have seen above that Education for Sustainable

Development allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future.

By embracing key sustainable development issues into teaching and learning, education plays a determinant role in critical areas, such as, climate change, disaster risk reduction, biodiversity, poverty reduction, and sustainable consumption. However, for addressing these, education requires participatory teaching and learning methods that motivate and empower learners to change their behaviour and take action for sustainable development. Education for Sustainable Development consequently promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way.

Since education affects all aspects of our lives, we confine this role to three thematic areas in this paper: education, economy and society; education and global citizenship; and education and peace. It is important to mention here that these roles are not exclusive rather they are overlapping.

3.1 Education, Economy and Society

Education is central to development. It empowers people and strengthens nations. It is a powerful "equalizer", opening doors to all to lift themselves out of poverty. It is critical to the world's attainment of the Millennium Development Goals (MDGs). Two of the eight MDGs pertain to education – namely, universal primary education completion and gender parity in primary and secondary schooling. Moreover, education – especially girls' education – has a direct and proven impact on the goals related to child and reproductive health and environmental sustainability. Education also promotes economic growth, national productivity and innovation.

Education enriches people's understanding of themselves and the world. It improves the quality of their lives and leads to broad social benefits to individuals and society. Education raises people's productivity and creativity and promotes entrepreneurship and technological advances. In addition it plays a very crucial role in securing economic and social progress and improving income distribution.

The role of education in economic development and its effect on labour productivity, poverty, trade, technology, health, income distribution and family structure are empirically researched and sufficiently

documented. Education provides a foundation for development, the groundwork on which much of our economic and social well being is built. It is the key to increasing economic efficiency and social consistency. By increasing the value and efficiency of their labour, it helps to raise the poor from poverty. It increases the overall productivity and intellectual flexibility of the labour force. It helps to ensure that a country is competitive in world markets now characterized by changing technologies and production methods. By increasing a child's integration with dissimilar social or ethnic groups early in life, education contributes significantly to nation building and interpersonal tolerance.

Education is also central to improving quality of life. Education raises the economic status of families; it improves life conditions, lowers infant mortality, and improves the educational attainment of the next generation, thereby raising the next generation's chances for economic and social well-being. Improved education holds both individual and national implications.

3.2 Education and Global Citizenship

An educated citizen is vital to implementing informed and sustainable development. In fact, a

national sustainability plan can be enhanced or limited by the level of education attained by the nation's citizens. Majority of developing countries of the Asia-Pacific and Sub-Saharan African regions with high illiteracy rates and unskilled work forces have fewer development options. For the most part, these nations are forced to buy energy and manufactured goods on the international market with hard currency. To acquire hard currency, these countries need international trade; usually this leads to exploitation of natural resources or conversion of lands from self-sufficient family-based farming to cash-crop agriculture. An educated workforce is the key to moving beyond an extractive and agricultural economy.

Good community-based decisions - which will affect social, economic, and environmental well-being - also depend on educated citizens. Development options, especially "greener" development options, expand as education increases (McKeow: 2002). For example, a community with an abundance of skilled labour and technically trained people can persuade a corporation to locate a new information technology and software development facility nearby. Citizens can also act to protect their communities by analyzing reports and data that address community issues and helping shape a community response.

"Today, in our country, it seems that the sense of entitlement reigns supreme in the hearts and minds of most of our citizens. Is this the result of our education and what it teaches our young people? Should not our education also stress the importance of another sense - the sense of responsibility - should we not awaken to the responsibility of teaching and creating a generation of exceptional young people? Should we not harmonize as Swami Vivekananda said the traditional values of India with the new values brought by science and technology? And those values emphasize respect for others. It is said, "What is hateful to you, do not do to your fellow man. That is the entire law, all the rest is commentary." This, then, should be the foundation for civic engagement and it synchronizes well with the principles of global citizenship.

We live in a "flattened world" today and this has crucial implications for educators and for the definition of citizenship. Indeed, the challenge in this flat world is to create a new model of citizenship, one that links global learning with local community engagement. In fact, the situation today demands as Benjamin Barber said, a "citizenship which is transnational and local, rather than strictly national"

Nirupama Rao,
Ambassador of India to the United States of America,
18th September, 2012.

global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings.

It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it. Education must also be relevant in answering the big questions of the day. Technological solutions, political regulation or financial instruments alone cannot achieve sustainable development. It requires transforming the way people think and act.

Globalization has increased the interdependence, connectivity, and integration on a global level, with respect to the social, cultural, political, technological, economic, and environmental areas. Within this context, education must be transformative and bring shared values to life. In practice, education for global citizenship is quality and relevant education through a holistic approach, involving every stakeholder. Equipping young people with knowledge and skills to navigate the fundamental transition from childhood to adolescence, be it through information on healthy life-styles, through comprehensive sexuality education or by fostering positive gender norms, values and behaviours, fits into this vision.

Figure 3 shows the key elements of global citizenship. It is within this framework, the role of basic education, higher education and non-formal education has been presented in the following paragraphs.

3.3 Basic Education, Peace and Global Citizenship

In a fast-changing and interdependent world, education can, and should, help young people to meet the challenges they will confront now and in the future. Education for sustainable development is essential in helping young people rise to those challenges for the following reasons (Oxfam: 2006):

- The lives of children and young people are increasingly shaped by what happens in other parts of the world. Education for sustainable development, peace and global citizenship gives them the knowledge, understanding, skills and values that they need if they are to participate fully in ensuring their own, and others' well-being and to make a positive contribution, both locally and globally.
- ESD is good education because it involves children and young people fully in their own learning through the use of a wide range of active and participatory

learning methods. These engage the learner while developing confidence, self-esteem and skills of critical thinking, communication, cooperation and conflict resolution. These are all vital ingredients in improving motivation, behaviour and achievement across the school.

- Current use of the world's resources is inequitable and unsustainable. As the gap between rich and poor widens, poverty continues to deny millions of people around the world their basic rights. Education is a powerful tool for changing the world because tomorrow's adults are the children and young people we are educating today. Education for peace and global citizenship encourages children and young people to care about the planet and to develop empathy with, and an active concern for those with whom they share it.

ESD gives children and young people the opportunity to develop critical thinking about complex national and international issues in the safe space of the classroom. This is something that children of all ages need, for even very young children come face to face with the controversial issues of our time through the media and modern communications technology. Far from promoting one set of answers, ESD encourages children and young people to explore, develop and express their own values and opinions, whilst listening to and respecting other people's points of view. This is an important step towards children and young people making informed choices as to how they exercise their own rights and their responsibilities to others.

Education for peace and global citizenship uses a multitude of participatory teaching and learning methodologies, including discussion and debate, role-play, ranking exercises, and communities of enquiry. These methods are now established as best practice in education, and are not unique to education for sustainable development and peace. However, used in conjunction with a global perspective, they will help young people to learn how decisions made by people in other parts of the world affect our lives, just as our decisions affect the lives of others.

3.4 Higher Education and Sustainable Development and Peace

As the world continues to globalize, integrate, and flatten, the idea of sustainability is increasingly important to the institutions of higher education. Businesses small and large, non-governmental organizations (NGOs), not-for-profit organizations, elementary and secondary educators, and civic groups

all have a voice in conversations about sustainability. Representatives from these groups are taking steps to partner with institutions of higher education to put into practice concepts of internationalization, sustainable development, and global citizenship.

“A university education which does not provide effective tools and forums for students to think through their responsibilities and rights as one of the several billions on planet Earth, and along the way develop their moral compass, would be a failure” (Altinay: 2010). Strengthening institutional commitment to serving society enriches the institution, affirms its relevance and contributions to society, and benefits communities and the lives of their members. If colleges and universities can produce graduates with the knowledge and the disposition to be global citizens, the world would certainly be a better place.

Higher education shall focus on how institutional offices sharing this common vision can develop mutually beneficial partnerships and programming to help reach their goal. It will present examples, and foster action planning for activities and learning experiences that combine active citizen engagement with improved understanding of global and cross-cultural communities (two key elements of global citizenship).

Universities and colleges arguably have a responsibility to develop international curricula that foster a student citizenry with stronger global awareness, either as a consequence of their educational mission (Hansen: 2010; Schattle: 2009; Braskamp: 2009; and Steams: 2009) in response to political calls for enhanced national security (Lincoln Commission: 2005 and Durbin: 2006) in providing greater employment opportunities for their graduates (Hoveland: 2009) or simply in heeding the public’s growing interest in the importance of promoting global mindedness among future generations. Responding to these realities requires a massive increase in the global literacy of the typical college graduate.

The intensification of and access to technology has forged links between institutions, societies, cultures and individuals, and today’s university graduates live and work in a world that is more accessible than ever before (O’ Steen: 2012). While the availability of modern travel and technology is not accessible to all of earth’s 7 billion ‘citizens’, those who have access and acceptance into higher education institutions also have greater opportunities for globalized experiences. The opportunity for a student to frame their existence within a global context can promote deeper

understanding of cultural differences and provide a counterpoint for juxtaposing their personal beliefs with those of others. Internationalization and globalization are fundamental components of the learning process; to live and reflect upon the experiences a student has with these phenomena can increase action and bring about transformation of perspective.

Sustainability, peace and global citizenship, although problematic concepts, have been articulated as necessary attributes for graduates of many universities around the world (UNESCO: 2007). Global citizenship invites scholars and educators to think about “citizenship” beyond the national scale. Citizens in a global context have awareness, concerns, rights and responsibilities that transcend into the global community. For instance, a research project aims to investigate how a university in Thailand and its affiliated international college interprets and implements the discourse of global citizenship into their undergraduate programmes. The project investigates the multiple levels of an understanding of global citizenship in (a) the university’s policies and mission statements, (b) the curriculum and teaching, and (c) the learning outcomes of the students. The project shows that the university students have different perceptions of global citizenship when compared to the international college students. Interviews with senior university administrators indicate that being a good Thai citizen was considered a prerequisite to being a global citizen. This illustrates a perspective different from that predominant in the Western literature. Some students perceived global citizenship at a superficial level, whereas a few overseas students showed sophisticated understanding of global citizenship.

Available evidence also suggests that limited research has been done at the level of curriculum design and delivery and not in a form that allows direct comparison across a range of institutions. Sustainability education to date has been inadequate, primarily concerning itself with encouraging individuals to change their patterns of resource consumption and waste management (Sibbel: 2009). He suggests that as the professionals of the future, higher education students will be the “designers” of the options from which consumers make choices and will therefore be in a position to influence real change. He concludes that:

“To actualise the potential requires that higher education curricula offer experiences which develop graduates of self-efficacy, capacity for effective

advocacy and interdisciplinary collaboration, as well as raise awareness of social and moral responsibilities associated with professional practice.”

The crucial questions to be answered are firstly, whether current approaches within higher education are making any measurable difference in communicating an understanding of global citizenship and sustainability; and secondly, whether this education and experience is leading to a change in behaviour. Many ESDGC programmes in higher education are designed to change attitudes, but research indicates that there is a weak correlation between attitudes and behaviour (Moore:2005). She suggests that teaching and learning must go beyond attitude change and actively encourage individuals to alter their behaviour. The future research in this direction should, therefore, extend beyond an investigation of where ESDGC is included within higher education programmes and examine how the learning experience at these institutions impacts upon the behaviour of students within a real world context. This will facilitate understanding of whether wider community and societal benefits are actually being realized or are likely to be realized in the future.

Like many other higher education institutions, each of the collaborative partners in the Asian countries such as Thailand, India, Sri Lanka, Nepal, etc. are now engaged in implementing global citizenship and sustainability issues into the curriculum to a lesser or greater degree. However, practice does differ amongst the partners in that some institutions must conform to a central skills curriculum in which they use case studies to highlight sustainability issues whilst other institutions choose to embed the issues into specific module content and link these to intended learning outcomes. Alternative approaches should include extensive use of technology to help develop better cross-cultural awareness of the issues, or thematic approaches that are indicative of the needs of specific professional bodies and subject areas. What is required by the higher education institutions in the Asia-Pacific region to prepare the national blueprint of incorporating the key concepts that clearly explains global citizenship. These key concepts are:

- interdependence (between people, the environment and the economy - both locally and globally);
- citizenship and stewardship (recognizing the importance of taking individual responsibility and action);
- needs and rights (including that of future generations);
- diversity (both human and biodiversity);
- sustainable change (understanding that resources are finite);
- quality of life (that basic needs must be met universally and that global equity and justice are essential elements of sustainability);
- uncertainty and precaution (embracing different approaches and the need for flexibility);
- values and perceptions (of less developed parts of the world); and
- conflict resolution (an understanding of how conflicts are a barrier to development).

Who will teach global citizenship in universities and colleges? If the goal is to have students become global citizens, professors must be global citizens too. University academia has a pivotal role to play in educating tomorrow's global citizens and in contributing to the healthy functioning of societies and the world community. Increasingly, university educators should recognize that their obligation to students stretches beyond the traditional scope of the academic discipline. Their endeavours should always be to create an exceptional learning environment that fosters global citizenship, advances a civil and sustainable society, and supports outstanding research to serve the people and the world.

There is a consensus that the natural and built-in environment is the context in which global citizenship can be best understood. In the Asia-Pacific region, a number of nations have witnessed growing political pressure to utilize international education as an *en masse* mechanism for nurturing global citizenship. However, the extent to which the “just do it” analogy holds true for study abroad remains relatively unsubstantiated. Education abroad can effectively prepare students as responsible global citizens, but only if coupled with action-oriented experiences that encourage reflection, critical analysis, and synthesis. Since short-term programs are likely to remain the only realistic option for many undergraduate students, there is a growing requisite to document whether short duration programs can promote higher-order outcomes (such as global citizenship) and, if so, under what conditions. In particular, there is a lack of demonstrable evidence of the *transformational change* attributable to participation in field-based/experiential study abroad programs, relative to (a) other study

abroad programmes lacking a structured experiential component and/or (b) home campus (i.e., traditional classroom) courses and/or (c) comparisons of the experiences and learning outcomes of students from different countries and cultures.

Although global citizenship is a highly contested and multifaceted term, three key dimensions are commonly accepted: social responsibility, global awareness, and civic engagement. This particular observation lends itself well to the perspective that global citizenship, at its core, is focused on connections – a person's connections with the products they choose to use, the environment they believe they influence, and the groups of people who they directly and indirectly associate with. Whether or not those connections (with products, environments, and people) are recognized and reflected upon is what fundamentally separates those who consciously assume their role as a global citizen from those who do not.

3.5 Non-Formal Education and Global Citizenship

The non-formal education (NFE) sector is incredibly diverse in its learners, providers and in the curriculum areas on offer. However, in almost all the developing countries the NFE sector is well placed to deliver ESDGC to the hardest-to-reach learners who may otherwise not engage with mainstream education. NFE is delivered by local authorities, Community Learning Centres (CLCs), further education (FE) institutions, higher education (HE) institutions, work-based learning providers and others including prisons, museums and libraries.

The challenges that face us, particularly climate change, call for a new form of “global literacy” that enables us to engage with the issues and feel empowered to join with others to effect positive change.

ESDGC is not just a body of knowledge, but is equally about values, attitudes and skills. It is an ethos that mirrors the existing ethos of NFE and is already present in many adult education classes, community development groups and trade union studies courses. Incorporating ESDGC into NFE will support this existing ethos by helping to enhance the development of these critical thinking skills and a positive and active approach to citizenship at both local and global level.

NFE is particularly wide reaching and flexible in its delivery. It is also characterized by the number and diverse nature of the partners involved in delivery.

Therefore, it is vital that this complex and rich pattern of provision is recognized and that these diverse partners are involved in and become committed to the process.

ESDGC practice shares a similar approach to NFE practice in recognizing the importance of a learner centred-approach which encourages critical thinking and is aimed at empowering the learner. An adult education course, which delivers solely knowledge-based content about environmental issues or about international or sustainable development would not necessarily, be ESDGC. It must incorporate the skills, values and attitudes dimension and encourage the learner to take positive action.

Many adult and youth work providers, children and young people's partnership and adult learning networks do not have a clear understanding of the range of educational benefits that come from embedding ESDGC in their work. Strategic managers do not plan well enough to make sure that institutional policies are delivered in a way that involves learners in taking action. Many providers do not evaluate the impact of ESDGC within their programmes and are often unclear about the impact their work has on learners.

4. Education for Sustainable Development: MGIEP's Framework for 21st Century

Education for Sustainable Development and Peace develops people's skills to take action that improves our quality of life now and for future generations. As the starting point for developing its framework for the 21st century, it would be meaningful for MGIEP to recognize the fact that there are several crucial questions/issues facing people in all societies. These include:

- how to preserve and protect the environment, reduce pollution and manage natural resources in a sustainable way;
- how to reduce the inequalities that exist between different people in all parts of the world and protect their human rights; and
- how to develop peaceful and harmonious communities by promoting understanding between people who are different from one another.

A new report issued on June 2013 by a top-level United Nations knowledge network under the auspices of UN Secretary General Ban Ki-moon lays

out an action agenda to support global efforts to achieve sustainable development during the period 2015-2030.

“The post-2015 process is a chance for the global community to work towards a new era in sustainable development,” said UN Secretary-General Ban Ki-moon. This report from the Sustainable Development Solutions Network, the result of collaboration between top scientists, technologists, businesses, and development specialists, could be a critical input to the work of MGIEP to shape the post-2015 agenda on Education for Sustainable Development and Peace in the Asia-Pacific region.

The report, entitled “An Action Agenda for Sustainable Development,” outlines 10 sustainable development priorities, covering the four main dimensions of sustainable development: economic growth and the end of poverty, social inclusion, environmental sustainability, and good governance.

The 10 priority challenges of sustainable development identified in this report are:

1. End extreme poverty and hunger;
2. Achieve development and prosperity for all without ruining the environment;
3. Ensure learning for all children and youth;
4. Achieve gender equality and reduce inequalities;
5. Achieve health and wellbeing at all ages;
6. Increase agricultural production in an environmentally sustainable manner, to achieve food security and rural prosperity;
7. Make cities productive and environmentally sustainable;
8. Curb human-induced climate change with sustainable energy;
9. Protect ecosystems and ensure sound management of natural resources; and
10. Improve governance and align business behaviour with all the goals.

The Report states that by many measures, the world is a long way from sustainable development. Many poor countries do not grow adequately, and extreme poverty remains widespread. Humanity is dangerously changing the climate, depleting fresh water supplies, and poisoning the air and water. Most economies are becoming less equitable as well, with widening gaps between the rich and poor. And conflicts remain widespread, with the world’s poorest regions being

most vulnerable to violent outbreaks.

These 10 priorities will form the basis for the SDGs that would apply to all countries during the years until 2030.

However, for its successful implementation, well-crafted Sustainable Development Goals will be required to help guide the public understanding of complex sustainable development challenges, inspire public and private action, promote integrated thinking, and foster accountability. Children everywhere should learn the SDGs to help them understand the challenges that they will confront as adults. The SDGs should also mobilize governments and the international system to strengthen measurement and monitoring for sustainable development.

Sustainable and inclusive development is central to the post-2015 agenda. Concern for peace and sustainable development should be at the centre of our efforts to promote inclusive and equitable societal development beyond 2015. Patterns of development and economic growth over the past several decades are now seriously being questioned. Demographic growth, the expansion of middle-class lifestyles and unsustainable patterns of production and consumption are all contributing to environmental degradation, water scarcity, climate change and the growing incidence of natural disasters. As such disasters are increasingly linked to rising levels of violent conflict. Peace is an important requirement for sustainability.

Any post-2015 development framework must be of universal relevance. If sustainability is to be a central concern of any international development agenda beyond 2015, then such a framework must be relevant to all countries. Indeed, sustainable models of societal development can only be effective if all countries of the world cooperate on key global issues and challenges. A global development framework beyond 2015 must thus mobilize all countries, regardless of their specific development status, around a common framework of goals aimed at inclusive and peaceful sustainable development. Such a framework of global goals relevant to all countries must allow for target-setting at regional/national level in order to respond to the diversity of social, economic and cultural contexts.

It is becoming increasingly clear that holistic educational policy and planning can contribute effectively to societal development. This is particularly true when educational planning and delivery is

coordinated with that of other sectors, whether in the context of humanitarian or development efforts.

5. Conclusions

Peace and security are fundamental to human dignity and development. The sustainable development of any culture is always endangered insecurity and conflict. Human tragedies result in overwhelmed health systems, the destruction of homes, schools and often whole communities, and increased numbers of displaced people and refugees. Education for Sustainable Development plays a key role in promoting values for peace.

A global citizenship identity contains first, the recognition that conflict and peace are rarely confined to national boundaries, and second, that even stable societies are implicated in wars elsewhere, whether by default (choosing not to intervene) or actively in terms of aggression and invasion. A third or middle dimension to the usual phrase needs to be added: “act locally, analyze nationally, and think globally.” How robust is our acceptance of ‘multiple identities’ and “dynamic cultures”? How far are we prepared to take action to defend the rights of those whom others see as threatening the local culture and economy? Who counts as a citizen in our own backyard or local school? These questions might be the true tests of a vibrant global citizenship education.

Thus, a global citizenship education for peace would be a highly political education, not simply a bland multiculturalism, unquestioning ‘tolerance’ or “being nice to each other”. It has four interrelated components: knowledge, analysis, skills, and action (KASA). First, there is the knowledge of world current events, economics and in international relations. Second is the capacity to critically analyze media, religious messages, dogma, superstition, hate literature, extremism, and fundamentalism. Third, it involves political skills, such as persuasion, negotiation, lobbying, campaigning, and demonstrating. Fourth are dispositions for joint action, which these days include networking through communications technology, starting a website, or joining international forums of young people working for peace. These are all essential ingredients for the Institute (MGIEP) for fostering and promoting a solid global citizenship education for peace that can produce active world citizens who understand the causes and effects of conflict, who do not join radical groups, who vote out politicians who go to war, who do not support religious leaders who preach hate,

and who join others to make their voice for peace more potent.

