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Integrating Education for Sustainable Development & Education for International Understanding: Conceptual issues and pedagogical principles for Teacher Education to address sustainability

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Introduction

As educators and policymakers in all levels and modes of education will agree, there are innumerable frameworks, fields and movement for reforming and transforming educational institutions and systems to fulfill desired visions, goals and objectives of a “better” world for all peoples, societies and the global community. Each framework or field invariably develops over time its own relevant core conceptual issues, methodologies, analytical “language” and institutional practice. However, based on the learnings and “wisdom” accumulated from diverse experiences, implementation, social advocacy and research, initial conceptual frameworks often “evolve” in complexity and maturity.

Most importantly, as educational theorists and practitioners also increasingly realize and acknowledge, distinctly identifiable fields or movements in educational transformation inevitably overlap and inter-relate. This recognition of synergy and interdependencies serves a most vital and positive outcome: that the rich knowledge, experiences and insights of diverse educational communities, groups and sectors can be mutually beneficial and that the building of a better world based on principles of justice, nonviolence, intercultural respect, human rights and sustainability can be enhanced through collaboration and solidarity, rather than “competition” and distancing among these educational movements. At the same time, there is a healthy and critical dialogue that enables questions to be raised with each other in a spirit of openness and respect.

In this regard, when a broad view is today taken of such movements and frameworks as *inter-alia education for disarmament; education for nonviolence and conflict resolution; education for a culture of peace or peace education; development education; education for social justice; human rights education; gender-equity or non-sexist education; multicultural or intercultural education; education for sustainable development or sustainability; indigenous education and education for inner peace or spiritual development*, when each is open to the vision of being “holistic”, there are substantively more commonalities than differences. But, given their core focusing, these frameworks need to be encouraged to continue their challenging and fruitful work of building a peaceful world through education, while building collaborative bridges for “theory and practice”. This was reflected, for example, in the recent UNESCO-Bangkok organized Experts Meeting on “Reorienting Education to Address Sustainability”, May 2006 in Kanchanaburi, Thailand discussed key components of ESD. <<http://www.unescobkk.org/index.php?id=4223>>

It is in this spirit that this essay seeks to “integrate” two active and expanding fields of

educational innovation and transformation worldwide, namely ESD (*education for sustainable development or sustainability*) and EIU (*education for international understanding*). The key conceptual issues and themes of both of these movements will be clarified and shared values and understandings highlighted. It will also be argued that both ESD and EIU, in order to effectively fulfill their goals of building a peaceful, just and sustainable world order, rests on some key common pedagogical principles and processes. Another introductory caveat is also essential here, namely the question of *paradigm*. Among policy-makers, theorists and practitioners, there may well be and often are distinct differences in conceptualization according to their paradigmatic interpretations, with consequently alternative implications for policies and practices.

A River Metaphor

Prior to presenting an integrative view of ESD and EIU, it is helpful to begin with a longer and historical view of the multiple and multi-polar emergence and growth of diverse educational fields, movements or innovations. In this way, it can be discerned that ESD and EIU, like all other fields, have overlapping or interrelated roots, and build on the accomplishments and strengths of earlier “theory and practice”. In this regard, we can draw on the metaphor of a river with many different sources and tributaries, beginning in the mountains and flowing to the sea or ocean, continually enriched by innumerable ideas, perspectives and practices along its journey. However, unlike a river in one community or nation, this is a river that flows across the world as well as across generations encompassing the breadth and depth of civilizations, cultures, peoples and planet Earth.

Although the various “educations” have a “modern” genealogy, it is vital to recognize and to search for their roots in the ancient wisdoms of all civilizations, especially through the values and principles of well-being, dignity and good or virtuous relationships between and among all peoples, communities and societies. The metaphor also recognizes the catalytic role of multiple individuals, organizations, agencies and movements, including educators, researchers, governments, multilateral organizations (e.g. UN agencies), NGOs, people’s organizations (POs) and other civil society movements and advocates. Last but not least, they are simultaneously practiced in all modes of education (formal, non-formal and informal).