The scope of the post-DESD is broad and its potential effects are far-reaching. The DESD aims to reorient education towards sustainability, which in turn has the potential to impact the way people think. For this reason it is important to look at ways in which one can effectively monitor progress and capture learning in the process of implementation. Given the wide scope of ESD, both quantitative as well as qualitative data are important in monitoring and evaluating the Decade. MGIEP can make a change, if MGIEP adopts the appropriate response. The strategy is to tackle more than education and addresses the way we live, our values and our behaviour. This approach can be adapted for implementation at all levels, from UN programmes to local initiatives.

Creating a world culture of peace requires the involvement of all parties in the society that together shape the world’s culture – institutions such as the United Nations system, governments, politicians, scientists, NGOs, the media, civil society, and especially teachers and parents. Although peace education is often based in schools and other learning environments, it should involve the entire community, as peace education is not only a necessity in areas where there are conflicts, but in all societies. Parents are especially important: they must encourage strong family values that foster a culture of peace.

The threat to peace stems from a multitude of causes including poverty, environmental deterioration and social injustice. There are a variety of factors including economic, political, social, cultural and environmental grounds from which these causes are founded. Absence of certainty and security in terms of these factors makes it difficult to promote peace (Amamio: undated). When discussing the need for a shift of mind set, we need to more closely examine the underlying causes that force people to resort to violence, both in order to understand its societal impact and to come up with the proper solutions to reduce its spread.

End notes:

- 1 World Commission on Environment and Development (WCED): *Our common future*. Oxford: Oxford University Press, 1987 p. 43.
- 2 For information and documentation on each landmark event, refer to UNESCO website.



The Role of Education in Promoting Sustainable Development and Peace

Lawrence Surendra

The Role of Education in Promoting Sustainable Development and Peace

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With the end of the cold war, the pursuit of lasting peace and an end to conflict has become, together with education and sustainable development, a global imperative. By examining the synergies of critical concepts – education, sustainable development and peace – which have come to dominate policy discussions since 1990, this paper takes a significant step in the direction of a more complete understanding of the role of education in both sustainable development and the peace process.

In order to discuss in depth of the relationship between education, sustainable development and peace, the paper defines the concept of sustainability, and attempts to specify the aspects of education and sustainable development which have direct ramifications for the pursuit and maintenance of peace both in the context of today's international realities, and in light of the trends which will carry us into the twenty-first century.

While exploring common challenges, the paper addresses the question of how peace contributes to the sustainable development process. It reviews the concept and role of education for building peace and fostering sustainable development and discusses the knowledge and pedagogy that might contribute in promoting sustainable development, peace, international understanding and cultural diversity.

It reflects on some of the major themes and attempts to extract relevant conclusions and suggests a strategic framework for the Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) – UNESCO Category-I Institute. The paper also identifies the linkages among education and sustainable development. Based on these linkages, the paper suggests a strategic framework for the MGIEP to help governments of the Asia-Pacific region confront the threat of violence and build a just and equitable world it attempts to answer critical questions such as: What are the useful lessons for international institutions, for governments, for organized civil society, for citizens? What can MGIEP do to promote education for peace and sustainable development? How does MGIEP expand the scope of its key programme on Education for Peace and Sustainable Development in the interest of peace promotion in the Asia-Pacific region? How should the lessons learned be applied in today's world, in light of future trends and forecasts?

Introduction

Education for Sustainable Development (ESD) in many forms has permeated most systems of education across the globe. The Recommendation of the International Conference on Education (IBE: 2001) to promote Education for International Understanding (EIU) was the first international document giving concrete guidelines to educational authorities and practitioners on how to promote education for international understanding on a global scale. It gave special emphasis to trying to adopt a common and universal approach beyond politico-ideological divisions, socio-economic gaps, and different educational concepts and strategies.

The expressions “Culture of Peace” and “Education for International Understanding” began to take form in the late 1980s.

The concept adopted by UNESCO “presumes peace [as] a way of being, doing and living in a society that can be taught, developed, and best of all, improved upon” (UNESCO: 1995).

UNESCO determined that a focus on educating and empowering individuals about a set of values and behaviours and stated that non-violence and solidarity could foster environments that reflected peace values. Education for International Understanding requires a new philosophy and goal orientation which should include, among others, a goal to live together peacefully, in a caring, sharing, harmonious way. Education for the future should prepare world citizens capable of conceiving and reflecting on issues in global ways – the essential goal of global education.

Education for International Understanding provides a framework for understanding and preventing conflicts between nations resulting from discourses of hatred, war, and narrow nationalism. But historical conflicts between nations are not the only factor that colours our perceptions of others and negatively influence teaching, learning, and education about others. Persistent inequity within society, social stratification, and prejudice between social groups are long-term obstacles to living together peacefully and to promoting intercultural understanding both within and between nations.

The 46th International Conference on Education “Education for All for Learning to Live Together, Democracy and Social Cohesion” (UNESCO: 2001) concluded that: “The institutionalization of education in the last century, and in some instances even today unfortunately, was aimed at strengthening national identities and even nationalism of all sorts.”

Both peace and environmental educators have a common goal of stopping violence, but in human communities there will always be conflicts. The challenge is to learn to resolve conflicts non-violently, to share limited resources equitably, and to live within the limits of sustainability. This has become increasingly important as the Twenty-First Century unfolds with increasing human populations all seeking a better life. Peace will require both Education and Sustainable Development and Education and Sustainable Development will require Peace. The important thing is that human beings, in their individuality, should be educated to “live together”, to analyse, to reflect on their uniqueness and become capable of being enriched by diversity. “...The world is not a market but a village.” We are all proud to belong to that village. ...Acting together to learn to live together, in a context of respect for cultures and languages, that is the role of education in the Twenty-First Century (Barber: 1999).

Mahatma Gandhi once said: “We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated.”

What is needed now is a firm realization of the importance of better understanding and friendship among all the nationals of the world. In other words, the dire need is to inculcate in the people qualities of fellow feeling, cooperation, tolerance, adjustment and love for one another’s weal and woe instead of developing aggressive nationalism so that goodwill and friendship are developed bringing about peace, freedom and happiness to the whole mankind.

With the call for a Decade of Education for Sustainable Development, the world has a chance to take a fresh look at the underlying role of education itself in creating new directions in society and to test the possibilities for remoulding education systems so as to bring positive change.

2. The Role of Education in Promoting Peace and Sustainable Development

UNESCO's Constitution, we all know, was drafted out of a terrible war. It states in particular that "the wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern" (UNESCO Constitution § 4).

The question now is the following: What is the tool that would allow us to achieve such a mission? What does an "education of humanity for justice and liberty and peace" imply? Is mere literacy sufficient? It is useless to say that the sense of justice, of liberty and of peace requires more than basic education. It

The enterprise of education at its most profound level is transformative. Education provides the critical link in understanding the connections between sustainability and peace. It sharpens and builds people's skills to take action that improves our quality of life now and for future generations. If institutions, teachers, and learners in every national context are made aware of and understand the connections between sustainability and peace in their own societies and the implications of these connections for global peace and sustainability and vice versa, they can create a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and life styles required for a sustainable future and for positive societal transformation.

requires us to build our "fellows" capacity to think critically about the discourse and the opinions that are surrounding them. We need to give them not the answers to their existential questions, but rather the intuition that there are questions to be raised before they can be just, free and live in a peaceful society. Education for peace and human dignity is therefore about lighting a fire, not about filling up a jar.

The Asia-Pacific region has a wealth of shared cultural human and spiritual values which, when identified, can serve as vehicles for unity, solidarity and peace, as well as being instruments for holistic, human and integrated sustainable development. Each Member State, within its own peculiar geographical setting, its historical background, stages of development and culture, can share its unique experience in adapting cultural values to the changing needs of time.

Knowledge and understanding of each other's cultural traditions, beliefs and practices will contribute to an appreciation of shared values and aspirations as well as appreciation of each other's differences, thus contributing to the development of mutual respect and tolerance.

In networking on education for peace and tolerance, democracy and international understanding, the MGIEP shall provide valuable input for the establishment of stronger regional and inter-regional links, leading towards the realization of a sustained global culture of peace.

Asia is the most diverse continent in the world?. Fears that this diversity could be exploited for division and distrust have led to attempts by many governments to deal severely with any attempts at autonomy by social groups such as cultural minorities or groups whose livelihoods and access to resources are threatened by more powerful elites and therefore need to defend their rights. Such increasing state repression of the rights of cultural and other minorities has led in turn to the emergence of sub-nationalist and identity-based movements that threaten the nation-state itself. Majority groups and movements that feel threatened by diversity seek to impose a form of cultural nationalism and resort to fascist forms of mobilization to achieve this; such groups pose

threats to not only peace within nations but also peace between neighbours.

Peace and sustainability are closely intertwined. Increasingly, given the effects of climate change and global warming, there are such strong feedback loops among local phenomena, their impact on local ecosystems and livelihoods, and global atmospheric changes that it is no longer possible to talk only in local or national terms. Similarly, the conditions that promote sustainable and equitable development also ensure the conditions for peace, and ensuring peace creates the conditions for sustainable development. Education has to be appreciative of these inter-linkages and approach, pedagogy and educational intervention with such an optic. In addition, serious perspectives on the emerging global political economy and on threats to sustainability – and not just sloganeering and rhetoric about globalization – should be an integral part of new interventions in Peace Education.

MGIEP's task, therefore, should be to promote the Gandhian philosophy of truth, tolerance, non-violence, non-discrimination, social cohesion as the driving forces for living together in an age of diversity, developing sustainability in an age of limits; transforming oneself and society in the age of globalization and internationalization of education by enhancing national efforts in the Asia-Pacific region by mobilizing political will and coordinating mechanisms of all stakeholders in Education for Sustainable Development and Peace including development partners, governments, NGOs and civil society.

ESD covers environmental, economic, socio-cultural and political dimensions – the means to promote global peace. It therefore need to be integrated within and across all disciplines and curricula and thus provide learners and teachers alike with a more critical perspective on the connections between unsustainable behaviour and the destruction of ecological systems as well as the links between

injustice and the denial of peace and equity. Such integration makes it possible for learners and teachers alike to understand and thus realize how peace and equity are a fundamental requirement for ecological sustainability and the sustainability of natural systems on which all humans are dependent.

Education systems must therefore ensure that their learners realize that to live sustainably is to respect and protect the earth and its environment and to adopt behaviours and practices that minimise our ecological footprint on the world around us without depriving us of opportunities for development – that as part of human existence, we need to co-exist with nature rather than always seeking to conquer and control it.

In terms of pedagogy, the role of Education for Sustainable Development and Peace must:

- *fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies.*
- *give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century.*

Of the four pillars of learning – learning to be, learning to know, learning to do, and learning to live together (added to this is the fifth pillar – learning to transform oneself in society) – it is the dimension of learning to live together that ESD emphasizes and promotes. “Living together”, by integrating the dimensions of nature, culture, peace, equity, human rights, globalization, and justice in all educational processes and at all educational levels, provides a transformatory learning environment and a normative world view essential for global citizenship. Education for Sustainable Development then provides the fifth pillar, that of “Learning to Transform.”¹

As mentioned above, sustainable development is grounded on four interdependent systems – society, environment and economy – with culture as an essential, additional and underlying dimension. While embracing these elements in a holistic and integrated manner, the governments need to help

their individuals to fully develop the knowledge, perspectives, values and skills necessary to take part in decisions to improve the quality of life both locally and globally on terms which are most relevant to their daily lives.

These four systems and the four principles are all crucial to achieving sustainable development and are at the heart of the pedagogy for learning to transform. Education is central in connecting these systems and principles and understanding the interconnections among all of them. In that sense, ESD is not simply about Environmental Education (EE), and the MGIEP approach to curriculum development and teacher education must therefore go beyond conventional environmental education. Undoubtedly EE has contributed to a wider awareness about the environment, promoting the understanding of the web of nature and the responsibilities of human beings for the environment and their duties to care for it. But conventional EE is built on very weak links between scientific knowledge of the environment and society and has tended to be more individualistic and limited with regard to the understanding of structures. This makes EE pedagogically limiting, especially in terms of contributing to critical and transformative education (Surendra: 2013).

Education for Sustainable Development and Peace helps children to:

- *recognize their worth as individuals, knowing that they are unique;*
- *understand that we are all different in many ways;*
- *see things from other people's point of view;*
- *recognize right from wrong and to have the confidence to choose right;*
- *understand that they have rights and responsibilities; and*
- *understand the democratic process.*

The scope of ESD is relevant to all areas of the curriculum, i.e. it is wider than a single scheme of work or subject. It is relevant to all abilities and all age ranges. Ideally it encompasses the whole school – for it is a perspective on the world shared within an institution, and is explicit not only in what

is taught and learned in the classroom, but in the school's ethos. It would be apparent, for example, in decision-making processes, estate management, purchasing policies, and in relationships between pupils, teachers, parents and the wider community.

Then comes the question of teachers' role at all levels and types of education in fostering sustainable development and peace. Globally, almost all primary schools teach peace education in one way or the other as part of their personal, social and health education (PSHE) programmes. Lessons in peace education help children to understand their rights and responsibilities, to understand how society works and to play an active role in society.

However, in the society in which we live today young children need to understand and live with so much more. In our multicultural society it is even more important to include a global strand in the PSHE curriculum (Colin: 2007). Peace, with its emphasis on teaching social and moral values, is important but we need to include a global element when we consider the kinds of discrimination and racial tension seen in the world.

School curriculum should contribute to the development of pupils' sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages.

ESD is not just about creating new knowledge about sustainable development but also about extending the knowledge we already have. From such a perspective, ESD has immense potential to link science and society and to extend knowledge about sustainable development, involving in an interdisciplinary and trans-disciplinary sense the natural sciences (ecosystems and sinks), the social sciences (peace and equity), and society (participation and empowerment).

Building partnerships with UNESCO's Category

The MGIEP is uniquely positioned to do this by building its work on this tripod. To do so, it must ensure that Education for Sustainable Development involves three critical dimensions: innovation, trans-disciplinarity, and partnerships.

I institutes such as IIEP, UNEVOC, IBE, UIS, UIL, etc. in delineated areas of pedagogy, curriculum development and capacity building for Education for Peace, International Understanding, and Sustainable Development are critical. Partnerships shall be built ensuring resource sharing – human, material, and financial – and the development of joint programmes with MGIEP adding value to the partner and in turn the partner contributing to the resources, content and substance of MGIEP’s activities. Regional and national networks of like-minded institutions and organizations beyond India and with particular reference to the Asia-Pacific region shall be established.

2.1 Curriculum

Albert Einstein once said: “Anyone who has never made a mistake has never tried anything new.”

The fear of making a mistake or not knowing all of the answers often prevents people taking the first step on a longer journey. Proponents of ESD often find this is true in relation to sustainable development and we believe this fear is one of the major barriers preventing sustainable development being taken forward at the pace that is needed.

“Our biggest challenge this new century is to take an idea that seems abstract – sustainable development – and turn it into a reality for all the world’s people”

(Kofi Annan: 2001).

How can one embed sustainable development into to what teachers teach when one does not really understand what it means?

The research shows that there are a variety of ways to integrate and embed ESD into the curriculum. It may be that ESD is already embedded as part of the course the teacher is teaching as it is already considered an integral part of the qualification. However, it is more likely that it has not been explicitly considered.

Most courses teachers teach will fall into one of the following categories:

- SD is fully integrated into the course.
- SD is mentioned in a particular module of the course.

- SD is not mentioned but you can see where it might fit.
- SD cannot be easily integrated within the course.

The research showed us that people’s opinions of their courses are polarized. They either believed that SD cannot be easily integrated within the course, or that it was already fully integrated.

However, experience tells us that most courses actually fall into the second and third categories. So it is important to take the time to really look at what teachers teach and how teachers find the opportunities to integrate SD into what they teach and do.

The MGIEP should work with curriculum development institutes in the region within the conceptual framework, themes, and possible operational directions discussed above to develop curriculum approaches that can be integrated with on-going educational efforts in cross-disciplinary and trans-disciplinary ways. A trans-disciplinary approach to curriculum and education would literally mean moving beyond all disciplines but connected to disciplines through a unifying theme or topic of enquiry which involves both knowledge and the skills to apply that knowledge and relates very much to the four pillars of education.

From a practical perspective, the question of whether to add new subjects to the curriculum or integrate new material into existing subjects constantly confronts all curriculum developers. Often the best approach is curriculum integration where, for example, ESD and Global Citizenship Education are integrated within the existing curriculum, syllabus, and pedagogy. Given the diversity of school and education systems across the globe and especially in Asia and the Pacific, the MGIEP may not be in a position to make direct curriculum interventions in national educational systems considering also their diversity in terms of

ownership and management reflecting a mix of state, private, and private-public institutions.

Most importantly, the MGIEP should also partner teacher training institutions and through them mentor teachers to innovate in curriculum design for promoting holistic and integrative curricula. MGIEP should give equal importance to working with institutions of higher education, and these interactions and outcomes should be based on five operating principles: interdisciplinary approaches, futures-oriented thinking/vision building, systemic thinking, critical thinking and reflection, and partnerships and dialogue.

To do the above, the MGIEP should invite institutions of higher learning that are willing to work with MGIEP to promote innovation and change in institutional and educational practices to follow the five principles outlined above. MGIEP should thus lend its name as an UNESCO institution and mentor and guide such changes so that other institutions follow.

Since the existing education systems are overloaded, outdated, and unable to cope with the challenges that societies in the contemporary world face, it is clear that a new approach to curriculum planning is required in order to ensure the integration of the core principles of ESD and Global Citizenship Education. These challenges are an opportunity for the MGIEP to develop its programmes and evaluate, choose, and strengthen its work on the basis of partnerships.

2.2 Innovation

Innovation is based on the following tenets of ESD:

- a system- and problem-solving orientation;
- communicative and value-oriented learning;
- cooperation-oriented learning;
- situation-based, action- and participation-oriented learning;

- self-organization; and
- holistic thinking.

Innovation in Education recognizes that change and transformation are critical to the sustainability, dynamism, and survival of any society. Such approaches to innovation in education encourage a broad-based attitude to education, cultural pluralism, mentoring, and cross-curriculum work.

The MGIEP shall initiate and support those innovative programmes that will serve as good examples for the implementation and promotion of Education for Sustainable Development and Peace in the Asia-Pacific region. In these programmes and initiatives particular emphasis shall be given to non-exclusive priority areas/themes such as: peace, cultural diversity and intercultural understanding, rural development, disaster prevention and mitigation, gender equality, health and poverty reduction.

2.3 Trans-disciplinarity

Trans-disciplinarity (a word coined by Jean Piaget) is based on a capacity-based learning culture and involves the development of four distinct but interrelated capacities:

- technical and methodological capacity to understand different situations;
- social-communication capacity to cooperate and communicate creatively;
- personal capacity to develop individual positions on important issues; and
- action capacity to convert individual beliefs into concrete actions².

A trans-disciplinary approach is needed at all levels of society to devise options for a future based on the concepts of sustainability, equity, justice and peace.

A trans-disciplinary, holistic understanding of the world's problems – when transmitted to the public at large – should be the starting point of MGIEP for developing a new global and regional consciousness to drive changes in behaviour and lifestyles. Likewise, such a perspective should form the basis for the development of options for informed decision-making to manage the transition to sustainability locally, nationally and globally.

Trans-disciplinarity is meant to bring the work of MGIEP closer to the realities of the countries of the Asia-Pacific region and to make its work more relevant and effective in finding solutions to real problems in regional and global settings.

2.4 Partnerships

A fundamental basis for sustainable development and Education for Peace and Sustainable Development is partnerships. A culture of cooperation and collaboration needs to be inculcated both in an institutional sense of the educational institution itself where such learning takes place and in the institution's learners and teachers.

With sustainable development relating to all areas of society, reorienting education towards sustainable development must be a multi-stakeholder endeavour. Learning for sustainable development takes place not only in education institutions but also in many other sectors of society as well. Education stakeholders therefore need to reach out to other important actors and build strong partnerships. Because sustainable development is a global challenge, international partnerships and the integration of the local and the global partnership are decisive elements for ESD as well. MGIEP, in its institutional development and its operational and implementation processes, will itself need to be an exemplar of such partnerships.

MGIEP therefore needs to make it clear that even if the capacity of any educational institution to improve the local situation is significant, many of the interventions contributing to equity, sustainability, peace, poverty eradication, and harmonious and cooperative living will be more effectively addressed through collaborative alliances with other organizations. At

the same time, educational institutions themselves will benefit by gaining a better understanding of local issues and challenges through collaboration among schools and universities; social, philanthropic, labour, and human rights organizations; and many others.

MGIEP should therefore facilitate the exchange of expertise between educational institutions. Such cooperation also allows human resources to be deployed through programmes of volunteering which was an important part of Gandhi's life and philosophy.

3. Beyond the Curriculum

But curriculum planning alone is not enough. As referred to earlier, change and innovation have to be built across the educational enterprise. Curriculum, teachers, management, and pedagogy all need innovation in an interconnected and innovative manner. Such an interconnected and innovative approach has to address the following questions: What, and how.

3.1 What kind of education?

Sustainable development and peace will require an education that not only continues throughout life, but is also as broad as life itself, an education that serves all people, draws upon all domains of knowledge and seeks to integrate learning into all of life's major activities. The rapid growth of knowledge has rendered the notion of schooling as a "once and for all" preparation for life utterly obsolete. The growth of knowledge is advancing exponentially, yet not nearly as fast as the need for understanding and solutions at which it is aimed. As concerns sustainable development specifically, it is impossible to predict with reliability what will be the key issues on which people will need information in five, ten, twenty or fifty years. It is predictable, however, that such developments will not fit neatly into the existing and artificial sub-divisions of knowledge which have been in place for more than a century. Hence, understanding and solving complex problems is likely to require intensified cooperation among scientific fields as well as between the pure sciences and the social sciences. Reorienting education to sustainable development will, in short, require important, even dramatic changes, in nearly all areas.