Figure 1 presents a diagrammatic outline of some of the major “sources” and “tributaries” flowing into a “river”, which reaches the sea or ocean as a “multi-dimensional” or “multi-current” and increasingly “convergent” body of concepts, ideas, practices, and experiences. In the 20th century, one early tributary emerged out of the era of decolonization, the world wars and the expansion of modern nation states. It promoted the ideal of “international understanding” to improve relationships between/among nations and cultures. A specific task was the call for rewriting history texts to eliminate mutual prejudices and enmities.

Another major source at the roots of education for national and international transformation was the growing concern over the terrible consequences of wars and militarization, including the horrific A-bombing of Hiroshima and Nagasaki. Nuclear disarmament resonated especially in North societies. As this field of disarmament education expanded through the decades, it has been strengthened by various anti-war initiatives (e.g. against the Vietnam war) as well as more recent or ongoing campaigns to abolish the arms trade in conventional weapons, the proliferation

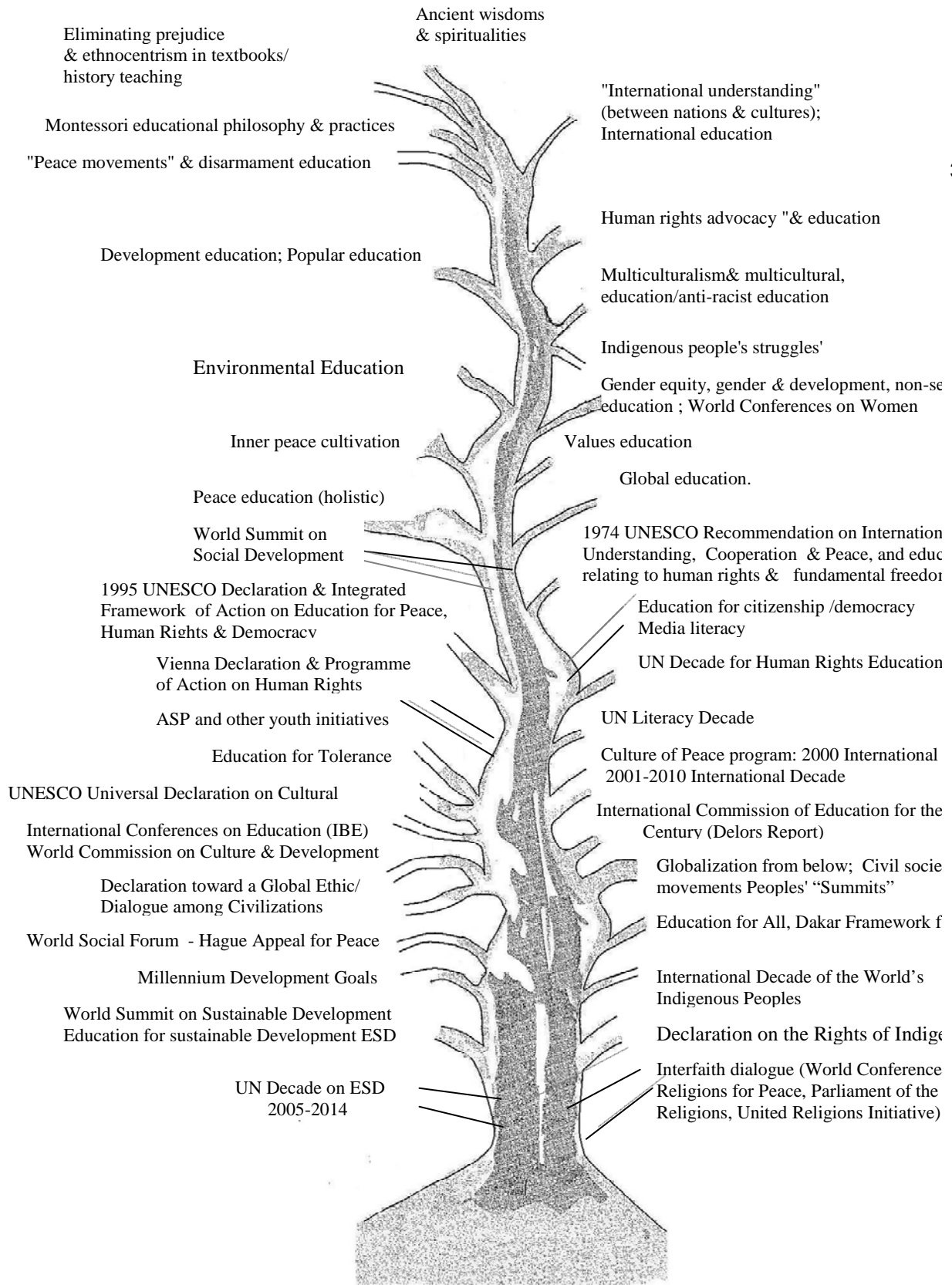


Figure 1. A "River" metaphor for ESD/EIU and inter-related fields

In the 60s, the realization that “international development” strategies of modernization were not necessarily leading to the elimination of world hunger and poverty encouraged the growth of a tributary initially called “development education”. It sought to raise the critical awareness especially of North citizens on international inequalities and the role of North states and international agencies (e.g. transnational corporations, international financial institutions). In South contexts, a parallel education for critical empowerment or conscientization, often called popular education, has been crucial in catalyzing the urban and rural poor, women, children and indigenous peoples to challenge social injustices and undertake people-centred development. In recent years, the river has also been enriched by the increasing flow of organized local and global movements seeking to transcend the dominant paradigm of globalization which, while selectively accelerating growth and consumer-oriented economies, has widened inequalities and marginalization of rural and urban poor majorities. The formulation of the U.N. Millennium Development Goals at the beginning of this new century further highlighted the urgency of meeting the basic needs of all peoples worldwide.

Along the river of educational transformation, significant contributions have also been made by the tributaries identified by such terms as multicultural education, intercultural education and education for tolerance. These fields, while initially developed in many North societies that became “multicultural” or culturally diverse through migration, are now also acknowledged as important in virtually all other countries in an increasingly globalised and interdependent world. Later, in response to what was criticized as a superficial approach to multiculturalism and multicultural education (sometimes labelled the “4 Ds - *dress, dance, diet and dialect*), the movement called anti-racist education became active. Discriminations, including racism, need to be overcome at both individual and systemic levels. As shown in Figure 1, the river has also been enriched in recent years with the campaigns to promote a Dialogue among Civilizations as well as inter-faith dialogue that seek to enhance understanding, respect and harmony among all faiths and religions.

Especially through the 70s, a major tributary has been created by the growth of public and official awareness of environmental problems, culminating in the 1992 Rio World Summit on Environment and Development. Consequently, the field of environmental education was established in response, as educators sought to increase understanding of the deepening ecological crisis and to catalyze individual and societal action for environmental protection. The elaboration and conceptual deepening of such initial programs in environmental education is reflected in more recent tributaries that refer instead to education for “sustainable development” or “sustainability” or “sustainable futures”. Thus flowing now in the river of educational transformation is a more holistic perspective on environmental education that encompasses the complex interrelationships between the environment and the social, economic, cultural and political dimensions of life and societies.

By the late 80s, a consensus was also growing among thinkers and practitioners of peace education that the earlier tendency to focus on peace as the absence of war needed to be replaced by a holistic framework of peace. All forms of violence (physical, social, cultural, economic, political, psychological, structural) now had to be fully considered, while peace was also to be promoted in its inner as well as outer dimensions. A substantive tributary adding to the waters of

the river of educational transformation is hence what is nowadays referred to as education for a culture of peace, which includes understanding the root causes of and overcoming problems of militarization, local/global injustices, human rights violations, cultural discrimination, ecological destruction, inner peacelessness and all other manifestations of violence and conflicts.