This involves the social dimension of human development as the basis for cohesion and harmony, conflict avoidance, non-violence, and peaceful co-existence. It involves the recognition that difference and diversity are opportunities rather than dangers and are a valuable resource to be used for the common good; the ability to tolerate, respect, welcome, embrace, and even celebrate difference and diversity in people and in their histories, traditions, beliefs, values, and cultures; and to use this diversity to enrich our lives and our societies and make learning a happy experience (UNESCO-PROAP: 2007).

3.2 How to do it?

This relates to showing how training and capacity building can help educators to assist societies to cope with situations of tension, exclusion, conflict, violence, and terrorism; to respond constructively to the cultural diversity and economic disparity found within and across the region; to enable people to live in increasingly pluralistic, multi-cultural societies; to provide a peaceful environment for sustainable socio-economic development; and to further the mission of constructing the defence of peace in the minds of men and women through education for peace.

It will involve processes to train, retrain, and mobilise teachers and administrators towards more democratic, participatory interactions and as role models of learning to live together. This includes how to create safe, peaceful, and harmonious school/institutional climates, in turn reflecting the ideal of learning to live together, and how to renew partnerships for the mobilisation of all actors in and for education, among all entities concerned with education for sustainable development and global citizenship, and link these efforts with what it is taught in homes, communities, the media, the workplace, and other informal learning contexts.

Education for sustainability and peace calls for a balanced approach which avoids undue emphasis on changes in individual lifestyles. It has to be recognized that many of the world's problems, including environmental problems, are related to our ways of living, and that solutions imply transforming the social conditions of human life as well as changes in individual lifestyles. This draws attention to the economic and political structures which cause poverty and other forms of social injustice and foster unsustainable practices. It also draws attention to the need for students to learn the many processes for solving these problems through a

broad and comprehensive education related not only to mastery of different subject matters, but equally to discovering real world problems of their society and the requirements for changing them.

The skills and attitudes needed to be inculcated are best addressed through enabling and promoting conducive environments for education.

MGIEP can contribute much through its work by setting standards and showcasing educational enterprises that demonstrate a conducive environment for education and by promoting an integrative pedagogy in developing the skills and attitudes needed.

It is important to have some benchmarks or a checklist of what constitutes a "Conducive Learning Environment". A suggestive list would include the following:

- the concepts of sustainable development, values of intercultural understanding, peace and non-violence are parts of the school ethos;
- the learning environment is safe, supportive, respectful, enjoyable, equitable and inclusive;
- the learning environment is active, participatory, democratic and learner-centred, enabling the learner's voice to be heard, alongside culturally diverse perspectives;
- the teacher is a facilitator, guide and role model who demonstrates the values of intercultural understanding, peace and non-violence through behaviour and consistent action;
- learning encourages curiosity, creative and caring thinking, critical reflection, questioning, discussion, dialogue and collaborative action;
- learners develop positive communication and negotiation skills while working collaboratively with others;
- all learners experience a sense of belonging and feel valued and included in the group;
- concepts of intercultural understanding, peace and non-violence are integrated throughout the curriculum;
- the teacher uses teachable moments as valuable

opportunities to make learning memorable;

- learning fosters the full development and potential of the whole child who uses all of his or her senses in the learning;
- the teacher provides a wide range of culturally appropriate learning experiences adapted to diverse learning styles and preferences; and
- the teacher involves the learner’s knowledge and experience, and builds on their interests and cultural or religious background.

A conducive learning environment and holistic or integrative education are about the development of the whole person: physically, intellectually, emotionally, and spiritually. A pedagogy for the whole person is an integrative-holistic methodology.

Thus, in this context of the aspirations of governments in Asia and the Pacific to build world-class educational institutions, especially in the areas of Education for Sustainable Development and Peace – other than merely innovations in curriculum and pedagogy – there is equally an urgent need for innovations in leadership, management, and governance.

In order to do this and in the actual implementation of the MGIEP’s mandate, synergy and mutually beneficial learning and cooperation need to be established within UNESCO in terms of UNESCO’s other Category I institutions. Relevant to this are UNESCO’s International Institute for Educational Planning (IIEP) based in Paris and International Bureau of Education (IBE) based in Geneva. The IIEP correctly holds that, “sustainable development cannot be outsourced – it

MGIEP, IIEP and IBE should hold periodic and regular dialogues on how to cooperate and combine their synergies to promote changes in the planning and management of educational institutions and systems in order to promote Education for Sustainable Development and ultimately achieve Sustainable Development. MGIEP’s work in capacity building - not only in relation to education planning and management but in other areas as well - can follow IIEP’s stated position on capacity development.

cannot be imposed from outside, it demands internal capacity and leadership”.

One of UNESCO’s core missions is capacity development, and that core mission embraces MGIEP, IIEP and IBE. However, the special competencies that MGIEP builds in the area of Education for Education for Sustainable Development must inform the work of IIEP, and IIEP’s long experience in educational planning and management should equally assist MGIEP’s efforts in achieving its goals. It is in such a partnership that much productive work can be done for capacity-building in bringing about change and innovation in educational planning and management and advancing the cause of education for global citizenship and sustainable development.

Training programmes as part of capacity building to make Education for Sustainable Development an integral part of teacher training and pedagogy must be a key activity of MGIEP. Such programmes must ensure that Education for Sustainable Development and its implications for peace and global citizenship and vice versa are part of the process of teaching and learning.

3.3 Institution building

Institution building of and by the MGIEP must be built very soundly on the above-mentioned principles of innovation, trans-disciplinarity, and partnerships. Partnerships will likely be the most critical element in the way the institution grows. Within the UNESCO family, it would include the following:

- UNESCO Category I Institutes relevant to the work of the MGIEP;
- UNESCO Category II Institutions in the Asia and Pacific Region;
- UNESCO Chairs first within the region and then internationally;
- Curriculum bodies in the region;
- Universities, in particular those with Peace Studies and Peace Education Centres; and
- Faculties of education in select major universities in the Asia and Pacific region and teacher training institutions in the region.

With other institutions in the region and globally, MGIEP must build its partnerships in a mutually reinforcing way by leveraging the MGIEP for institution building of its partners and, in reverse, using its partners to do the institution building of MGIEP.

In the context and with the explosion in the world of ICT, very creative, innovative uses of ICT must be developed. This requires approaching the use of ICT in very unconventional ways and with the objective of creating stronger institutions and networks ultimately promoting an educational movement for peace and sustainability globally.

3.4 Levels of Education and Youth Engagement

Gandhi wrote and spoke much about education, and his writings on education were edited and published by one of the century's greatest Gandhians and a contemporary of Gandhi, Bharatan Kumarappa, with the title, "Towards New Education" (Kumarappa: 1980) in which Gandhi explained his views on all aspects of education.

In that spirit and following Gandhi's own philosophy and perspectives on education, ideally the UNESCO MGIEP should cover all levels of formal education from primary to secondary and tertiary, but also informal and non-formal education, and see education as a lifelong process of learning.

It must, however, also be kept in mind that Gandhi himself was very critical of formal education. He told Edward Thompson "that he was at his profoundest best in his childhood before his mind had been corrupted by education and society" (Bies: 1997). But

he also wrote in his autobiography of the challenges of educating young people, when he wrote:

".....day by day it became increasingly clear to me how very difficult it was to bring up and educate boys and girls in the right way. If I was to be their real teacher and guardian, I must touch their hearts, I must share their joys and sorrows, I must help them to solve the problems that faced them, and I must take along the right channel the surging aspirations of their youth" (Gandhi: undated).

As an UNESCO Category I Institute and an integral part of UNESCO with a technical and capacity-building role, it is important for the MGIEP to spell out the levels of education where its activities will be implemented. This issue is also related to the question of how youth are to be engaged in developing the Institute's programme. This kind of education should start as early as possible even in Early Childhood Development programmes – messages of tolerance, peace, diversity, sustainability and related attitudes and values must be transmitted from the beginning of education. Secondary school is possibly too late, especially in systems where most children don't even get to that level. However, it will not be feasible given resource constraints and other factors for the MGIEP as a UNESCO Category I Institute – having to meet many demands on its intellectual and other resources – for it to intervene directly in primary education and ECD programmes. This is best done strategically through programmes for curriculum developers, teacher training institutions, and training of trainer programmes for primary school teachers through other education institutions in the region.

As regards youth, the UN, for statistical consistency across regions, defines 'youth' as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States. In the context of the above, while the MGIEP would be open to partnering with formal education institutions

The MGIEP, in deciding on what educational initiatives, what levels, and what kind of curricula and interventions it should prioritise, should be courageous to look for new and innovative forms of education that are found in different parts of the globe, encourage these experiments, partner and document their experiences and lessons, and share them with educators globally as part of its work on innovations for Education for Global Citizenship and Sustainable Development and as part of building a data base of such work for dissemination amongst all those involved with education as a transformative enterprise.

as well as non-formal and informal education, its interventions within formal educational systems and from a perspective of engaging youth would/should be primarily focussed on teacher training institutions and high school students and beyond as the education system gradually expands to cover undergraduate education and students.

It may be important to note in this context, UNESCO International Institute for Educational Planning (IIEP) held a Policy Forum in 2012 on “Engaging Youth in Planning Education for Social Transformation” that built upon the 7th UNESCO Youth Forum. The IIEP Policy Forum was structured around the following three interconnected themes:

- supporting youth education for conflict transformation and peace building;
- strengthening young peoples’ skills and opportunities for civic engagement within formal and non-formal education systems; and
- connecting education, learning, and the world of work: developing skills for youth transitions.

In terms of synergy and to add mutual value as UNESCO Category I Institutes, regular dialogues should be held between MGIEP and IIEP on how to collaborate in areas where there are overlapping interests, such as in this case of youth, and see what specific mandates and niche capacities each Institute brings to the table in order to strengthen each other’s work.

4. Role of Mahatma Gandhi Institute of Education for Peace and Sustainable Development

A programme and plan of action for the MGIEP must be drawn up for the first three years. In built in these documents must be ways of evaluating its impact and success, especially by those who are partners, participants, and beneficiaries of its programmes and activities. While activities such as fellowships will help create visibility for the Institute, they tend to be individualist in nature, and long-term programmatic sustainability cannot be built through fellowships alone.

Building partnerships in clearly delineated areas of pedagogy, curriculum development, and capacity building for Education for Peace, Sustainable Development, and Global Citizenship is critical. Partnerships must be built which involve the sharing

of resources – institutional, human, and financial – and the development of joint programmes with MGIEP adding value to the partner and in return the partner contributing to the resources, content, and substance of MGIEP’s work. Emphasis and investments of human, financial resources, and time should be first devoted to partnerships with institutions beyond India and in the Asia and the Pacific Region.

No single country, however powerful, can cope on its own with the challenges that have arisen. In such a context, UNESCO is committed to promote cooperation among people and to contribute to peace and sustainable development by implementing activities in the field of education, sciences and culture. In a recent allocution, Irina Bokova, Director General UNESCO, expressed in the following terms the strategic directions for UNESCO, emerging from the picture we discussed above:

- learning to live together in an age of diversity;
- learning to develop sustainably in an age of limits; and
- innovation for building peace and knowledge societies.

It is within this context that the ideals and purposes of MGIEP’s (UNESCO’s Category I Institute) mission be elaborated so as to explore their interactions and the place of education within their ambit, theoretically, contextually and operationally. It should, on one hand, outline a logical framework that paves the way for more technically structured education action, strategic planning and the delineation of the contemporary relevance of Gandhi’s thinking and more importantly provide technical support services to the Member States for designing implementation strategies.

The prime motive of MGIEP shall be to help the Member States “transform citizens and leaders who have skills in critical and creative thinking, conflict management, problem solving, problem assessment to actively take part in the life of society who are respectful of the Earth’s resources and biodiversity are committed to promoting a peaceful and democratic society” in all its ESDSC programmes and activities.

MGIEP would support five fundamental types of learning, drawing on the Delors Commission (1997) recommendations, to provide quality education and foster sustainable human development:

In particular, MGIEP's role in implementing the EDSGC should focus on the following:

- *Promote nationally, regionally and internationally the lessons of the Gandhian philosophy on peace and non-violence for fostering sustainable development, peace, and global citizenship;*
- *Promote regional and international cooperation;*
- *Catalyze new partnerships with the private sector, with youth, and with media groups;*
- *Foster monitoring and evaluation;*
- *Encourage a research agenda and serve as a forum for relevant research on ESDGC;*
- *Serve as a forum for bringing together important stakeholders such as: representatives of the private sector, faith-based institutions, youth associations, indigenous people, etc.;*
- *Share good ESDGC practices;*
- *Link Member States that have put in place ESDGC curricula, policies, research, etc., with those Member States that are requesting help;*
- *Convene flexible working groups on particular topics;*
- *Fulfil its strategic role with regard to ESDGC; and*
- *Serve as a clearing house.*

- learning to know;
- learning to be;
- learning to live together;
- learning to do; and
- learning to transform oneself and society.

Sustainable development is a vision of development that encompasses populations, animal and plant species, ecosystems, natural resources that integrates concerns such as the fight against poverty, gender equality, human rights, education for all, health, human security, intercultural dialogue, etc. Education for Sustainable Development requires far-reaching changes in the way education is often practised today.

MGIEP shall draw a Mid-Term Programme (3- 5 years) and a Plan of Action. In-built in these documents should be ways and means for evaluating the programme impact and success by all its partners, participants and beneficiaries. While activities such as fellowships will help create visibility of MGIEP, they, however, tend to be individualist in nature, and as such it would be relatively difficult to assess programme sustainability through fellowship alone.

As mentioned above, building partnerships with UNESCO's Category I Institutes such as IIEP, UNEVOC, IBE, UIS, UIL, etc. in delineated areas of pedagogy, curriculum development and capacity building for Education for Peace, International Understanding, Sustainable Development and Global Citizenship are critical. Partnerships shall be built ensuring resource sharing – human, material, and financial – and the development of joint programmes with MGIEP adding value to the partner and in turn the partner contributing to the resources, content and substance of MGIEP's activities. Regional and national networks of like-minded institutions and organizations beyond India and with particular reference to the Asia-Pacific region shall be established.

5. Concluding Remarks: Situating Gandhi and the MGIEP

We all know how Gandhi's experience in apartheid South Africa moulded him before he moved back to India and led the Indian Struggle for Freedom. There were two incidents that sculpted the man he was to become – first, his being thrown out of the first-class compartment of a train in Pietermaritzburg in South Africa on 7 June, 1893.³ This incident not only changed Gandhi's life; it also changed the course of history.

Nelson Mandela commemorated the centenary year of this incident in 1993 with a function held on the platform at Pietermaritzburg where he and his luggage were ejected. After this incident, Gandhi's plans to become a prosperous attorney changed.

The other life changing experience for Gandhi was his serving as a medical volunteer with a force of Indians he had mobilized to serve the British during the Boer War (although his own sympathies lay with the Boers). Carrying the wounded off the field often in the line of direct fire made him see, like the great Emperor Ashoka, the futility of war and violence.

Speaking of Gandhi in terms of how he resonates today in contemporary terms and of how the global economy presents itself in terms of iniquitous wealth, ecological unsustainability, and violence, these words about Gandhi by one eminent scholar have a particularly contemporary echo.

"In Johannesburg where the pursuit of wealth was almost a religious passion, Gandhi chose a life of poverty. In streets where there was fear in men's eyes, he learned to look death in the face. In a place where the mining compounds were oppressive reminders of the power of Johannesburg to tear men from their homes and render them outcasts, Gandhi broke his own family only to recreate it in a wider way in the Phoenix settlement. In a city that denied the brotherhood of man, he learned how to affirm that all men are brothers" (Devanesan: 1979).

Gandhi in that sense must be seen as an internationalist who put fighting fascism and its rise in the world as a greater priority over the struggle for Indian Independence. Intellectually he was influenced by Tolstoy's and Ruskin's idyllic notions of rural life (even if it did not correspond to actual reality) and by the Italian nationalist Mazzini. Gandhi wrote in his autobiography, "My Experiments with Truth", that Tolstoy's book, "The Kingdom of God is Within You" overwhelmed him, and he was also deeply inspired by John Ruskin's, "Unto This Last" (Devanesan: *ibid*). Mazzini's teaching that "every man must learn how to

rule himself" (Devanesan: *ibid*), appealed to Gandhi, and he read Mazzini's self-rule into his concept of Swaraj and the way he went on to expound it.

The 19th and 20th centuries have been the bloodiest in history. Gandhi, as many other great figures of that period, was moulded by that history in his search for ways to redeem humanity from such hatred, meaningless violence, and the destruction of man and nature. This was also true of Gandhi's contemporaries in India, be it Nehru, Ambedkar, Tagore, or others. Gandhi's thinking in his time was also part of debates about society and sustainability in the context of India's struggle for freedom from British colonial rule. Amidst the actual political struggles, there were also competing worldviews about India's future. These are best expressed in the discussions and disagreements between Gandhi and Rabindranath Tagore, the philosopher, writer, poet and activist. The view of "nature" and sustainability in India's future, on which the leading proponents of the Indian Freedom Movement all had a perspective, had an important role to play and can be considered the forerunner of discussions on sustainability in India and Asia. These views later found their way in the writing of the Indian Constitution.

It should, on one hand, outline a logical framework that paves the way for more technically structured education action, strategic planning and the delineation of the contemporary relevance of Gandhi's thinking and more importantly provide technical support services to the Member States for designing implementation strategies.

End notes

- 1 See also, Lawrence Surendra, 'Education for Sustainable Development in the Asia-Pacific Region' in Okayama University Press (OUP) forthcoming volume on ESD, Okayama, 2013. The contributions in the OUP volume show the width and depth of activities undertaken in the Asia Pacific Region on ESD and this paper benefits from the cumulative experience of all that work, the discussions and exchanges taken during the decade and the author's own work in several countries in the region promoting ESD and which is presented in the Okayama paper. ESD as the fifth pillar evolved from the Asia and Pacific ESD activity very early in the Decade and the contributions made by Sheldon Schaeffer, Derek Elias, Samuel Lee, Hirofumi Abe, Mahesh Pradhan, Zinaida Fadeeva and Seema Deo amongst others for the

conceptual advancement of the thinking on ESD and which is also reflected in this paper and their contributions are acknowledged.

- 2 Personal communication Zinaida Fadeeva, United Nations University-Institute of Advanced Studies, and Richard Welford, Hong Kong University; Zinaida also refers to Erpenbeck and Sauer, 2001.
- 3 Perhaps this date could be celebrated as the MGIEP's Institute Day.

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Education for Sustainable
Development, Peace and
Global Citizenship: Towards a
Framework

Rosemary Preston

Education for Sustainable Development, Peace and Global Citizenship: Towards a Framework

Rosemary Preston

“There is no route to peace, peace is the route.”

Mahatma Gandhi

A framework of education for peace and sustainable development must address the social economic and environmental issues relevant to its context. It means education for sustainable development must contend with the challenges of poverty and inequality, debt, ill-health, poor nutrition and environmental degradation. It must help and play the central role in establishing cohesion and harmony within the local context of mistrust, social unrest, violence and aggression. It must bring people together in creative collaboration and cooperation to assist in breaking down ethnic, economic, class, gender and political barriers that cause people to feel alienated, It must respond to the challenges that threaten the disintegration of the society through greed, insecurity and a lack of will to contribute to or protect the common good (Clarke: 2005). It must involve, learning the knowledge, skills, perspectives and values that will guide and motivate people to lead sustainable livelihoods, to participate in a democratic society and to live in a sustainable manner (Hopkins: 2002).

The paper argues that the conditions necessary to link “peace” to “sustainable development” are much more complex than many take them to be. The paper examines the notion of peace and the complex and multiple meanings, goals, and purposes of peace education which are rooted in the great variety of sources of inspiration, role-models and practices located in specific historical, social, cultural, economic and political context. It discusses the mechanism to link peace with sustainability and its conceptualizations into practice. Finally, the author presents a framework upon and from which a strategic work plan and its corresponding implementation strategy for MGIEP can be designed.

Although there is nothing inherently hierarchical between the three constructs which MGIEP proposes to guide its work, it will be important to restrict the potential for unmanageable complexity between them. This is to the extent that, in the early stages of MGIEP’s institutional development, introducing some kind of order may be desirable.

1. Introduction

The United Nations was founded after the Second World War to create and maintain peace through economic, social or political agreements. The deepest foundations of peace still need to be laid, with the help of the specialized agencies which make up the United Nations system.

Since its foundation over 60 years ago, UNESCO took over that mission in conformity with its Constitution which asserts that, “since wars begin in the minds of men and women, it is in the minds of men and women that the defences of peace must be constructed”.

This humanist world view is forcefully expressed in the Constitution of UNESCO when it affirms “that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind” (UNESCO: 2013). To obtain such solidarity, peace must be supported by a firm commitment to non-violence, dialogue and tolerance.

UNESCO has become the leading forum for defining a new universalism firmly based upon democracy, human rights and respect for the dazzling diversity of world cultures. Tasked with a “soft power” mandate organically integrating the culture of peace, sustainable development and knowledge societies, UNESCO has the responsibility to foster inclusive

“To be sustainable, peace must start with the dignity of every man and woman. It must be nurtured through the enjoyment of their rights and the fulfilment of their aspirations. Peace is a commitment to a better future that starts today, on the basis of shared values, through dialogue, tolerance, respect and understanding. This is the foundation upon which to build everyday peace in our neighbourhoods and cities, within our societies and between countries.”¹ (Irina Bokova: 2012).

creative change. It does so by remaining a lookout post for the new challenges to lasting peace and acting through prevention, mediation and reconciliation.

The Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) was established in 2009 in Delhi, India and formally opened in 2012 as a result of a prestigious partnership between UNESCO and the Government of India towards the development and promotion of new approaches to education for a more peaceful and sustainable world. As the Category I UNESCO Institute, MGIEP’s mission is to draw on global experience and Gandhi’s legacy to inspire research and enhance policy and practice. In this way governments will be better able to empower learners to transform their own lives and strive for more peaceful and sustainable development. Celebrating Mahatma Gandhi as a foremost protagonist of non-violent resistance, MGIEP’s first stated commitment is to education as a means to enduring peace and sustainable development.² Its aim is to promote a culture of non-violence and peace. The Institute is about creating an enabling environment for dialogue and discussion and finding solutions to problems and tensions, without fear of violence, through a process in which everyone is valued and able to participate.

The opportunity for building the MGIEP as UNESCO’s institute of excellence is exciting. It will, however, require creative vision, comprehensive preparatory documentation, detailed technical plans, and endless patience, persistence, and understanding to see it pass the many milestones along the road to create stronger, healthier and more resilient communities and enabling environments that can contribute to the promotion of a culture of non-violence and peace.

This paper seeks to elaborate the ideals and purposes informing MGIEP’s mission so as to explore their interactions and the place of education within their ambit, theoretically, contextually, and operationally.

The paper describes generic traits of complex ideas at abstract and operational levels and introduces the thinking underlying Education, Peace and Sustainable Development as MGIEP’s core commitments. It examines some of the ways in which they have evolved overtime. The paper considers the extent and nature of the interrelationships among them and suggests complementarities with Gandhian thinking. It proposes a multi-level framework for the development of MGIEP’s framework and recommends, at least initially, restricting approaches to work undertaken,

focussing narrowly on the implications of education for peace in a range of different contexts. It positions MGIEP's work in relation to education for peace and sustainable development as an intermediary outcome and an overarching goal. Finally, the paper concludes with a framework that paves the way for plans for more technically structured educational action, operational planning and the delineation of the contemporary relevance of Gandhi's thinking to MGIEP's purposes.

2. Education for Sustainable Development

A new report commissioned by UNESCO has reviewed several case studies of national progress in learning and Education for Sustainable Development (ESD). There are a wide range of approaches but, at the heart of all initiatives, are multi-stakeholder and collaborative partnerships which aim to instigate social change towards a more sustainable future (UNESCO: 2011).

Indeed, strategies and policies for implementing ESD are underpinned by a common ethos and mission according to the DESD principles, but the processes of coordination vary between countries. For example, developed countries promote social learning among ESD stakeholders, civil servants, project leaders, whilst in developing countries the ESD framework is generally implemented through national and regional action plans. It is also clear that a successful ESD strategy should involve a wide range of stakeholders, be embedded in government decision-making, and promote coordination across government departments. The ESD policies adopted by national governments have not been created through participation of all stakeholders or have involved citizen consultation.³

Many of the ESD initiatives are organized in primary and secondary education and highlight different theme projects. In higher education the approach tends to be more piecemeal and few initiatives are directed towards early childhood education. Many non-formal education initiatives tend to be organized by civil society organizations and NGOs but these do not tend to be showcased. The country studies indicate a requirement for greater encouragement of non-formal learning opportunities (outside the school or university environment) and action plans that ideally should involve the business sector, indigenous communities and the media. Countries should aim to challenge the existing education structure using systems thinking that explores links and synergies,

innovation and participative learning (McKeown: 2002).

There is an acute lack of materials specifically designed to promote ESD. While some reference materials are available, many countries have to resort to documents that address general ESD issues or resort to more traditional Environmental Education (EE) content and methods. The availability of ESD-specific methods and innovations in teaching and learning needs to be improved. The creation of accessible ESD knowledge-sharing platforms for multiple audiences using ICTs can help in making ESD resources available. Ideally, these resources should be available in multiple languages. At the same time, such resources need to be constantly reviewed, updated and improved. The creation of open-source, open-access resources for ESD might be an attractive option for ESD resource-sharing and development.

In all cases it is acknowledged that more capacity building is needed in order to provide the tools and competencies for teachers, educators and curriculum developers to embed ESD into their education programmes. There is a need to make ESD teaching resources available to educators and learners and create specific targeted funding opportunities to support ESD innovation and research activities.

The cases indicate a need to advance from simple cooperation mechanisms to creating true long-term multi-sectoral partnerships between a diverse range of groups, including governments, education, business and NGOs. Countries should identify the actions needed to support these partnerships.

There were few countries with monitoring and evaluation systems to review the progress of ESD initiatives. Thus there is a need for improving further the monitoring and evaluation systems. The monitoring and evaluation of ESD is a new and complex area, which needs further development. These monitoring processes should aim to be participatory and involve multiple stakeholders and should also assess the quality of ESD learning processes and experiences.

Initiatives in the area of education for sustainable development are often scattered, sometimes not well known (in particular, there is little exchange between the public and private sectors), and not well promoted. These initiatives, which are rarely part of a long-term plan, are conducted by a wide variety of players:

private and public-sector companies, associations, NGOs, territorial authorities, educational institutions, healthcare facilities, public bodies, etc.

Further, these initiatives sometimes constitute a local knowledge base that must be exploited, promoted, and shared. The various ministries need to provide the driving force and co-ordinate, promote, and encourage all stakeholders involved in sustainable development initiatives. In view of the size of the task, sustainable development requires co-ordinated action by all of the economic actors and the public authorities.

We must also recognize that till date no universal model of ESD exists. While there is overall agreement on principles of sustainability and supporting concepts, there are nuanced differences according to local contexts, priorities, and approaches (Swanson: 2004). Each country defines its own sustainability and education priorities and actions. The goals, emphases and processes must, therefore, be locally defined to meet the local environmental, social and economic conditions in culturally appropriate ways.

For the years ahead, ESD need to be integrated into wider Government funding programmes and policy development as it relates to each educational sector. At the policy level, the national education system will no longer manage ESD as a stand-alone agenda, but in a mainstreamed approach in support of its wider sustainable development obligations.

The first step in launching an ESD programme is to develop awareness within the educational community and the public that reorienting education to achieve sustainability is essential. If government officials or school district administrators are unaware of the critical linkages between education and sustainable development, reorienting education to address sustainable development will not occur. When people realize that education can improve the likelihood of implementing national policies, regional land and resource management programs, and local programs,

then education is in a position to be reoriented to help achieve sustainability. This awareness forms the essential first step in the reorienting process.

Inherent in building awareness are efforts to outline important linkages between education and more sustainable societies (e.g., increases in female literacy reduces birth rates and improves family quality of life).

In large part, perceiving a need brings about a corresponding change in educational systems. Unfortunately, the need to achieve sustainable development is not perceived today as sufficiently important to spark a large response in the educational community. If leaders at all levels of governance are to make progress, the recognition and active involvement of the education sector is imperative.

3. Constructs and related concepts

There have been many attempts to explain peace and sustainable development, the interactions between them and, the relevance of education in relation to them⁴. As terms informing core MGIEP strategies, basic understanding is essential, along with clarity relating to the extent of their semantic and functional compatibility. Account should also be taken of the implications of what they imply for the levels of complexity within which MGIEP is proposing to develop its work, engaging constructs of peace and sustainable development, and the many concepts that come into play in association with each.

3.1 Understanding the terms

At a high level of abstraction, peace and sustainable development are constructs. None has an operational definition or precisely stated purposes. Each is an idealized policy objective, representing the outcome of the interaction and fusion of its constituent concepts. The lower the level at which these are positioned in a concept hierarchy, the more specific they are likely to be, and the more readily they will lend themselves to practical development purposes, management tool manipulation, and measurable outcomes at specific times and places. Importantly, the distance between, for example, field-level interventions and the achievement of tangible outcomes will be remote from their associated overarching goal(s). Attaining this will require multiple interventions, at many levels, over long periods of time, far beyond what any single, short-term project might be designed to achieve.

3.2 Status equivalence

There are two issues of concept equivalence which must be addressed.

- At present, there are differences of status between the MGIEP constructs which should affect their use.
- It is possible to envisage both peace and development substantively as universally equivalent overarching goals and idealized end states. They may also be the more immediate process outcomes of a range of planned interventions. Depending on circumstance, they may alternate, substituting each other, with one an outcome and the other an end state.
- There should be consistency in the way in which the MGIEP constructs are framed. Peace and development both have well-documented histories, as does education. Their meaning and frames of reference have evolved over millennia, periodically reflecting significant geopolitical change (Walby: 2003). This makes it important to understand

something of the original concept before defining more recent nuances. Today, globalization has come to inform (more and less transparently) overarching governance frameworks, operations at multiple levels and many aspects of daily life everywhere. It is not consistent to cite education, peace, and sustainable development as the principal means and ends of MGIEP, with only citizenship qualified from a global perspective: all are ineluctably affected.

3.3 Complexity

Over recent decades there has been scholarly preoccupation with the ways in which globalization has inspired complexity on an unprecedented scale with efforts to explain it often requiring a search for relevant vocabulary and innovative disciplinary approaches (Walby: 2003). It is well known that descriptions of complex phenomena are themselves complex and often costly. However clearly expressed, the risk of misunderstood conceptualization, misinformed policy, and misconstrued action should not be taken lightly.

FIGURE 1: RELATIONSHIPS BETWEEN MORE AND LESS ABSTRACT IDEAS

1	2	3
Peace ↑ Wisdom ↑ Knowledge ↑ Information ↑ Fact	Sustainable Development ↙ ⇄ ↘ Peace ↔ Education	Stability ↑ Good Government Active citizenship ↑ Faith Democracy + EFA Trust
A sequence of single steps that might arise between specific and more abstract concepts and constructs.	Two separate or two interacting constructs contributing to and influenced by a third one.	Multiple concepts interacting separately and together to influence outcome constructs at different levels.

Source: Galtung (2005).

MGIEP priorities, taken individually, represent complex clusters of subordinate concepts. The extent to which adopting additional Gandhian perspectives will alleviate such difficulties is far from clear. Operationalizing elements of the overarching goals and intended intermediary outcomes, before adapting them to the planning and evaluation frameworks within which related interventions are to be developed, will demand considerable skill. This means that from the outset, there should be caution before seeking expertise to work within what may be a number of very difficult frameworks for action.

Tracing the impact of contributions from small local schemes through to overarching goal achievement is a much later agenda.

To illustrate some aspects of the implications of construct complexity, Figure 1 shows how the concepts embedded in complex constructs may interact in multiple ways: one-to-one with each other, either at the same or another level; uni-directionally or multi-directionally (1 and 2); simultaneously, but separately, to influence a third process (2); or integrated with multiple other concepts with intermediary and outcomes at different levels (3).

FIGURE 2. EXAMPLES OF MULTIPLE LEVELS OF INTERVENTION ORIENTED AT ACHIEVING THE THREE MGIEP GOALS

Example 1	
Overarching goal	Peace
Intermediary objectives	Community participation, cohesion and stability, respecting human rights and dignity, celebrating difference
Outcomes	Reduced gang and race violence
Outputs	Young children resolving playground disputes harmoniously; e.g., between girls and boys, between children of different races or ethnic groups
Inputs	Teachers trained to facilitate this; e.g., complementing parental roles, discussing stories with moral endings, and conveying “rules” and expectations of living in harmony together
Time and place	Implementation: 12 months. Location: five schools in Australia, Britain and Canada
Example 2	
Overarching goal	Sustainable development
Intermediary objectives	Post-war reconstruction, community harmony, and veteran rehabilitation
Outcomes	Reduced post-conflict injury
Outputs	Cleared ordnance in affected areas
Inputs	Community and veteran training in peace-keeping policies, techniques, and advocacy; associated media campaigns and actions to clear mines and hidden arms
Time and place	Implementation: two years. Location: three communities in Sri Lanka
Example 3	
Overarching goal	Peace and sustainable development
Intermediary objectives	Responsible citizenship
Outcomes	Interfaith and secular groups working well together
Outputs	Reduced interethnic sexual abuse of young women
Inputs	Basic, civic, and sexual education for all; sustained media campaigns and advocacy to restore trust
Imagined trajectory	Figure 2 (3)
Time and place	Implementation: continuous. Location: six industrial communities in each of three South Asian states.

3.4 Approaches to education

Regardless of policies and resources, education, training, and learning through different forms of reflective practice are prominent among the many approaches recommended to encourage peace, and sustainable development. They may be developed in educational institutions, from early childhood to post-experience, professional development and, at all ages, through many forms of community learning. Such education aims to instill attitudes and values conducive to achieving prioritised goals, associated mind sets, and life styles that, in the present case, eschew conflict, environmental degradation, and civil disobedience. It aims to prepare people to lead their lives with mutual respect, in peaceful co-existence, and to enable sustainable human and environmental development. With each one catering to learner diversities, anywhere in the world, an infinite number of interventions may be envisaged, tailored substantively and pedagogically to the interests of different groups, in more and less formal systems,

Figure 2 provides examples of layered operational complexity taking the case of educational interventions positioned at low levels of intervention frameworks with desirable states of being as their overarching goals, such as those espoused by MGIEP. Randomly chosen, the vignettes target children's behaviour in school playgrounds, ultimately oriented at peace; the clearance of unexploded ordnance, as a sustainable, post-conflict environmental measure; and building interfaith trust and respect for women in

conflicted, multi-ethnic communities, an approach to active citizenship.

With so many levels in each intervention, titles for the schemes are not immediately apparent. This may also be (i) because of the number of requirements hidden between the lines of the intervention framework and (ii) in relation to what may be its overarching goal.

- (i) At first glance, each of the above frameworks appears simple, but all three demand a number of systemic inputs, which are not elaborated. In Example 1, the teachers require pre-planned training and arrangements have to be made for parental participation. For Example 2, multiple pre-requisite project inputs are indicated, among them raising community awareness and agreement, the mobilisation of a media campaign, and the preparation and engagement of specialist mind clearers, also able to interact sensitively in affected communities. Similarly with Example 3, harmonious relationships have to be fostered between leaders of diverse religious/ethnic groups which have to be sufficiently robust for them to be able to discuss and seek to change the treatment of, and sexual relations with, women in their communities.
- (ii) Peace is presented as the ultimate goal of Example 1, but this may also have been construed as effective citizenship, or as a corollary of it.

FIGURE 3: DESCRIPTIONS OF THE BASIC TERMS

Education	Means of transferring culture, knowledge, skills, and habits across generations and between peoples; a human right, incurring learning from experience, guided instruction, training, and research in ways which shape identities and capacities in social, cultural, political and economic arenas.
Citizenship	Broadly conceptualized as a status of equality between members of a political community, more narrowly as the link between a person and a state or association of states (Simon: 2012 ¹) sometimes synonymous with nationality, rights of residence, employment, and other kinds of participation in political, economic, cultural and social life.
Peace	A state of harmony and stability (without violence, conflict, or fear), suggestive of healthy relationships, within and between groups, communities, and nations, with the social, economic, and political order serving a common interest.
Development	Multiple processes claimed to be oriented at ensuring growth, equality and well-being, from household to national levels.

Example 2 is said to be oriented at sustainable environmental development when it might also have been targeting peace. The end goal in Example 3 is stability, consequent upon active citizenship. Peace or sustainability, inferring degrees of stability, would have been relevant alternatives. At this point, the scope for such convergence at the level of what are presented as ultimate goals raises questions about the extent of similarity and difference between what are proclaimed as distinctive policy ideals, why this occurs, and what it might imply for MGIEP's educational agendas.

3.5 Simplifying the agenda

The preceding paragraphs have cautionary implications for the ways in which MGIEP might develop its programme.

4. Education for Peace and Sustainable Development

4.1 History

If each of MGIEP's constructs is an aspiration of contemporary popular movements, it is backed by an ancient and international scholarly lineage (Campayré: 1886). Thousands of years before the Common Era (BCE), systems of spiritual and secular learning assured the spread of knowledge and wisdom of associated cultures. Between 6000 and 3000 BCE, there was schooling in Egypt. By the last millennium BCE, there were written texts and institutions teaching literacy, mathematics and philosophy in the Mediterranean, the Middle East and Asia. Confucian texts and the Torah were in circulation by 500 BCE. By 6 BCE, there was a Greek institute of higher learning under Plato and literacy among the Mayans in South America.

In pre-Christian Greece, citizenship conferred obligations to serve and protect community interests, while in imperial Rome it designated class, as patrician over plebeian status. In modern states, literacy and nationality entitlements have been electorate requirements, particularly after independence from colonialism. The yogic search for inner peace evolved down the centuries, as did similar spiritual commitment in Jewish, Buddhist, Christian and Muslim communities. In the European Middle Ages, peace may have come to infer both an absence of disorder and modes of respectful behaviour. With the European Enlightenment came

rationality and economic conceptualizations of growth as development, analyses of social parameters of change, and the psychology of individuals and groups.

Evolving through the ages, education, citizenship, peace, and development, separately and together, have remained desirable as human development processes and, in the case of the last two, as long-term states of being. Long since idealized from community to national levels (see summary of traits in Figure 3), all now engage globally. Interdependent, each is oriented towards an ultimate goal of social well-being which no single lower level initiative would be sufficient to achieve.

Thus, changing a culture of violence into a culture of peace requires a transformation of problems to creative and constructive solutions that answer the needs of those involved.

When we think about violence, discrimination and exclusion, the challenges may seem insurmountable (see below). However, these challenges are fundamentally connected. Ignorance and misunderstandings, assumptions based on a lack of communication and mistrust, feed discrimination and violence. These all influence and reinforce one

Just as there can be common roots of violence, discrimination and exclusion, there can be common solutions. Successfully addressing these three humanitarian challenges requires a change of mind sets, attitudes and behaviours. We need a global mind and behaviour shift from the way we currently think and interact: from being locked into differences to valuing diversity and pluralism; from adverse reaction to joint response and even further to proactive prevention; from exclusion based on fear to connection based on our common humanity; and from resorting to verbal or physical violence when feeling threatened to constructive dialogue and trust (IFRC: undated).

another. Vulnerability to violence, discrimination and exclusion can also be linked to a number of common social determinants, such as alcohol and drug misuse or abuse, poverty, inequalities of income, gender or power and misuse of power. Seeing these connections, it becomes clear that it is essential to systematically address common root causes.

4.2 Interconnectedness

Initiatives informed by the base ideas of the global constructs to which MGIEP is committed (see Figure 3) have for centuries been oriented at the development of nations in an international system. With globalization, new structures of supra-national regional and planetary governance, finance, and trade have evolved. Enabled by advanced technologies, trans-world transportation, and electronic communications, some provide virtually instantaneous transmission and receipt. Global governance, transnational corporations, and a globalizing civil society are all contributing to an emerging global culture and popular identification with it. National development aspirations are being subsumed under global political and economic agendas, leading the mechanisms for achieving them (including education, citizenship, peace, and development) at different states to converge in increasingly similar ways (Roger: 2000). For example, states seek to harmonize the management of finance and trade through a plethora of global and regional authority policies (for example, IMF, World Bank, WTO, OECD, NAFTA, EU, ASEAN, etc.). Since 1990, nearly all have subscribed to the intergovernmental agenda of Education for All and, from 2000 to 2015, to the Millennium Development Goals as well. Most are currently concerned with what forthcoming global agendas might imply, post-2015, for the management of new national and sub-national interventions.

Global structural change is a consequence of and reflected in multiple aspects of human behaviour. International migration has increased, with individuals skilled to accommodate to its demands. They include learning other languages and acquiring attributes of cosmopolitanism and the ability to negotiate other cultures. New arrivals expect co-national diaspora support at destination to smooth their passage. From within state systems, citizens have long since fulfilled interstate political, economic, and social functions and an array of transnational roles (Clignet: 1971). They continue to do so, in addition to filling new roles as global entrepreneurs, global administrators, and global civil servants.

Still, without standard definitions, these future-oriented MGIEP constructs constitute part of the global policy narrative (see Figure 4). They prepare people to act to attain their promised well-being. Education is the route to new understandings which articulate global to local levels while fulfilling its fundamental role of imparting basic skills, foundational knowledge, and aspirations for employment and community life.

With reference to published documentation, short descriptions of the components of MGIEP constructs suggest convergent as well as more specific purposes (see Figure 4). Globally minded, networked individuals, ready to act in community and national interests, appear specific to global citizenship. Understanding climate and environmental change fall within the ambit of sustainable development, while conflict resolution and the cessation of armed warfare are attributes of peace. In practice, and as reflected in the table below, these unique specificities are often supplemented as writers on the different overarching constructs list the others as prerequisite components, with repeated reference to (for example) rights, justice, equity, security, and inter-cultural understanding.

4.3 The UNESCO resource

Since its creation, UNESCO's mission has been to contribute to the building of peace, poverty eradication, lasting development, and intercultural dialogue, with education a principal means of achieving these aims⁸. Over this period, UNESCO (with other members of the intergovernmental community) has played a pivotal role in promoting the high-level policy narratives to which this paper refers and in linking them to policy and field initiatives at national and sub-national levels. Seven decades later, these same intentions frame the key constructs within which the MGIEP is setting itself to work.

4.4 Global educational commitments

Today, UNESCO proposes a holistic and humanistic vision of quality education worldwide, the realization of everyone's right to learn, and the belief that education plays a fundamental role in human, social, and economic development. Priorities include assuring global and regional educational leadership and strengthening international education systems to respond to global challenges, among them Education for All (EFA).

FIGURE 4: GOING GLOBAL

Global peace	An ideal of planetary non-violence by which nations willingly cooperate to prevent warfare, voluntarily or by virtue of a system of governance. It sometimes refers to a cessation of all hostility, crossing disciplinary boundaries to engage with ideas of human rights and animal rights, technology, education, engineering, medicine and diplomacy (Harris 2008).
Global citizenship	An umbrella term for the social, political, environmental and economic actions of globally-minded individuals and communities on a world scale; the belief is that, rather than affecting isolated societies, individuals are actors in diverse, local and non-local networks, extending to national and supra-national levels. ⁵
Sustainable global development	Generic advocacy to promote the needs of the present without compromise to future generations; a vision of development encompassing respect for all life and natural resources, integrating concerns such as poverty reduction, gender equality, human rights, education for all, health, human security and intercultural dialogue (UNESCO: 2008).
Global education	A means to reveal realities of a globalized world and awaken people to seek justice, equity, and human rights for all; it is seen to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention, Intercultural Education and the global dimension of Education for Citizenship ⁶ . Global education is a process of transformative learning, essential to mutual understanding across racial, cultural, religious, political and geographical divides. ⁷

UNESCO promotes education from pre-school through primary, secondary and higher levels. It includes technical and vocational training and professional development, with strong commitments to non-formal and adult learning. It focuses on access and equity, improving quality, and the introduction of knowledge and skills in areas such as sustainable development, HIV and AIDS, human rights, and gender equality. With governments, national commissions, and other partners, it works to make systems more effective through relevant policy reform. As well as coordinating EFA, it tracks educational trends and keeps the profile of education high on global development agendas.

Mechanisms to disseminate UNESCO's work and the issues engaged include making major contributions to research and publications in comparative and international education; supporting eight specialized institutes and 644 individual academic Chairs, in nearly 800 institutions in 126 countries; hosting the Environmental Conservation Organisation; promoting the Convention against discrimination in education (1960); organizing the International Conference on Adult Education (CONFINTEA); publishing the EFA annual Global Monitoring Report; and coordinating

ASPnet, an international network of 8,000 schools in 170 countries.

4.5 Work in education and conflict

In a turbulent landscape, UNESCO is taking greater account of – and rethinking – the close links among cultural diversity, development, security, and peace. For nearly 20 years, UNESCO's main conflict-related focus has been to nurture a culture of global peace and non-violence, advocating a long list of priorities, including peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue, and reconciliation. More recently, it has been promoting the development of cognitive and emotional abilities required of life in a rapidly changing world, the availability of relevant factual knowledge, and the development of conflict-related understanding in daily organizational and community life.

UNESCO produced significant publications relating to the United Nations Decade of a Culture of Peace and Non-violence (2001-2010) (ACCU: 2012). They include manuals to facilitate education in conflict-

affected environments, significant research on costs of education in conflict and the strategies which deter it (UNESCO-UIS: 2010), and guidance for teachers working in the context of armed conflict, along with more recent action to develop conflict-sensitive education.⁹ A major change in recent decades has been to extend the promotion of peace education into conflict-affected situations, with UNHCR and UN partners as major players in bringing this about.

4.6 Global citizenship

In an interconnected world, the actions and decisions of ordinary citizens now affect others across the globe more than ever before. For some, the priority accorded to Global Citizenship Education (GCE) sees it subsuming, *inter alia*, multicultural education, peace education, human rights education, and international education. This promotion includes awards recognizing achievements in Global Citizenship encouraging proactive teachers to see themselves as agents of social change. “Education for living together in an interdependent world is not an optional extra, but an essential foundation” (Osler: 2005).

4.7 Education and sustainable development (ESD)

UNESCO tenets relating to education and ESD are elaborated in the Bonn Declaration of 2009 (UNESCO: 2009) which calls for action at both policy and practice levels. If education is essential to sustainable development, current knowledge is insufficient to resolve contemporary environmental, societal, and economic problems (UNESCO: undated). ESD advocates propose rethinking fundamental elements of education (structures, methods, and content) to enhance sustainability. These include changes to educational legislation, policy and finance, curriculum, instruction, learning, and assessment. Citing examples of good practice, there are repeated calls for lifelong learning, tailoring provision to ensure its relevance at all life stages.

Action to promote ESD combines improving access and retention at basic levels and reorienting programmes and training for environmental sustainability, with increasing public understanding and awareness. Diversity requires ESD to be locally relevant and culturally appropriate. This includes the trans-generational transmission of knowledge, skills, ethics, languages, and such world views as are most valued. Straddling the parameters of citizenship and peace, ESD requires deep intercultural understanding

to enable people to live in harmony together, tolerating and welcoming difference between cultures and groups.

4.8 Nurturing values

As indicated above, UNESCO has highlighted values and the recognition that education of all kinds promotes culture through their transmission, sometimes explicit but often not. Values are notionally oriented at increasing the stock of common good, but they are also discriminatory. Enabling children to read and write may be a commitment to their future cultural, political, social, and economic engagement, but education has also long been a preferred mechanism for the selective structuring of opportunities and future levels of remuneration, with only a minority conferred advantageous prospects. Managing these processes in ways that privilege men over women tells how society values one gender over the other, which, perhaps unaware, even the very young quickly internalize. These patterns are replicated and compounded in the case of class, religious, inter-ethnic and other discriminatory practice.

4.9 Value education

Today, values education has become a dedicated curriculum area, with UNESCO a major proponent (Delors: 1996). Implicitly and explicitly, it includes programmes promoting morality, ethics, citizenship, religious and spiritual knowledge, and personal, social, and cultural development, among others. The values promoted are diverse and pervasive, notionally egalitarian. Biases in the dissemination of information about them may or may not be disclosed.

In the case of people affected by war, other conflicts, and natural disasters, the values imparted though core peace education messages may appear similar to those promoted to people not affected. Post-conflict, their delivery is much more complex if accompanied by training and counselling (as a learning process) to overcome trauma and physical handicap, restore lost identities, and reconstruct family and community life. What results may well be a globally inspired curriculum with locally specific delivery mechanisms for very different learner groups.

It is through the window of values that the MGIEP should respond to Gandhi's principles and commitment to education. His commitment to non-violence is enviably ingrained in areas of the Indian conscience. However, like others before and since,

Gandhi sometimes had strong reservations about formal systems of learning. But his belief in functional, production-oriented pedagogies did not result in sustained action although they became important in Eastern Europe and later in Cuba as a plank of its revolutionary educational strategy (Elejalde:2012). Gandhi's predilection for participatory and community learning, particularly in the case of adults, accords with his principles of living together, but was not original. Precursors are found, for example, in classical Greece, in 18th century post-enlightenment European coffee shops, and contemporary groups of exiles. It is also echoed in UNESCO's commitment to incidental learning through life, for global citizenship, peace and ESD (NCTE: 1998).

5. Achievements and Problems

That UNESCO has played a leading role in harmonizing the world's educational narratives across multiple conceptual, policy and operational levels is not in question. Overall, its abstractions and its affirmative global narratives provide goals to which we might all aspire from the various contexts, more and less difficult, in which we are situated. It assiduously pushes more operational global agendas for equality of access to quality education and opportunities for disadvantaged groups, prioritizing the interests of women and of those marginalised by age, disability, ethnicity, poverty, and other kinds of diversity. Working through governments, the private sector, and civil society partners, it advocates myriad interventions with very tangible purposes, including more child-friendly classrooms, more relevant teaching-learning equipment, and better trained teachers which across the world can represent no more than initial prerequisite steps along the road to the goals promised.

There are reservations. The vagueness of the numerous constructs accorded status as overarching goals and their multi-layered complexity, often with common starting points, may be difficult to understand. The technically rational managerial tools cause irritation. In terms of educational delivery, there may be resentment at the difficulty of integrating large amounts of thinly justified material into crowded curricula and a lack of confidence in how to do so. Learners' demand to know the harsh realities of the mechanisms of war and conflict, rather than theories of peace, is also challenging. There may also be government, teacher and learner resistance to the introduction of international and global agendas into national curricula at a time when fulfilment

of the educational promise of secure professional employment is proving less and less sure.

6. Programmatic Development

MGIEP's purpose is to develop and disseminate new understanding and technical advice on the interaction among education, peace, and sustainable development. This is to enable governments to appraise and modify policy and its implementation to be more relevant to the wellbeing of the peoples whom they represent. With a focus on the Asia-Pacific Region, it is not MGIEP's brief to design or commission primary research but rather to develop new knowledge on the basis of secondary analyses of available sources of information and through meetings with those whose expertise enables authoritative comment. This is to be done in ways that will strengthen regional and in-country research and development management capacities.

It was with these processes in mind that the early sections of this paper took time to examine the structures of the constructs to which MGIEP is committed, the extent of their compatibility, the implications of their inherent complexity, and the ways in which they might be effectively applied. In demonstrating the potential complexity and engaging multiple high-level constructs and the challenges of working with it, the proposed framework straddles global, national, and more local narratives and hangs together flexibly enough to adapt the narratives at different levels to currently popular intervention planning and management tools.

At the same time MGIEP is strongly advised to develop its thematic programme in stages. It is essential to minimise the risks of the multi-level complexity associated with equally complex multivariate analyses as described in the opening section. To this end, MGIEP should restrict its initial programmes to increasing understanding of the circumstances in which education best promotes peace and how relevant policy may best be developed in accordance with such knowledge. Such an approach should, in the first instance, allow restricted analyses of elements of peace and education. This would be so as to test access to appropriate resources, identify research questions pertinent to regional priorities, pilot methods according to the strength of data available and report on findings and arrange their dissemination.

There is a question of participation in the design and realization of MGIEP interventions. Clearly

some high-level expertise, research planning and operations will be essential. In terms of tracking, reviewing, and commenting on available secondary sources, a range of possible participants might be engaged. Where appropriate, representatives of the groups being examined might be encouraged to take such roles. A review of writing on alienated youths in South Asia might, for example, enable young men to read the material and engage in face-to-face online focus groups to compare their reading with their own experience. This would yield two sets of data: their reflections on their experience of participating and their perceptions of what they had read. Large-scale engagement of this order might be through a range of on-line initiatives. Commitment to post all outcome communications on-line would encourage such people to remain in touch with the Institute and make on-going contributions to its work.

6.1 Issues to address

Such work might be developed in respect of different educational modalities, in contexts of both formal and non-formal provision, designed for children and adults with a range of life experiences – those of women in particular – including exposure to conflict of different kinds. The construct of peace would likewise be disaggregated to include reviews of different approaches to peace-oriented education and how and when in selected peace processes (peace building, peace-making, peace-keeping, etc.), it might be most effectively introduced. The possibilities are infinite. Any such research might be undertaken comparatively, referring to different times, places, and categories of people.

A parallel initial strategy would be to review regional experiences of education and peace-related processes, allowing the analysis to identify the different parameters of such interaction. As well as issues such as those outlined in the preceding paragraph, this would permit reference to the contextual influences on peace education processes relating to distinctive elements of the states concerned and the characteristics of targeted population groups. Crucially for the MGIEP remit, such an approach should include reviews of policy processes as they evolved and of their eventual effectiveness. It would identify priority regional concerns and the levels of policy maker capacities. It would reveal the range of ways in which member states have instigated such initiatives, their capacities to deliver, and the resulting effects. Comparisons of government and non-state partner

inputs would be another rich platform from which to formulate further policy. Comparing such regional enquiry with what is known from similar exercises elsewhere would extend international understanding beyond the region and even globally.

Finally, given the commitment to Gandhi, an important line for MGIEP inquiry should be to review how Gandhi's work has inspired education for peace, in the region and elsewhere; how other writers have engaged his themes; and how this has led to new ways of understanding the interaction between education and peace and actions to develop them.

The above proposals for a thematically restricted approach to the MGIEP remit are entirely pragmatic. Intended to simplify, the tentative suggestions immediately reveal the hidden depths and potential for complexity within such contained analysis. There are many such exemplary approaches that might be elaborated, certainly more than MGIEP would be able to develop. Adding constructs would increase the pressure and may well complicate results. This begs the question of sustainable development.

In the flexible framework proposed and using a standard logical planning tool,¹⁰ sustainable development would initially be positioned as the overarching goal. Peace would be an attainable objective, and intended project outcomes would specify selected aspects of peace (for whom, how, when and where) to be examined. They would contribute to the achievement of the peace objective and, insofar as peace is a key component, also to sustainable development on the "top line". At a later stage, once routines are established and issues are more clearly understood, the development of parallel programmes leading a better understanding of ESD in relation to peace might be encouraged.

7. Education for Sustainable Development and Peace: MGIEP's Framework

Education for Sustainable Development and Peace is about learning rather than teaching. It therefore requires:

- reforming the structure and nature of basic education;
- reorienting existing education programmes;
- developing public awareness about what sustainability means; and

- building capacity within education systems and across all other ESD partners.

“A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace” (Hague Agenda for Peace & Justice for the 21st Century).

Values and skills-based education instils humanitarian values, like respect for diversity, compassion, care and friendship, mutual understanding, cooperation, equality and peace. In addition, it enables the development of culture of non-violence and peace skills, i.e. interpersonal skills to live peacefully and interact harmoniously together, such as empathy, active listening, non-violent communication and peaceful resolution of tensions.

As with culture of non-violence and peace, the process of values and skills-based education is crucial. This type of education is participatory and stimulates critical thinking and independence. It puts those involved at a level of equality, where both learners and ‘transmitters’ learn from each other and value this as part of a lifelong learning process.

An integral part of values and skills-based education is a non-cognitive methodology, as an entry point for learning. Values are “core beliefs that guide and motivate attitudes and actions.” Values are generally more associated with feelings than with intellect or rational analysis. Values connect to our right brain. So, arts, music, sports are ideal vehicles to instil, develop and nurture values and interpersonal social skills, where feelings, experience, vibrations or body rather than intellectual analysis are entry points for learning (IFRC: undated).

A strong link has been shown between early childhood experiences and later adult attitudes and behaviours. Therefore, starting values and skills-based education

as early as possible is essential. This can be done in a variety of settings such as family, preschool and school, sport clubs and social activities.

A call to action:

- *For formal education, institutionalize values and skills-based education and cultural awareness programmes at the national level: incorporation as an integral part of the formal school curriculum, at the earliest stage, including primary and preschool level.*
- *For non-formal education, public and private schools to engage in partnerships with external actors who can transmit values and skills-based education through school or after-school interventions.*
- *In the community:*
 - provide and encourage access for all to community-based activities such as sports, arts, music and theatre which favour the development of a sense of fair play, teamwork and creativity. Sports, for example, have also been successfully utilized to foster dialogue, respect and understanding to reduce violence; and*
 - reach out to vulnerable youth through non-cognitive empowerment programmes, which have proven to be more successful and cost effective than many traditional programmes for at-risk communities.*

As the Category I Institute of UNESCO established to take the lead in coordinating the work on Education

In order to realize its mission, MGIEP should formulate its medium-term strategy taking into account the following critical areas:

- *Building capacity*
- *Promoting international cooperation*
- *Leading coordination at the regional and international level*
 - *Catalyse new partnerships with the private sector, with youth, and media groups;*
 - *Encourage monitoring and evaluation;*
 - *Encourage research on ESD and serve as forum for relevant research on education for sustainable development and peace;*
 - *Serve as a forum for bring together important stakeholders such as representatives of key multi-nationals, faith-based institutions, youth associations, indigenous people, etc.;*
 - *Share good ESD practices; and*
 - *Link Member States that have put in place ESD curricula, policies, research, etc., with those Member States that are requesting help.*
- *Convene flexible working groups on particular topics; and fulfil its strategic role with regard to ESD.*

for Sustainable Development and Peace (ESDP) following the Gandhian ideology and philosophy of culture of non-violence and peace which respects human beings, their well-being and dignity; honours diversity, non-discrimination, inclusiveness, mutual understanding and dialogue, willingness to serve, cooperation and lasting peace. It is a culture where individuals, institutions and societies refrain from harming others, groups, communities or themselves. For building such a culture MGIEP has to develop broad *ownership* at the very start, through a clear articulation of the value added by each partner. It also has to build momentum and participation and sustain the same vision and mission in all its programmes and activities.

8. Concluding Remarks

Under the present predicament there is a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries. There is also renewed interest to develop peace-related disciplines such as values education, moral education, global education, etc. In the past we seemed to have assumed that the more knowledge

people have, the better they are. Accordingly, we stressed cognitive learning in schools at the cost of developing children's emotional, social, moral and humanistic aspects. The consequence of such imbalanced learning is evident today in the forms of youth unrest with their antisocial attitudes and behavioural problems.

“Peace is possible for life at all stages and it is up to man to choose his destiny or to suffer from the horrors of war. Today mankind is at the cross-road where he has to choose with courage, determination and imagination”

Federico Mayor –
Former UNESCO Director-General

For Education for Peace and Sustainable Development to be most effective, structures need to be reconfigured to allow cross-sectoral and joined-up thinking. This is one of the greatest challenges for education for peace and sustainable development, as structures in formal education especially often fail to support inter-disciplinarity and sometimes actively work against it. This is not to denigrate specialist

knowledge, rather to recognize that the challenge of sustainability requires new thinking and synergy across current subject specialties.

As the Decade of Education for Sustainable Development reaches 2014, its final year, MGIEP's role and support for ESD is crucial. It should assist the Member States of the Asia-Pacific region and the stakeholders further ESD's development as a catalyst for innovation and transformation. It has to undertake and commission research to explore and identify a range of interactive, integrative and critical forms of learning for reorienting education, as well as everyday routines in schools, communities and workplaces, towards sustainability. The UNESCO 2012 Report on the UN Decade of Education for Sustainable Development "Shaping the Education of Tomorrow" asserts that "...one top priority to guide the way ahead is capacity-building for Ministries of Education and key change agents, linked to forms of learning identified...: problem-based learning, multi-stakeholder social learning, interdisciplinary learning, action learning and critical thinking-based learning" (UNESCO: 2012).

End notes:

- 1 Message from Ms Irina Bokova, Director-General of UNESCO on the occasion of the International Day of Peace, "Sustainable Peace for a Sustainable Future", 21 September 2012.
- 2 From MGIEP/Government of India (2013) Mahatma Gandhi Institute of Education for Peace and Sustainable Development, UNESCO.
- 3 See for example <http://learningforsustainability.net/susdev/barriers.php>
- 4 See for example: Annan, Kofi (2004) The Causes of Conflict and the Promotion of Durable Peace and Sustainable Development in Africa, in *African Renaissance*, 1, 3, 9-42; Sharachandra M. Lélé (1991) Sustainable development: A critical review, *World Development*, 19, 6, 607-621; Little, AW; Green, A (2009) Successful globalization, education and sustainable development, *International Journal for Education in Development*, 29, 166-174.
- 5 UN Academic Impact Hub on Global Citizenship, <http://unai-globalcitizenship.org/about>
- 6 After The Maastricht Global Education Declaration (2002); Eddie O'Loughlin and Liam Wegimont, eds., (2002) *Global education in Europe to 2015: strategy, policy, perspectives*, Maastricht, Outcomes and papers of the Europe wide, global education congress, Maastricht, November.
- 7 From Akachukwu, Okafor (nd) *Raising awareness of global education among young people*, *Global education magazine*, <http://www.globaleducationmagazine.com>
- 8 The Organization's other fields of action include the natural sciences, the social and human sciences, culture, and communication and information.
- 9 Conflict sensitive education, UNESCOPRESS, 05.04.2013, http://www.UNESCO.org/new/en/media-services/single-view/news/conflict_sensitive_education_why_and_how/
- 10 See: NORAD (2009) *Logical Framework Approach Handbook for objectives-oriented planning*, handbook for objectives-oriented planning, <http://www.norad.no/en/tools-and-publications/publications>. Preston, R. (2005) *Cultures of funding, management and learning in the global mainstream*, *International Journal of Educational Development*, 25, 2, 157-172.

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A woman wearing a black hijab is shown in profile, looking towards the right. She is seated at a wooden desk, operating a vintage-style sewing machine. The machine is dark-colored with a prominent hand wheel. In the background, another person, also wearing a hijab, is partially visible, working at another sewing machine. The setting appears to be a classroom or a vocational training center. The lighting is soft and focused on the woman in the foreground.

Revisiting Gandhi's Visions for Education for Peace and Sustainable Development

Priyankar Upadhyay

Revisiting Gandhi's Visions for Education for Peace and Sustainable Development

Priyankar Upadhyay

"All mankind is richer for the life and legacy of Mohandas K. Gandhi. He was a great son of India who struggled for the freedom of his nation and for the spiritual and material well-being of his people. He was an apostle of non-violence who espoused the concept that goodness dwells in all men and who ennobled both his cause and country by his work.... Gandhi believed the world could reconcile its differences without resort to hate and violence. Men are brothers to each other, he thought. And our aim must be to help men act more like brothers: to prefer compassion over intolerance, to elevate generosity above greed, to cast out cruelty for justice...."

Lyndon B. Johnson
Former President of the United States of America

This paper explores Gandhi's integrative thinking with respect to four principle viz. education for peace, non-violence, sustainable development and service orientation on which he had an unflinching faith. He not only preached them but also practiced them till his last breath. The paper is an endeavour to take insights from his integrative thinking on education for peace and sustainable development of present day education systems.

The paper perceives the establishment of Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) as the UNESCO Category 1 International Institute to be a shift of global importance towards the Asia-Pacific region as well as the relevance of Gandhian thoughts for both of peace and sustainable development.

The paper envisioned MGIEP as a one-stop information and resource institute on Education for Peace and Sustainable Development; developing a databank both for knowledge creation and knowledge dissemination; networking and partnering with other institutions and agencies and integrating peace studies that will contribute to reducing conflicts, and sustainable development with relevant ideas of Mahatma Gandhi.

1. Introduction

History of the last few centuries reveals the fact that all nations of the world have moulded and organized their educational system according to their own plans and ambitions. From the very beginning, these nations taught their children, “My country is at the top of all other countries”. This type of education inculcated in children a sense of narrow nationalism which exploded into two World Wars and the danger of the third one is looming large on the world. In those two great holocausts, not only human rights and civil rights of citizens were crashed but the whole humanity had to suffer unbearable miseries and cruelties.

Hence almost all the leaders of the world, now, firmly realize the need and importance of better understanding and friendship among all the nationals of the world. In other words, the dire need is to inculcate in the people qualities of fellow feeling, cooperation, tolerance, adjustment and love for one another’s weal and woe instead of developing aggressive nationalism so that good will and friendship are developed bringing about peace, freedom and happiness to the whole mankind.

Both peace and environmental educators have a common goal of stopping violence, but in human communities there will always be conflicts. The challenge is to learn to resolve conflicts non-violently, to share limited resources equitably, and to live within the limits of sustainability. This has become increasingly important as the twenty-first Century unfolds with increasing human populations all seeking a better life. Peace will require both education and sustainable development and education and sustainable development will require peace.

However, our current behaviour is unsustainable at all levels from nations to individuals - it is producing a degraded environment, economic inequity and instability, and social problems and estrangement. The many attempts to address issues singly has led to the realization that they are inextricably linked. We will only achieve a better, secure, future for us and our children by considering the economy, the environment, and society together in decision making.

Traditional educational systems have emphasized immediate material success and progress over long term thinking and moral action. Mahatma Gandhi once said: “We assess the value of education in the same manner as we assess the value of land or of

shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated.”

The Decade of Education for Sustainable Development is at the verge of completion. It is an appropriate time to take a fresh look at the underlying role of education itself in creating new directions in society -and to test the possibilities for remoulding educational systems so as to bring positive change.

Accordingly, it would do well to consider how education itself can best be transformed so that it can contribute in promoting sustainable development and peace for the long term progress and prosperity of global human society and to ensure that the positive moral and spiritual values that are part and parcel of human civilization and found in all institutions of faith are thoroughly integrated into the process.

We need a sustainability literate and globally aware population. This is the challenge for education at every level. Such a discussion of spiritual and moral values in education is much needed. The power of education as a tool for social progress has long been recognized. But too often educational systems have been structured so as to reinforce “unsustainable” values and goals.

At the start of the Twenty-First Century there are several crucial issues facing people in all societies throughout the world. These include:

- *How to preserve and protect the environment, reduce pollution and manage natural resources in a sustainable way?*
- *How to reduce the inequalities that exist between different peoples in all parts of the world and protect their human rights?*
- *How to develop peaceful and harmonious communities by promoting understanding between people who are different from one another?*

This paper aims to explore how Gandhi's vision has historically and currently enriched and unified the global discourse on peace and sustainable development. It tries to unravel how recent dialogues and pedagogies around peace and development exemplify the power and relevance of Gandhi's ideas in today's context. Some of the salient streams of Gandhian praxis can serve as a template around which the MGEIP can channel its intellectual synergy to promote an integrated frame of pedagogies for sustainable peace and development. This could be a modest response to the famous quote of Gandhi: "We are constantly being astonished at the amazing discoveries in the field of violence. But I maintain that far more undreamt-of and seemingly impossible discoveries will be made in the field of non-violence." In particular, by exploring how education, moral and spiritual values that underpin sustainable development can best be integrated into a programme of education for sustainable development and peace.

Finally, the paper suggests modalities and strategies for educating and empowering individual with values and behaviours conducive to non-violence and solidarity which could foster environments that reflect peace values and the specific role UNESCO and its Category 1 Institute – Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGEIP) – can play in this endeavour. The Institute has been established in order to harness the transformative role of education to promote peace and sustainability in the world. Inspired by Mahatma Gandhi's vision reflected in his well-known statement – "Earth provides enough to satisfy every man's need, but not every man's greed" – naming the Institute after him, is a fitting tribute to his life and work.

2. Gandhi on Peace, Non-Violence, Education and Sustainable Development

Indeed, Gandhi's ideas and pedagogies generate a unique synergy between peace and sustainable development. Peace for Gandhi is not just the absence of war or violence but also a pathway to expand human potential without harming others both in the immediate community and in the larger ecosystem. Predicated on several mutually inclusive concepts such as Ahimsa (non-violence), Satyagraha (truth force), Swadeshi (indigenous), Swaraj (self-rule and political independence, freedom from poverty, and the empowerment of an individual's capacity for self-rule), and Sarvodaya (development/welfare for all),

Gandhi's vision of peace and sustainability offers a rich framework within which MGEIP can successfully carry out its mandate in the Asia-Pacific region.

Gandhi has inspired generations as the supreme apostle of peace and non-violence. His foresight and convictions continue to have global influence despite varied political and cultural transformations. Numerous thinkers and activists across the world are strongly committed to Gandhi's philosophy, and no global dialogue on peace can take place without reference to his ideas. Indeed, Gandhian expressions on peace and sustainability have assumed a critical salience amid current global crises marked by the increased scale of structural violence, a worsening ecological context, terrorism, and the often discriminatory, inequitable results of globalization.

Drawing from various ethical and religious perspectives, Gandhi envisaged a holistic and yet critical vision of peace. He was indeed one of the most influential voices in human history that rejected violence in its entirety. He not only abhorred war and killing under any guise but also addressed the insidious ramifications of indirect violence embedded in structures and cultures around the world. His absolute disavowal of violence amid the gravest of provocations makes him the most consistent proponent of non-violent methods to achieve peace. He firmly believed that positive peace could be brought only by peaceful means and never by non-peaceful means. He had no doubts that the modern state based on coercion is unlikely to resolve order, whether external or internal. As a result, Gandhi's world view has inspired multiple streams of innovative pedagogies which have now crystallized around themes which include non-violent activism, structural violence, ecological peace, and peace education.

3. Gandhi's Continuing Influence

It is unfortunately true that sixty-five years after Gandhi's martyrdom, most of his aspirations and ideals remain unfulfilled. There has clearly been a collective failure to translate his transformative ideas in ways which make it possible to alter the attitudes, beliefs, and prejudices that are generating violence and dissonance all around the world. In both his own country and at the global level, Gandhi's hopes and prayers remained unheeded amid the proliferation of nuclear weapons and the persistence of cold war alignments.

Yet Gandhi's ideas and convictions never lost their persuasiveness and still have a vibrant appeal both within and outside India. Today as the world is facing an unprecedented spurt of violent conflicts and the scourge of terrorism along with increasing social and economic disparities, Mahatma Gandhi's vision offers a critically relevant track path to follow in order to surmount the current crises.

The touchstone to judge Gandhi's transformative action programme was its impact on the poorest of the poor. One of the last notes left behind by Gandhi in 1948 aptly sums it up:

“Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and spiritually starving millions?”¹

Gandhi took the religious principle of Ahimsa (doing no harm) common to Buddhism, Hinduism, and Jainism and turned it into a non-violent tool for mass action. Gandhi's Satyagraha reflects a compassionate plea in the form of respectful disagreement as well as a powerful tool for social protest.

Gandhi, who began his peaceful protests against apartheid in South Africa, perfected non-violent activism through the policy of mass disobedience and non-violent resistance as weapons against the British Rule in India. The Salt Satyagraha (1930) and the Quit India Movement (1942) are classic examples of this. Gandhi prescribed a whole set of norms for the *satyagrahi*, suggesting, for example, that he should not show anger or retaliate and should submit to the opponent's orders and assaults and even arrest by authorities. He should also surrender personal property if confiscated by the authorities.

4. Gandhism after Gandhi

Gandhi's non-violent activism has inspired a range of ideas, action and protests. It is instructive to begin with an examination of how the non-violent activism based on *Satyagraha*, *Swaraj* and *Sarvodaya* was carried

out in post-Gandhi India and the world at large. The most noteworthy programmes based on Gandhian ideals in India were *Bhoodan* (land donation), *Gramdan* (village donation), and *Gramrajya* (village rule). Led by Vinoba Bhave, Jayaprakash Narayan, the *Bhoodan* movement aimed at large-scale land redistribution to mitigate the misery of India's landless labour. Vinoba undertook long marches around the country to seek pledges of land for redistribution among the landless and untouchables. He slowly expanded this movement to include such concepts as *Gramdan* and *Gramrajya* wherein the villagers would collectively own the land and an assembly consisting of all adult villagers would consensually govern the village without any outside interference.

The number of such villages claiming *Gramdan* status rose to over 100,000 by the mid-seventies, which for a while offered a fleeting vision of organizing a federal polity upon the self-organizing capacity of Indian villages. But it could not match the overwhelming influence of a strong centralised state as the exclusive agency of economic and social reforms. A state-sponsored land ceiling bill subsequently made the *Bhoodan* Movement largely irrelevant.

Yet another interesting and yet less traversed Gandhian idea has been that of *Shanti Sena* (unarmed peace brigade). Gandhi believed that peace should also be waged like war is waged. Accordingly, “soldiers of peace” were meant to resolve social conflicts – particularly communal riots – peacefully and could also develop into the defence force of a disarmed and neutral India and a world police force to deal with international conflicts (Upadhyaya 2009). Although in his lifetime, Gandhi could implement this idea only on a limited scale, its successful implementation in relation to the communal violence in Calcutta in 1947 is seen as a remarkable feat. Ironically, Gandhi was assassinated a few weeks before he had planned a nation-wide meeting of *Shanti Sena* in February 1948 to deal with the violence resulting from the partition of Pakistan.

As one might expect, the *raison d'être* of *Shanti Sena* was not easy to establish in the post-independence era of territorial states. But for a while a band of trusted Gandhians such as Vinoba Bhave, Jayaprakash Narayan, and Narayan Desai pursued the practice of *Shanti Sena*. During the early sixties, the *Shanti Sena* engaged in a range of activities including negotiating with rebels in Nagaland, persuading the dacoits (bandits) of Chambal valley to give up their arms, and providing relief and rehabilitation

to refugees from Bangladesh. But the movement's leaders had incompatible notions of *Shanti Sena*. Jayaprakash favoured peacekeeping while Vinoba preferred the peace building functions of Shanti Sena. Jayaprakash's notion of Shanti Sena came close to that practiced by UN Peace Keeping Operations while Vinoba focused more on socially constructive work. The growing split between Vinoba and Jayaprakash eventually became insurmountable. *Shanti Sena* was dismantled in 1974 in the wake of growing differences over Jayaprakash's campaign for total revolution against the dictatorial regime of Indira Gandhi. In the seventies, Jayaprakash held a non-violent movement, mostly involving youth, to transform society through *lokniti* (peoples' participation) rather than *rajniti* (political power). But Jayaprakash's vision and his non-violent protest movement, seeking "total revolution", petered out amid acrimony, chaos and state repression.

Unlike Jayaprakash's movement, the *Chipko* Movement (the act of hugging trees to protect them from falling) represents a remarkable success story of non-violent activism which in course inspired many similar protests to advocate for and support people-sensitive policies based on values of justice and ecology. The *Chipko* protests, led in the seventies by Sunderlal Bahuguna, achieved a major victory in 1980 with a 15-year ban on tree cutting in the Himalayan forests of Uttaranchal (Guha: 2006). The *Narmada Bachao Andolan* (Save the Narmada Movement), opposing the construction of a huge dam on the Narmada River, is yet another example of civil disobedience. The two main protagonists, Medha Patkar and Baba Amte, follow the Gandhian critique of modern development projects and insist that the state cannot ignore the basic needs of its marginalised population.

Gandhian-style Satyagraha offers a practical alternative to passive acceptance of oppression or armed struggle. It employs a range of techniques including peaceful demonstrations, sit-ins, picketing, vigils, fasting and hunger strikes, blockades, and civil disobedience. Gene Sharp has produced a remarkable array of conceptual and practical strategies to cope with social injustice and external aggression. He reiterates the formidable strength of non-violent protests based on Gandhi's belief in people's power and disobedience which deprives leaders of their power. His fundamental belief is that any power structure relies upon the subjects' obedience to the orders of the ruler(s). If subjects do not obey, leaders have no power. "Non-violent action is possible and is

capable of wielding great power even against ruthless rulers and military regimes because it attacks the most vulnerable characteristic of all hierarchical institutions and governments: dependence on the governed," writes Sharp.²

Ashish Nandi, a noted political psychologist, has thus noted that any regime, liberal or illiberal, finds it tough to suppress a Satyagraha movement: "Satyagraha has the power to shame the powerful because it makes a moral statement before the society. But it is only effective when the practitioner acquires the moral right to undertake the action."³

5. The Pedagogy of Structural Violence

From the point of view of peace studies, Gandhi's major contribution is the recognition of indirect forms of violence. Conceptualized as "structural violence" by Johan Galtung, a Norwegian peace researcher, this indirect form of violence finds quintessential expression in Gandhi's vision. As Thomas Weber puts it: "In a sense, Gandhi was Galtung's entree into the world of peace research" (Weber: 1999).

Gandhi looked beyond bloodshed and realized that indirect forms of violence – structural violence – could be more insidious than any form of direct violence. Gandhian emphasis on everyday violence ingrained in the very structure of the society paved the way for new thinking in this area. He took a comprehensive view of violence and expanded its scope to include oppressive structures which erode and damage human dignity and prevent humans from achieving their full potential. He included untouchability, racism, communalism, and gender-based discrimination as acts of violence against humanity. Deprivation and impoverishment, for Gandhi, were visible markers of an unjust and violent social order.

Taking a cue from Mahatma Gandhi, Johan Galtung insisted on the absence of both direct and indirect violence as a precondition of positive peace. Indirect violence, according to Galtung, includes both structural and cultural violence which threatens the very survival of an individual, his/her general physical well-being, personal identity and the freedom to choose among various options. It is unintended, structure-generated (rather than actor-generated) harm done to human beings. It includes exploitation, alienation, marginalization, poverty and deprivation and exists when basic needs for security, freedom, welfare, and identity are not being met. It is built into unequal, unjust, and unrepresentative social

structures which produce social groups with low incomes, little education, poor health and short life expectancy.

The pedagogy of structural violence can also exacerbate social and economic disparities and reinforce cultural homogenization, both processes often being driven by the negative impact of globalization – an impact, ultimately, also found in relation to land security, food security, water security, and ultimately, human security of poor people. This, in turn, risks the disintegration of traditional societies which earlier provided safety and care to their members.

6. Environmentalism

Gandhi is often recognized as one of the forerunners of environmentalism and the one who construed it as a critical element in his ethos of a non-violent world order. Gandhi questioned the wisdom of emulating economic growth model of rich countries and strove instead for a holistic vision of sustainable development in accord with nature's resources. Arne Naess, who took environmentalism into new areas with his call for a "deep ecology", draws hugely on Gandhi's pro-nature and spiritual quest of self. In 1986 Naess explained how Gandhi unravelled the internal relationships among self-realization, non-violence, and what has sometimes been called "bio spherical egalitarianism" and said that he was "inevitably" influenced by the Mahatma's metaphysics (Weber: 1999).

The fundamental links among self-realization, non-violence, and the continued flourishing of the planet have endowed Gandhi with a rare distinction. In a sense, he becomes the precursor of varied ecological philosophies which have emerged in recent years. The achieving of human potential without harming others in the community as well as in the larger ecosystem has thus become the defining parameter of sustainable peace building. One of the notable contributions has come from Vandana Shiva who wrote profusely to bind together the formerly compartmentalized attention paid to ecological integrity, socio-economic justice, democracy, non-violence, and peace (Shiva: 2006). She unravels the links between issues such genetic food engineering, cultural theft, and natural resource privatization with the rising tide of fundamentalism, violence against women, and planetary death. Shiva also wrote about the new kinds of wars waged around ecology and the ethical limits of profit-making (Shiva: 2005).

7. Global Imprints

Gandhi's convictions regarding non-violent activism have left an imprint across many continents and cultures. There are hundreds of institutions and initiatives that have internalized his ideas and peaceful protests around in the world have found inspiration from his life and work. While great opinion makers such Martin Luther King Jr., Cesar Chavez, Helder Camara, Thomas Merton, Danilo Dolci, and Gene Sharp drew inspiration from him, his ideas also had a seminal influence on a range of interrelated streams of knowledge and pedagogy. The foundational discourses in the intellectual streams of deep ecology, peace research, and Buddhist economics were inspired directly by the Gandhian vision. The respective protagonists of these sub disciplines, respectively – Arne Naess, Johan Galtung, and E. F. Schumacher – have frequently acknowledged his contribution to their work.

In a recent book the celebrated political scientists Lloyd and Susanne Rudolph construe his vision as part of the intellectual lineage of postmodernism. It is argued that Gandhi's critique of modern civilization in his seminal essay "Hind Swaraj" and its belief in progress was an opening salvo of the post modern era and that his theory and practice of non-violent collective action (Satyagraha) articulate and exemplify a post modern understanding of situational truth (Rudolph: 2010). Gandhi's interrogation of the epistemology of universal truth, objective knowledge, and master narrative and his rejection of modernism's famous distinctions, especially the one between fact and value and means as separate from ends, allies him with the constructive school of postmodernism (Gier:1996).

Gandhian ideas evolved over time into a unique model of peace building which inspired non-violent activism in diverse cultures. Such activism has inspired many transnational and transcultural ideas and movements. His less-known writings on nuclear weapons and especially the partition of India are an instructive case in point. Desmond Tutu's memoir (Tutu: 2007), for instance, builds on Gandhi's speeches and writings to promote his messages of peace, equality, and love as a panacea for conflict-torn civilizations. Catherine Ingram showcases the cross-cultural influence of Gandhi's non-violent activism (Ingram: 2003). This book includes interviews with Mubarak Awad, Ram Dass, Thich Nhat Hanh, Cesar Chavez, H.H. the Dalai Lama, Desmond Tutu, Joan Baez, and others to show that non-violent activism is relevant today as

never before. Diverse themes ranging from HIV and AIDS and apartheid to the Israeli-Palestine conflict are well illustrated in this volume to emphasize that structural and cultural violence can be pre-empted only through compassion and non-violence. The conversations include Dalai Lama's narrative on Tibet, Cesar Chavez on the California farm workers, Mubarak Award on the Palestinians, and Joanna Macy on people's despair over wasting the world.

In a similar vein, David Cortright suggests how non-violence is pragmatic in today's world gripped by the fear of terrorism and can work as the universal path against adversaries who deny every form of legal redress (Cortright: 2006). In an innovative mode Mark Juergensmeyer employs the Gandhian approach tactically to demonstrate how conflicting parties can find mutually satisfying resolutions by redirecting the focus of a fight from persons to principles, determine the truth of one's position in an argument, cope with a recalcitrant opponent, use the power of non-cooperation, and know when a conflict is truly resolved (Juergensmeyer 2002). Interestingly, the author has improvised imaginary debates in which Gandhi is in dialogue with three leading social philosophers – Karl Marx, Sigmund Freud, and Reinhold Niebuhr – over the generic causes of violence, anger, and love. Arjun Appadurai has recently detangled Gandhi's stand on non-violence vis-a-vis his approach to human rights (Appadurai: 2011). Gandhi, according to him, attributed modern violence precisely to the fact that life had become an absolute value (a right), and therefore something that could conceivably be defended in quite violent ways. It was only by disregarding and even throwing life away, Gandhi maintained, that it might be protected.

8. Faultiness

While appraising Gandhi and his work through various analyses of his thinking, we also come across allusions to some of his unconventional and seemingly impractical ideas. References to some of these ideas and their critiques are of value in the present context.

One such idea worthy of mention was the clash of opinion which transpired between Rabindranath Tagore and Mahatma Gandhi at the inception of the non-cooperation movement against the British rule. Tagore, in his oft-quoted letter, condemned the movement as asceticism and an "orgy of frightfulness" and "an attempt at spiritual suicide".⁴ Tagore also questioned Gandhi over his insistence that everyone

must spin in their daily routine if they are better suited for other work. He also cajoled Gandhi to open his mind to the merits of other cultures and civilizations. In fact, Tagore's criticism of Gandhi's article entitled "Evil Wrought by the English Medium", led Gandhi to concede: "I hope I am as great a believer in free air as the great Poet. I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any"⁵. The healthy debate in a way broadened Gandhi's vision on nationalism (Guha: 2008). The important thing is that Gandhi always remained open to contrary opinions and made necessary adjustments to his views.

As the MGIEP gears up to synergise discourses on positive peace and sustainable development drawn from Gandhi, it is important to focus on the context and relevance of his ideas to serve present-day imperatives. For instance, the indiscriminate criticism of modern civilization would not benefit the current context. In fact, recent advances in information and communications technology can be harnessed to improve and develop more innovative pedagogical processes and make education more inclusive, accessible and enjoyable.

9. Peace Building in the New Millennium

The inadequacy of top-down peace building efforts to deal with the complex, culture-sensitive requirements of local peace building has opened up possibilities for working out innovative strategies to achieve peace around the Gandhian vision of non-violent activism. There is a growing recognition that indigenous approaches of peace-making have far greater chances of success as compared to template-style international peace interventions. This in turn shifts the emphasis from state-centric conflict resolution to non-state actors. Foremost of these is the role of civil society in the peace building process. Studies demonstrate that the existence of social networks of civic engagement across communal lines is the key to prevent violence. Similarly, recognition of the importance of cultural dimensions and multi-religious synergy may also imperceptibly contribute to the peace building process in urban centres where the episodes of communal and ethnic violence occur with greater frequency.

It is indeed important for the current generation of scholars to critically interrogate the realist assumption that non-violence does not work in the practical realm

and is perhaps even antithetical to conflict resolution. The continued influence of Gandhi has, in fact, opened up the debate whether the application of non-violence was abandoned justly or whether there is merit in resurrecting its principles for contemporary conflicts. It might be instructive to conceptualise practical methods of non-violent activism among policy makers as an alternative to the neo-realist view that non-violence is not a useful strategy.

What is needed is to evolve a composite template for the study of non-violent actions and their political dynamics. It should go beyond the well-known examples of Indian independence and American civil rights movements to include, for example, the overthrow of President Marcos in the Philippines as well as peaceful protests in Eastern Europe and the democratic upheavals in the Arab world in more recent times.

The MGIEP should inspire scholarship to explore various tactics of active non-violence and the political dividends accruing from them, drawing lessons from successes as well as the failures. An instructive way to do so is the way Gene Sharp conceptualizes the techniques of non-violent action exemplifying their pragmatic utility to cope with social injustice and external aggression. He has spelled out 198 specific methods, such as skywriting and holding mock funerals. Sharp's writings, now translated in over twenty-seven languages, have seemingly inspired non-violent action in many countries across the world. His books "Dictatorship to Democracy" and "The Politics of Non-violent Action" served as the motivating texts for the Serbian students' protests against Slobodan Milosevic. He also offered tactical suggestions to Burmese activists in courses on non-violent struggle against the military regime. His book on *Civilian-Based Defense* inspired peaceful struggle in Latvia, Lithuania and Estonia to secede from the Soviet Union. MGIEP could further expand the canvas of non-violent activism through deeper analyses and more detailed illustrations of examples such as these.

10. Transformative Education and Pedagogies

Gandhi's world view contains several peace building pedagogies aiming to raise greater awareness of other cultures, communities, and more general planetary commonalities. For instance, the Gandhian dictum of "*sarva dharma sambhava*" (flourishing of all religions) is an effective conflict-mitigating strategy in plural and divided societies. Better knowledge about

other religions and cultures enables individuals to rethink and surmount their *a priori* prejudices.

In a sense, Gandhi's teaching crystallized the long-established Indian ethos of the essential unity of humanity and cosmology. The concept of "vasudhaiva kutumbakam" (the whole world is a single family) often referred to by Gandhi offers a unique endorsement of the culture of peace and global citizenship. The ethos of intercultural understanding and global peace exemplified so aptly in Gandhi's vision traverses back from Vedic times through the devotional tracks of the Bhakti and Sufi traditions in the medieval period.

However, Gandhi's own schema of education, which he called basic education (*buniyadi shiksha/naitalim*), remains less examined and least followed in his own country. Gandhi's opinion on education crystallized around his experience of running the spiritually oriented educational programme at Tolstoy Farm in South Africa and at Sevagramashram. He proposed an alternate mode of education to replace colonial education which, according to him, alienated young children from the dignity of manual labour and also their surroundings. While focusing on self-reliance through hands-on training, Gandhi also emphasized the role of education to inculcate moral, social and community values in students. Such education must include teaching of the student's own religion as a path to seek truth and non-violence and also to develop harmony with nature. For him education has a lifelong character which strives to generate harmony between knowledge and work.

Gandhi was particularly focused on teaching peace to young children. "If we are to teach real peace in the world we shall have to begin with children," Gandhi offered valuable insights and inputs to various facets of peace education (Bajaj: 2010). He insisted that education must impart values of empathy and compassion for everyone. His preferred teaching method was dialogical and based on "learning through activity", and he emphasized that learning by hand and through handicrafts would make a child self-reliant and sensitive to diverse socio-cultural traditions, customs and folklores. Such a framework of teaching

would instil a sense of duty and responsibilities towards downtrodden and vulnerable groups in the community. This focus on developing human values through local knowledge and cultural traditions would serve as an overarching framework for educating young people who are otherwise losing their compassion and creativity amid the highly competitive process of modern, career-oriented education.

An appropriate area of interest for the MGIEP to explore is the various tenets of Gandhian studies which are being taught and researched in India and abroad. While in India over fifty institutions run departments, centres, and programmes on “Gandhian studies” offering degrees and diplomas,⁶ an almost equal number of institutions exists abroad.⁷ Some universities bearing Gandhi’s name, such as the Gandhigram University in Tamil Nadu and the Mahatma Gandhi University in Kottayam run various teaching courses in accord with Gandhi’s pedagogies of peace, non-violence, and social justice. Gandhigram University, founded by G. Ramachandran, once established an ambitious programme to impart training to youth to promote non-violence as a way of living. Some others, such as the Gujarat Vidyapith (Ahmedabad), the Jain Vishva Bharati Institute (Ladnun) and the Mahatma Gandhi Hindi University (Wardha), have established a Master programme in “non-violence studies”.

Most of these departments/programmes on Gandhian studies are supported and funded by the University Grants Commission (UGC) which in recent times has launched ambitious funding schemes to expand the ambit of Gandhian studies. However, the state of affairs in most Gandhi studies centres/or university departments is far from satisfactory. While most of the programmes focus singularly on the life and teaching of Gandhi, often missing are the wider historical and socio-political contexts and developments of our time. In addition, these Gandhian institutions are not able to attract good faculty and students. This is largely due to the fact that there is no guarantee of employment attached to their degrees.

However, there are some recent initiatives in the Indian university system which incorporate the Gandhian vision of peace within a broader framework of peace and conflict resolution. The list includes the establishment of Malaviya Centre for Peace Research and the UNESCO Chair for Peace and Intercultural Understanding at Banaras Hindu University; the Nelson Mandela Centre for Peace and Conflict Resolution (NMCPDR) at Jamia Millia Islamia; the

Programme in Conflict Transformation and Peace building (CTPB) at Lady Shri Ram College, Delhi University; the School of Peace, Conflict and Human Security Studies at Sikkim Central University; the UGC Programme on Peace and Conflict Studies at Guwahati; and the Aligarh Muslim University and Gandhi and Peace Studies Programme at Indira Gandhi National Open University. Many of these institutions offering Master Degree programs in peace and conflict studies tend to include Gandhian perspectives within their overall analysis of peace studies.

Elsewhere in the region there are other peace studies programme which could serve as possible sites for exploring and disseminating Gandhi’s pedagogies, especially on community engagement and responsibility. The list includes the Centre for Peace and Conflict Studies in Cambodia; the Asian Study Centre for Peace and Conflict Transformation, Kathmandu; the International Institute of Peace Studies (IIPS), Bangkok; the Peace Information Centre, Thammasart University, Bangkok; the Centre for Studies of Conflict and Cultural Diversity, Indonesia; Right Livelihood College, Universiti Sains, Malaysia; the Bangladesh Institute of Peace and Security Studies (BIPSS); the Centre for Security and Peace Studies (CSPS), Gadjah Mada University, Yogyakarta, Indonesia; and UNESCO Chair in Peace and Conflict Studies, established at Prince of Songkla University, Thailand.

11. Future Directions

The peace education programs in Asia and the Pacific, while gaining widespread influence in the wake of globalization, are also faced with the challenge to move away from Eurocentric pedagogies. It is crucial, therefore, to explore indigenous resources for peace and sustainable development from the larger cultural context of the region.

Gandhi’s pedagogies for promoting peace, self-reliance, and sustainable development could serve well in today’s context to examine the differential effects of globalization policies on socio-economic disparities. The Gandhian vision may be a valuable addition to the analytical template that already resonates with the critical views of Montessori, Dewey, Freire and Ivan Illich about global inequalities and structural violence within the field of education.

Given its unique focus, the MGIEP may serve as a regional hub to elicit and disseminate culture-

specific knowledge and skills within and across local and regional communities about how to manage conflicts peacefully that arise from development-related challenges. It could inspire a synergy between peace education and Gandhian studies and explore how research and experiential learning in these areas may promote the quest for peace and sustainable development. In other words, how could feasible epistemological practice and research methods be evolved to address this quest across diverse social, political, cultural, and economic contexts? The MGIEP may facilitate a confluence of the two streams by encouraging inter-disciplinary and holistic inquiry into the conditions and possibilities for non-violence and social justice (as opposed to the repeated examination of the life, struggle, and values of one individual man, albeit a man of great historical significance); such a move may also reverse the trend of decreasing student demand (despite expanding course offerings) in Gandhian studies in certain Indian universities (Bajaj :2010).

The MGIEP could also focus on the practical ways through which non-violent activism might meet the challenges of structural and cultural violence and commission studies as to how non-violent activism (*Satyagraha*) might pave the way for enhancing the welfare for all (*Sarvodaya*). Similarly, it could assess the viability of these ideas in contemporary public policy, exploring on-going discussions of the utility and applicability of non-violence and peace building and the key questions that arise from these debates. Will non-violent stances encourage the avoidance of war? Can visions of non-violent action constrain recalcitrant states from violating internationally accepted norms? Can non-violent techniques pre-empt a conquering state from reaping the dividends of victory? How does non-violent activism contribute to social justice and the defence of human rights? And why, finally, has the world community failed to engage with Gandhi's transformative praxis which promised a generic solution to violence and dissonance within and across communities?

Generally speaking, the MGIEP would like to see its role as a catalyst to uplift the traditionally neglected domain of peace research and action in the region. It could nurture an innovative expansion of pedagogic and research activities through strategies such as problem-solving workshops, public diplomacy mediation, consultation, dialogue groups, networking, etc. The truth is that academia in Asia and Pacific region, despite being rich in normative ideas on peace

and conflict resolution, has not been sufficiently forthcoming in promoting study and research on these issues in a holistic fashion.

The literature on peace, for example, has been inadequately focused on the rich streams of pacifism and the ethics of accommodation as manifest in Gandhian perspectives. The vital role of the traditional image of care, tolerance, and peaceful coexistence is also neglected in today's discourses around peace. Here the indigenous legacies of reconciliation and multicultural peace so well nurtured in Gandhi's optic could serve as practical resources for community-based peace building. Similarly, the MGIEP could examine afresh the applicability of successful narratives and models of peace building at domestic and even local and regional levels. It would be possible to draw lessons from domestic analogies to evaluate anew the relationship among domestic, local, and regional peace building on the one hand and peace building on the global stage on the other. It is also suggested that the practice of non-violence would spread faster if it were presented in the form of storytelling (Summy: 2005).

People generally place Gandhi on a high pedestal for his saintly character and moral genius; it is difficult for lesser mortals to follow his example. This is not to say that people or groups have not drawn upon his ideas and methods but rather that the evidence of mounting violence and strife and growing social stress and tensions that turn into overt and covert violence suggest a failure to translate his ideas and methods to build a culture of peace.

In this context it could be useful to focus especially on adolescents and youth through non-formal and innovative methods to discover their innermost beliefs and orientations about the generic causes of violence, strife, and disharmony. For instance, how do increasing ostentation, consumerist life styles, and proliferation of shopping malls motivate the youth psyche? Do they feel concerned with the growing stress on the environment, the pollution of rivers, and the depletion of water resources? Do they have any idea that Gandhian ideas could be adapted and used to resolve these issues?

Drawing from indigenous sources from within and across Asia-Pacific, the MGIEP – with its unique focus – should strive to sensitize and inculcate the young people of the region with the values and practical knowledge supportive of peaceful coexistence and sustainable livelihoods. The objective

should be to stimulate culture-specific knowledge and skills to equip civil society and governments to undertake diagnoses and prognoses of latent and manifest conflicts that arise from development-related challenges. This, of course, would require a renewed focus on curriculum, pedagogy, and teacher education around the holistic perspectives that unite the twin quest of peace and sustainability. To do so, the MGIEP should work in concert with local and regional communities and educational institutions to keep the twin and integrated visions of peace and sustainable development at the top of the region's future development agenda.

12. MGIEP's modus operandi

Education for Sustainable Development and Peace is a vision of development that encompasses populations, animal and plant species, ecosystems, natural resources that integrates concerns such as the fight against poverty, gender equality, human rights, education for all, health, human security, intercultural dialogue, etc. Education for Sustainable Development and Peace based on the principles and ideology of Mahatma Gandhi requires far-reaching changes in the way education is often practised today.

No single country, however powerful, can cope on its own with the challenges that have arisen. In such a context, UNESCO is committed to promote cooperation among people and to contribute to peace and sustainable development by implementing activities in the field of education, sciences and culture. In a recent allocution, Irina Bokova, Director General UNESCO, expressed in the following terms the strategic directions for UNESCO, emerging from the picture we discussed above:

- learning to live together in an age of diversity;
- learning to develop sustainably in an age of limits; and
- innovation for building peace and knowledge societies.

It is within this context that the ideals and purposes of MGIEP's mission be elaborated so as to explore their interactions and the place of education within their ambit, theoretically, contextually and operationally. It should, on the one hand, outline a logical framework that paves the way for more technically structured education action, strategic planning and the delineation of the contemporary relevance of

In particular, MGIEP's role in implementing the EDSGC should focus on the following:

- *Promote nationally, regionally and internationally the Gandhian philosophy on peace and non-violence in fostering sustainable development;*
- *Promote regional and international cooperation;*
- *Catalyse new partnerships with the private sector, with youth, and with media groups;*
- *Foster monitoring and evaluation;*
- *Develop a research agenda and serve as a forum for relevant research on Education for Sustainable Development and Peace;*
- *Serve as a forum for bringing together important stakeholders such as representatives of the private sector, faith-based institutions, youth associations, indigenous people, etc.;*
- *Share good practices of peace and non-violence fostering sustainable development;*
- *Link Member States and similar peace-building institutions and universities in the Asia-Pacific region that have put in place ESD curricula, policies, research, etc., with those Member States that are requesting help;*
- *Convene flexible working groups on particular topics;*
- *Fulfil its strategic role with regard to ESD; and*
- *Serve as a clearing house.*

Gandhi's thinking and more importantly provide technical support services to the Member States for designing implementation strategies.

MGIEP shall draw a Mid-Term Programme (3 - 5 years) and a Plan of Action. In-built in this programme should be ways and means for evaluating the programme impact and success by all its partners, participants and beneficiaries. While activities such as fellowships will help create visibility of MGIEP, they, however, tend to be individualist in nature, and as such it would be relatively difficult to assess programme sustainability through fellowship alone.

The prime motive of MGIEP should be to help the Member States, initially in the Asia-Pacific region, transform citizens and leaders who have skills in critical and creative thinking, conflict management, problem solving, problem assessment to actively take part in the life of society who are respectful of the Earth's resources and biodiversity and are committed to promoting a peaceful and democratic society in all its education, sustainable and peace development programmes and activities.

MGIEP should support five fundamental types of learning to provide quality education and foster sustainable human development and globally peaceful environment:

- learning to know;
- learning to be;
- learning to live together;
- learning to do; and
- learning to transform oneself and society.

(As per the Delors Commission Report, 1996)

Building partnerships with UNESCO's other Category-1 Institutes such as IIEP, UNEVOC, IBE, UIS, UIL, etc. in delineated areas of pedagogy, curriculum development and capacity building for Education for Peace, International Understanding and Sustainable Development are critical. Partnerships shall be built ensuring resource sharing – human, material, and financial – and the development of joint programmes with MGIEP adding value to the partner and in turn the partner contributing to the resources, content and substance of MGIEP's activities. Regional and national networks of like-minded institutions, organizations and universities beyond India and with particular reference to the Asia-Pacific region shall be established.

13. Concluding Remarks

Peace and security are fundamental to human dignity and development. The sustainable development of any culture is always endangered by insecurity and conflict. Human tragedies result in overwhelmed health systems, the destruction of homes, schools and often whole communities, and increased numbers of displaced people and refugees. Education for sustainable development and peace plays a key role in promoting values for peace and non-violence.

The 19th and 20th centuries have been the bloodiest in human history. Gandhi, as many contemporary leaders of his era, witnessed and was moulded by that history in his quest for ways to redeem humanity from such hatred, meaningless violence, and the destruction and devastation of both human beings and nature. This was equally true of his contemporaries in India, be it Nehru, Tagore, Maulana Azad, Sarojini Naidu and Ambedkar or others. Gandhi's thinking in his time was also part of the debates about society and sustainability in the context of India's struggle for freedom from British colonial rule. Amidst the actual political struggles, there were also competing world views about India's future. These are best expressed in the discussions and disagreements between Gandhi and Tagore, the philosopher, writer, poet and activist. The view of "nature" and sustainability in India's future, on which, the leading proponents of the Indian Freedom Movement all had a perspective, had an important role to play and can be considered the forerunner of discussions on sustainability in India and Asia. These views later found their way in the writing of the Indian Constitution.

A global agenda on Education for Sustainable Development and Peace should first, recognize that conflict and peace are rarely confined to national boundaries, and second, that even stable societies are implicated in wars elsewhere, whether by default (choosing not to intervene) or actively in terms of aggression and invasion. A third or middle dimension to the usual phrase needs to be added: "act locally, analyze nationally, and think globally." How robust is our acceptance of "multiple identities" and "dynamic cultures"? How far are we prepared to take action to defend the rights of those whom others see as threatening the local culture and economy? Who counts as a citizen in our own backyard or local school? These questions might be the true tests of a vibrant global citizenship education.

Thus, education for peace would be a highly political education, not simply a bland multiculturalism, unquestioning “tolerance” or “being nice to each other.” It has four interrelated components: knowledge, analysis, skills, and action. First, there is the knowledge of world current events, economics and in international relations. Second, is the capacity to critically analyze media, religious messages, dogma, superstition, hate literature, extremism, and fundamentalism. Third, it involves political skills, such as persuasion, negotiation, lobbying, campaigning, and demonstrating. Fourth, are dispositions for joint action, which these days include networking through communications technology, starting a website, or joining international forums of young people working for peace. These are all essential ingredients for the MGIEP for fostering and promoting education for peace that can produce active world citizens who understand the causes and effects of conflict, who do not join radical groups, who vote out politicians who go to war, who do not support religious leaders who preach hate, and who join others to make their voice for peace more potent.

The scope of Education for Sustainable Development and Peace is broad and its potential effects are far-reaching. The ESD aims to reorient education towards sustainability, which in turn has the potential to impact the way people think. For this reason it is important to look at ways in which one can effectively monitor progress and capture learning in the process of implementation. Given the wide scope of ESD, both quantitative as well as qualitative data are important in monitoring and evaluating its impact. MGIEP can make a change, if MGIEP adopts the appropriate response. The strategy is to tackle more than education and addresses the way we live, our values and our behaviour. This approach can be adapted for implementation at all levels, from UN programmes to local initiatives.

MGIEP, to the extent it goes back to Gandhi and draws upon him in this context of world history – along with others who grappled with the creation of a new world – must seek its work as a continuation of the quest for a new world equality, justice, respect and ecological responsibility – as bridge like Gandhi himself in his times, “where we have to cross to something, to a non-violent order of life, to a more ecological and ethically sensitive order of life” (Ramachandra: 1996).

End notes

1 <http://www.mkgandhi.org/gquots1.htm>. accessed

30 May 2013.

- 2 Gene Sharp Interview, <http://progressive.org/mag/intv0307>, accessed on 31 May 2013.
- 3 Cited in Avijit Ghosh 'Satyagraha has the power to shame the powerful' *Times of India*, 7 April, 2011
- 4 Tagore to Gandhi, March 1921, Gandhi, *Collected Works*, XX (Navajivan Trust, Ahmedabad, 1966), 539,540-1
- 5 Available at <http://www.mkgandhi.org/momgandhi/chap90.htm>, accessed on 30 May 2013.
- 6 Major Gandhian institutions in India are: Gandhi Peace Foundation and Gandhi Smriti and Darshan in Delhi; Gandhi Research Foundation in Maharashtra; G. R. Institute of Nonviolence in Kerala; Institute of Gandhian Studies and Banwasi Seva Ashram in Uttar Pradesh; Mahatma Gandhi Darshan Visarjan Ashram, Madhya Pradesh; Gandhi Smarak Nidhi, Punjab to name a few.
- 7 Major Gandhian institutions abroad are: Gandhi Memorial Centre, Washington D.C and Mahatma Gandhi Centre for Global Nonviolence, James Madison University ,USA; UNC Mahatma Gandhi Fellowship and Gandhi Information Centre, Germany; Mahatma Gandhi Canadian Foundation for World Peace Canada; Foundation Mahatma Gandhi; Colombia to name few.

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A Holistic Approach for Peace and Sustainable Development

Qutub Khan

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“There are many causes that I am prepared to die for but no cause that I am prepared to kill for”

Mahatma Gandhi

1. Introduction

In its 57th meeting in December 2002, the United Nations General Assembly proclaimed the UN Decade of Education for Sustainable Development (DESD) 2005-2014 “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.¹

The vision of DESD is a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation (UNESCO: 2005).

DESD has been for everyone, at all stages of life and in all possible learning contexts (PROAP: 2012). DESD is for poverty alleviation, human rights, gender equality, cultural diversity, international understanding, peace and many more. The approach DESD employs is based on the principles of partnership, a partnership that engages multiple sectors and stakeholders – including media agencies and the private sector and utilizes all forms and methods of public awareness raising, education and training to promote a broad understanding of sustainable development.

The focus of DESD has been on four thrusts of education for sustainable development:

- improving access to quality basic education;
- reorienting existing education programmes;
- developing public understanding and awareness; and
- providing training.

Key challenges in this area are the need to overcome the barriers to learning such as the following:

- *fragmented information bases;*
- *poor information flows;*
- *a tendency to discount non-scientific forms of knowledge;*
- *lack of adequate processes to develop shared understandings among diverse stakeholders;*
- *an unwillingness to adequately address conflict; and*
- *institutional cultures within research and policy making that work against genuine participatory approaches.*

In turn, and especially within the natural management arena, these problems are compounded by current economic frameworks in which short-term rationality out-competes longer-term ecological realities.

As a response to these challenges, UNESCO and the Government of India have embarked on a new major partnership to create the Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP). Established in 2012 within the framework of UNESCO Category 1 Institutes, MGIEP commissioned a selected number of concept papers for developing a new paradigm and philosophy for cooperation as an instrument for collaboration, exchange, mutual support and joint action for fostering sustainable

development and peace within the countries of the Asia-Pacific region.

With a regional mandate of promoting education for peace and sustainable development in Asia-Pacific through research, capacity building activities and material development, MGIEP is perceived to be a shift of importance towards the Asia-Pacific region as well as the relevance of Gandhian thoughts for both building peace and fostering sustainable development.

Overall, the concept papers set a context by acknowledging the linked systems of humans and nature as complex adaptive systems. They provide examples to highlight the tight coupling between education, societal development and ecosystem dynamics, as well as the role of key properties of education for peace and sustainable development with a particular reference to Gandhian philosophy of peace through non-violence. Finally, the papers made some recommendations for implementation of sustainable development in the context of streamlining the mandate of MGIEP.

The three concept papers commissioned by the Expert Advisory Body (EAB) of MGIEP include the following:

- The Role of Education in Promoting Sustainable Development and Peace.
- Education for Sustainable Development, Peace and Global Citizenship: Towards a Framework.
- Revisiting Gandhi's Vision for Education for Peace and Sustainable Development.

2. Abstracts

The paper on “The Role of Education in Promoting Sustainable Development and Peace by Lawrence Surendra” starts with a review of some basic concepts commonly used in the discourse on education for peace and sustainable development. It discusses the type of knowledge and pedagogy that might contribute in promoting sustainable development, peace, international understanding and cultural diversity. In particular, it explores how education with moral and spiritual values that underpin sustainable development can best be integrated into a programme of education for sustainable development.

The author reiterates that education is a key tool in combating poverty, in promoting peace, social justice,

human rights, democracy, cultural diversity and environmental awareness. It explains how education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations. Many skills must be developed to nourish peace. Specialised competence is needed to support all the measures that make a holistic input for peace. A great deal and diversity of knowledge is needed to develop the best strategies.

The paper highlights how education provides the critical link in understanding the connections between sustainability and peace and how it sharpens and builds people's skills to take action that improves our quality of life now and for future generations.

The author argues that the conditions that promote sustainable and equitable development also ensure the conditions for peace, and ensuring peace creates the conditions for sustainable development. He reiterates that education has to be appreciative of these inter-linkages and approach, pedagogy and educational intervention with such an optic. In addition, serious perspectives on the emerging global political economy and on threats to sustainability – and not just sloganeering and rhetoric about globalization – should be an integral part of new interventions in peace education, the paper suggests.

The paper provides a comprehensive mechanism to exploit the immense potential of ESD in linking science and society and for extending knowledge about sustainable development, involving in an interdisciplinary and trans-disciplinary sense the natural sciences (ecosystems and sinks), the social sciences (peace and equity), and society (participation and empowerment). The author suggests that the MGIEP is uniquely positioned to do this by building its work on this tripod. To do so, the paper proposes that MGIEP must ensure that education for peace and sustainable development should invariably include three critical dimensions: innovation, trans-disciplinarity, and partnerships.

The paper suggests that MGIEP should partner teacher training institutions and through them mentor teachers to innovate and promote holistic and integrative curricula. MGIEP should give due importance to working with institutions of higher education, and its interactions and outcomes should be based on five operating principles: interdisciplinary approaches, future-oriented thinking/vision building,

systemic thinking, critical thinking and reflection, and partnerships and dialogue. Building partnerships with UNESCO's Category 1 Institutes such as IIEP, UNEVOC, IBE, UIS, UIL, etc. in delineated areas of pedagogy, curriculum development and capacity building for Education for Peace, International Understanding, and Sustainable Development are equally important and critical.

However, the author argues that curriculum planning alone is not enough. Change and innovation have to be built across the educational enterprise. Curriculum, teachers, management, and pedagogy all need innovation in an interconnected and innovative manner.

The paper reiterates that sustainable development and peace will require an education that not only continues throughout life, but is also as broad as life itself - an education that serves all people, draws upon all domains of knowledge and seeks to integrate learning into all of life's major activities. The paper asserts that understanding and solving complex problems will require intensified cooperation among scientific fields as well as between the pure sciences and the social sciences. Reorienting education to sustainable development will require important, even dramatic changes in nearly all areas.

MGIEP can contribute much through its work by setting standards and showcasing educational enterprises that demonstrate a conducive environment for education and by promoting an integrative pedagogy in developing the skills and attitudes needed. It is important to have some benchmarks or a checklist of what constitutes a "Conducive Learning Environment". Training programmes as part of capacity building to make education for peace and sustainable development an integral part of teacher training and pedagogy must be a key activity of MGIEP. Such programmes must ensure that education for sustainable development and its implications for peace and global citizenship and vice versa should be an integral part of the process of teaching and learning.

On the issues of capacity building and youth management, the paper suggests that MGIEP should cover all levels of formal education from primary to secondary and tertiary, but also informal and non-formal education, and see education as a lifelong process of learning. MGIEP must build and strengthen its partnerships in a mutually reinforcing way by leveraging the MGIEP for institution building

of its partners and, in reverse, using its partners to do the institution building of MGIEP.

Finally, the paper highlights the 'role of MGIEP' and outlines a logical framework that paves the way for more technically structured education action, strategic planning and the delineation of the contemporary relevance of Gandhi's thinking and more importantly provide technical support services to the Member States for designing implementation strategies.

The second paper "Education for Sustainable Development and Peace: A Framework for MGIEP" by Rosemary Preston seeks to elaborate the ideals and purposes informing MGIEP's mission so as to explore their interactions and the place of education within their ambit, theoretically, contextually, and operationally.

Describing the importance of education for peace and sustainable development, the author suggests that MGIEP's mission should draw on global experience and Gandhi's legacy to inspire research and enhance policy and practice. In this way governments will be better able to empower learners to transform their own lives and strive for more peaceful and sustainable planetary development. Celebrating Mahatma Gandhi as a foremost protagonist of non-violent resistance, the MGIEP's first stated commitment shall be to promote education as a means to enduring peace and sustainable development. Its aim shall be to promote a culture of non-violence and peace. The Institute shall create an enabling environment for dialogue and discussion and finding solutions to problems and tensions, without fear of violence, through a process in which everyone is valued and able to participate.

The paper then discusses the several barriers and challenges currently faced by the Decade for Education for Sustainable Development (DESD) and asserts that a successful ESD strategy should involve a wide range of stakeholders, be embedded in government decision-making and promote coordination across government departments. The author opines that ESD policies adopted by national governments have not been created through participation of all stakeholders as well as involving citizen consultation and not been allocated adequate financial resources.

In summary, a major part of the paper presents theory, philosophy and history of education, peace and sustainable development, explains some important concepts, the interactions between them,

the relevance of education and the extent of their semantic and functional compatibility. The paper takes into account the implications of the levels of complexity within which MGIEP is proposing to develop its work, engaging constructs of peace and sustainable development.

The third paper “Revisiting Gandhi’s Visions for Education for Peace and Sustainable Development” by Priyankar Upadhyaya explores Gandhi’s integrative thinking with respect to four principle viz. education for peace, non-violence, sustainable development and service orientation on which he had an unflinching faith. The paper is an endeavour to take insights from his integrative thinking on education for peace and sustainable development to present day education systems.

This paper discusses how Gandhi’s vision has historically and currently enriched and unified the global discourse on peace and sustainable development. It tries to unravel how recent dialogues and pedagogies around peace and development exemplify the power and relevance of Gandhi’s ideas in today’s context. Some of the salient streams of Gandhian praxis can serve as a template around which the MGEIP can channel its intellectual synergy to promote an integrated frame of pedagogies for sustainable peace and development. This could be a modest response to the famous quote of Gandhi: “We are constantly being astonished at the amazing discoveries in the field of violence. But I maintain that far more undreamt-of and seemingly impossible discoveries will be made in the field of non-violence”. In particular, by exploring how education, moral and spiritual values that underpin sustainable development can best be integrated into a programme of education for sustainable development and peace.

Finally, the paper suggests modalities and strategies for educating and empowering individual with values and behaviours conducive to non-violence and solidarity which could foster environments that reflect peace values and the specific roles UNESCO and its Category 1 institute – “Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP)” – can play in this endeavour. The Institute has been established in order to harness the transformative role of education to promote peace and sustainability in the Asia-Pacific Region. Inspired by Mahatma Gandhi’s vision reflected in his well-known statement – “Earth provides enough to satisfy every man’s need, but not every man’s greed”

– the Institute is a fitting tribute to his life and work, the paper concludes.

3. Commentary

Education, be it formal, non-formal or informal, is the key to sustainable development. However, the greatest challenge of education for peace and sustainable development is the current socio-economic system in place. The discourse on education for peace building and sustainable development needs to induce a paradigm shift, in terms of political ideologies, global economic structures and our global cultural dynamics. The post-2015 development agenda needs to, first and foremost, address the socio-economic system, as ESD is only a means to developing a more effective education model, and not the solution to sustainability challenges.

Sustainable development cannot be achieved by political agreements, financial incentives and technological solutions alone. We need to change how we think and act, and that is where ESD has a critical role to play. No doubt education is shaped by society, but education also shapes society in profound ways. ESD can contribute to making education systems not only responsive to, and prepared for, current and emerging challenges, but also a truly proactive force in triggering market and political pressures to move the sustainable development agenda forward by empowering us all to make informed decisions as citizens, workers and consumers.

Peace is more than just the absence of war. It requires that the basic constitutive conditions of social life be broadly accepted within a society and depends on a social consensus over the terms of peace.

Sustainable development is more than just the maintenance of resource flows; it requires that members of a community come to some sort of agreement about the shared interests that override their individual ones and depends on having in place the social organization that is based in a framework that helps to facilitate social consensus and peace.

Together, peace and sustainable development can be realized only within the context of specific communities, working towards specific goals. This does not mean that global peace or governments are irrelevant; they are a very necessary part of a comprehensive formula. But, unless both social peace and projects of sustainable development are

conceptualized and implemented in these terms, and strive to be inclusive and democratic, they will be hard put to succeed (Lipschutz: undated).

The concept of sustainability as used in these three papers view “sustainability” as an outcome – a tangible situation that we strive to define and arrive at – rather than a process of “planned change” or “managed learning” or the process involving the building of “sustainable relationships” between people, and between people and their environment. To do this requires the development of learning societies capable of adapting to feedback, with improved abilities to improve decision making through the sharing of information, communication and understanding. Information, integration, and participation are the key building blocks for MGIEP to help countries achieve development that recognizes these interactions. It is important to emphasise that in sustainable development everyone is a user and provider of information. The need and means to change from old sector-centred ways of doing business to new approaches that involve cross-sectoral coordination and the integration of environmental and social concerns into all development processes need further stress and emphasis. Recognition to the fact that broad public participation in decision making is a fundamental prerequisite for achieving peace and sustainable development deserves critical importance and thus be highlighted emphatically in these papers.

Likewise, the discussion on the role of education in building peace and fostering sustainable development is limited and restricted to “business as usual” type of approaches and, to some extent, fails to provide a systematic and concrete analytical framework to help MGIEP identify its operational areas and thus for developing its implementation strategy. The existing “fact-driven” education systems, with their emphasis on testing, create an environment where structural violence is almost inevitable. This academic violence undermines our educational system and creates a generation of passive learners. Education should not inhibit children, it must teach them to think for themselves and empower them to learn for learning’s sake, not simply to pass exams. Affecting the way in which children are educated should be an integral part of educating for peace and sustainable development.

Education for peace is about identifying that young people have the power to change things they see as wrong in their community and more widely, as

well as developing in them the imagination to find alternative responses to conflict. The fact is that the means our education systems employ to provide education for peace are indistinguishable from the content of the lessons. We must be uncompromising in presenting what we provide for school otherwise we compromise what we offer young people.² At the same time it is unfortunate to note that traditional educational systems have emphasized immediate material success and progress over long term thinking and moral action. Mahatma Gandhi once said: “We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated.” Within the context of MGIEP’s vision and mandate, it would have been opportune in these papers to outline a distinct design as an easy yet comprehensive reference for MGIEP to provide technical guidance to the Asian curriculum developers, school leaders, and teachers who have limited time and resources to extensively study the rationale, concepts and methodologies of integrating ESD into curriculum and teaching methods at least at primary and secondary levels of education and suggesting the strategic role MGIEP could play in helping the Member States in developing such design.

We have to recognize also that in the fast changing world, experimentation will determine what level of ESD will be appropriate and successful for communities to meet their sustainability goals. For example, a community may weave a few themes of sustainability into the curriculum, only to find the additions will not achieve sustainability for their community. In cases where schools carry total responsibility for ESD, complete curricular reorientation of education at all levels will probably be necessary. In communities where informal, non-formal, and formal education unite to create an integrated ESD programme for citizens of all ages, a less intense approach in the formal education system might be effective. As programmes are developed and implemented, problems will occur. Flaws and questionable practices will need to be identified and addressed as ESD continues to develop and mature.

The approach suggested in these papers seeks to use the UNESCO framework as a way of creating space for discussion and building links between disconnected areas of academic policy and discourse. In several Asian countries, we have academic curriculum

initiatives and targets focusing on education for peace and sustainable development, diversity, internationalism, and widening student experience through participation and faith. These distinct areas have their own individual agendas but at the same time they are very much interconnected. Our starting proposition should be that ESD offers scope to join up some of these distinct areas without diluting their individual discourses. It would be worthwhile to describe in these papers the early stages of development in this process including some initial reflections and strategic policy implications for MGIEP. In addition to several programme areas of MGIEP mentioned in these papers, it would be extremely important to emphasize vigorously the following four programme areas together with a specific implementation strategy for each of them and the typical role MGIEP shall play to help the Member States. These strategic areas are:

- Research and development to influence policy and practice;
- Capacity building of individuals, communities and institutions;
- Development of strategic cross-sector partnerships; and
- Stimulating dissemination.

Arun Gandhi – the fifth grandson of Mahatma Gandhi – argues that “sustainability is very directly linked with world peace; the reason why we haven’t been able to achieve world peace is because we don’t know what we want. We also do not know how we want to achieve it, so we are pursuing half-hearted approaches. Such approaches cannot be sustained and we have therefore resorted to sporadic attempts”.³

Thus, the key challenges to MGIEP and to those working in this area are the need to overcome the barriers to learning such as the following: fragmented information bases, poor information flows, a tendency to discount non-scientific forms of knowledge, lack of adequate processes to develop shared understandings among diverse stakeholders, an unwillingness to adequately address conflict, and institutional cultures within research and policy making that work against genuine participatory approaches. In turn, and especially within the natural management arena, these problems are compounded by current economic frameworks in which short-term rationality out-competes longer-term ecological realities. The papers should include a good overview

of the lessons learnt to date, the challenges still to overcome and the role MGIEP can play to address these challenges.

Although ESD developed significantly from environmental movements and continues to have a strong environmental association, there is very little reference in these papers to how ESD encourages collaboration among all adjectival sectors that seek to educate on sustainability issues. There are many ‘adjectival educations’ which coexist and intersect and overlap. In addition to ESD and environmental education, there is a host of others: peace education, human rights education, inclusive education, citizenship education, and so on, each with a claim to their specificity and some with a claim to an all-embracing universality; each with porous boundaries and many with an ill-defined claim to superiority. “Our thinking and practice are trapped within disciplinary boundaries, organizational silos and, as we have seen, adjectival loyalties” (Richmond: 2009).

Vision building, partnerships and networks the key strategies being employed in the DESD to incorporate contributions from as many relevant sectors and interested parties as possible need further explanation.

The other area which these papers fail to underscore is the Gandhian philosophy and approach to education, peace and sustainable development. The research evidence suggests that the Gandhian approach relating to value education is also important for construction of a sustainable culture of peace. This aspect is basic or technical education, no matter if the word *Buniyadi* [or basic/elementary] which Mahatma Gandhi used in the third and the fourth decades of the Twentieth Century meant the knowledge or education that could help people in the promotion of handicrafts or to establish cottage industries. As the ultimate purpose behind his thoughts and attempt was to make young men and women self-reliant in the economic field, even in the modern perspective, his idea of *Buniyadi* or basic education is well-worthy, it has no clash with the concept of today’s job-oriented or technical education; it make a man self-dependent and prosperous. No doubt, a self-reliant and prosperous person can, definitely, contribute towards peace and prosperity of society and the nation and can equally be helpful to create a stable and real culture of peace (Kumar: 2008).

This Mahatma Gandhi did so that every human being living on this planet, without fear, and equally marching

towards development process, was assured of safe and secure life having peace, and strengthening the culture of peace.

In fact, Gandhi and his system of education, especially his viewpoint pertaining to value education is, ultimately, the education of peace and to make a man fully developed, and it is according to Gandhi, “is an unending process divided into different stages....” It’s worth lies in the fact that education should necessarily be helpful to make a man self-dependent and its foundations should be laid on sound morality and ethics.

It is, undoubtedly, ever relevant for achieving the goal – peace – or for construction of a real and sustainable culture of peace, especially under the democratic system of government. In this context its relevance and importance of its role can never be underrated. It should be applied in wider perspective. The need for MGIEP is to understand his approach and perhaps take up and adopt it according to time and space and to put it into practice in the process of education the world over. Indeed it is the demand of time (Kumar: 2008).

In view of the fact that the growing global culture of violence has become the greatest risk factor for the sustainability and future development of human civilization, the deep causes and dangerous implications of violence need to be examined and various ways to curb it and to replace it with a culture of peace shall be suggested. The building of a powerful culture of peace can impart to the individual a new global identity, and it can guide us in making the world a secure place from wars, hunger, famine, and environmental catastrophes (Aharoni: undated).

There has not been any mention in these papers on post-conflict stability and development. It is one area where MGIEP can play a dominant role by developing several peace-building education programmes for post-conflict countries as part of broader efforts to promote post-conflict stability and development and help prevent a return to violence. MGIEP should describe those programmes after first examining the conceptual bases for peace education and how they differ from and overlap with human rights. There is a need to include and discuss in these papers various challenges civic education programs face in post-conflict environments and suggests ways and means to overcome these challenges.

The papers do not identify and explain the critical roles of NGOs and media in the peace building process.

MGIEP should recognise the fact that there is a crucial necessity to develop peace literature, films, television, radio and satellite peace programmes, art, drama, Internet sites and video at the regional and national levels that would usher in and promote a powerful and influential peace culture and a global peace climate. There is likewise a necessity for a new revolution of “objectivity in the media”. “Peace culture news” should be considered “newsworthy”, and a balance should be achieved between the reporting of “good news” and the reporting of violence and crime that inflates the negative aspect of society and is a deformation of reality and normalcy. A revolutionary peace culture built on literature, art, and high technology communications is required in education too, in order to inculcate new ethical peace values at all levels and to create the vision of a global village beyond war (Aharoni: undated).

To conclude, education at all levels can shape the world of tomorrow, equipping individuals and societies with the skills, perspectives, knowledge and values to live and work in a sustainable manner.

ESD applies trans-disciplinary educational methods and approaches to develop an ethic for lifelong learning; fosters respect for human needs that are compatible with sustainable use of natural resources and the needs of the planet; and nurtures a sense of global solidarity.

Pursuing sustainable development through education requires educators and learners to reflect critically on their own communities; identify non-viable elements in their lives; and explore tensions among conflicting values and goals. ESD brings a new motivation to learning as pupils become empowered to develop and evaluate alternative visions of a sustainable future and to work to collectively fulfil these visions.

4. Agenda and Framework MGIEP

In its 190th session, the Executive Board of UNESCO expressed “its preference for a programme framework as follow-up to the United Nations Decade of Education for Sustainable Development after 2014”. The Board requested the Director-General “to develop, in consultation with Member States, and in collaboration with relevant stakeholders, the proposal for a programme framework, led by UNESCO, which should cover at least the period of the forthcoming Medium-Term Strategy for 2014-2021.” Furthermore, the framework should “address education at all levels and in all forms, be based on a comprehensive sustainable development agenda, while also encouraging strategic focus and national commitment.”⁴

With a view for developing the post-DESD framework, MGIEP should draw from these three concept papers concrete programmes and implementation strategies. Based on these, MGIEP should hold regional consultations to identify and ensure a transparent, participatory preparation of the post-2014 ESD programme framework through collecting input from relevant stakeholders from the Asia-Pacific regions.

The MGIEP post-DESD for the Asia-Pacific region shall, among others, consist of five major components with different sub-projects. Each component shall have its specific objectives as follows.

Networking and Partnerships

To support Education for Peace and Sustainable Development (ESD) processes through partnerships, networking, knowledge resources, exchange and interactions among educational planners, decision makers and ESD practitioners within the Asia-Pacific region and beyond.

Policy

To create an enabling environment for policy synergy and inclusion of environmental and sustainable development concerns into regional and national education policies, strategies and systems and to include Education for Peace and Sustainable Development into regional and national development plans.

Capacity Building

To support institutional and professional capacity building processes to respond to environmental and sustainable development challenges through improved Education, Peace and Sustainable Development processes.

Resource Materials Development

To support the development of institutional and professional capacity within the Asia-Pacific region to access, use and develop appropriate Education, Peace and Sustainable Development resource materials including appropriate innovations in information and communication technologies (ICTs).

Evaluation and Research

To support evaluation, research, and innovation in ESD and Peace processes through enhanced research and evaluation capacity and reflexive practice at the regional and national level.

MGIEP has been established to initiate the Asia-Pacific Regional Programme to support Education for Peace and Sustainable Development processes in the region. In the initial phase of MGIEP programme, the Institute shall hold a series of workshops involving all programme stakeholders in the region. These workshops then should be complemented by other research processes designed to assess the state of Education for Peace and Sustainable Development in the region. Based on information gathered during this initial phase a formal Long-Term Programme document shall be developed.

End Notes

- 1 For further details refer to <http://unesdoc.unesco.org/images/0015/001540/154093e.pdf>.
- 2 See, for example, <http://www.quaker.org.uk/education-peace>.
- 3 For details, refer to <https://www.facebook.com/photo.php?fbid=1020066734>.
- 4 See, Education for a Sustainable Future: UNESCO Asia-Pacific Regional Consultation on a Post-DESD Framework, 13th May, 2013, UNESCO-PROAP, Bangkok, <http://www.unescobkk.org/education/improving-education-quality/education-for-sustainable-development/esd-news-and-events/news/article/education-for-a-sustainable-future-unesco-asia-pacific-regional-consultation-on-a-post-desd-framewo/>

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