It is also meaningful here to relate the role of international agencies and civil society organizations in contributing to the widening of the river of educational transformation depicted in Fig. 1. Thus, the UN, has given considerable impetus to various tributaries including the declarations on human rights and decades for human rights education, the World Summit on Social Development, the World Summits on Environment and Sustainable Development, the Millennium Development Goals, Education for All, Literacy Decade, the International Decade on a Culture of Peace and Non-Violence for the Children of the World, the Dialogue of Civilizations and the Decade on Education for Sustainable Development. Likewise, over its nearly 60 years of existence, UNESCO has been a leading inter-governmental organization for promoting educational programs and projects that help to nourish the flow of virtually all tributaries highlighted above, whether it be education for international understanding, human rights education, peace education, intercultural education, education for tolerance, environmental education, or education for sustainable development.

Importantly, it needs to be emphasised that in its vision and work, UNESCO has invariably affirmed the interdependencies and complementarities of the various fields of educational transformation. For example, its well-known 1974 Recommendation related to EIU was called the Recommendation on International Understanding, Cooperation and Peace, and Education Relating to Human Rights and Fundamental Freedoms. Thus here EIU is clearly linked to education for peace and human rights. In 1995, UNESCO followed up on this 1974 Recommendation through its Declaration and Integrated Framework of Action on Education for Peace, Human Rights & Democracy. It then contributed to the implementation of the UN Decade on Human Rights Education.

Through the 90s, UNESCO promoted its trans-disciplinary program on education for a culture of peace, culminating in its designation as the lead agency for the UN's International Decade for a Culture of Peace & Nonviolence for the Children of the World (2001-2010). In the field of intercultural understanding, UNESCO also played a catalytic role through the World Commission on Culture and Development and the Universal Declaration on Cultural Diversity, and various programs interfaith or inter-religious dialogue. These initiatives clearly linked intercultural understanding and education to the new global ethics of peace, human rights and democracy. The Report to UNESCO of the International Commission on Education for the Twenty-First Century emphasizing the four pillars of education (learning to know, to do, to live together and to be) similarly advocated education for cultural diversity, respect for human rights, non-discrimination and non-violent conflict resolution. Most recently, UNESCO took on the lead role of implementing the UN Decade on Education for Sustainable Development.

Furthermore, the significant contributions of civil society worldwide to nurturing the multiple tributaries in Figure 1 need to be acknowledged. The vast community of non-government organizations (NGOs) and peoples organizations (POs) struggling to promote justice, nonviolent transformations, sustainability, intercultural respect, human rights and democracy has provided

much energy and synergy for local and global transformation. Witness, for example, the growing impact of people's summits on the environment, development, human rights, women, or indigenous peoples, the Hague Appeal for Peace, the World Social Forum, and various interfaith dialogue movements (e.g. Parliament of the World's Religions, Religions for Peace). The growing momentum worldwide among peoples and communities to assert a strong and legitimate role for civil society in building nonviolent, just, and sustainable national and global orders is undoubtedly one of the inspiring legacies of this violent and conflict-ridden century.

In sum, whether we call the river elaborated in Figure 1, ESD or EIU or educating for a culture of peace, or human rights education and any other framework is less important than whether the "wisdom" of each tributary or source enriches the whole. Essentially, what matters is how fruitful a framework of educational transformation is in enhancing the well-being of humanity in all its dimensions (physical, intellectual, material, social, cultural, spiritual) as well as the sustainability of the planet. There is a need for each framework to strive to be holistic in encompassing all relevant local, national, international and global issues and problems. For example, as earlier noted, initial versions of peace education tended to focus predominantly on overcoming wars, whereas in a holistic framework, all forms of violence and conflicts, including structural, economic, social, psychological and even cultural manifestations, must be resolved. Similarly, in human rights education, the scope has evolved from an emphasis on "first generations rights" and individual civil and political rights to the full spectrum of economic and social rights, group rights, rights of vulnerable sectors (e.g. women, children, indigenous peoples) and even environment-related rights. For multicultural education, a holistic paradigm requires the critical consideration of how cultural issues (e.g., identity, discrimination, racism) intersect with social class and gender variables. Indeed, in the case of environmental care, the earlier framework of environmental education which tended to emphasize issues of environmental destruction is now encompassed within a broader paradigm of education for sustainable development or sustainability in which the inter-relationships among society, economy and environment are taken into account.

A further vital lesson to be drawn from this metaphor of a river of educational movements and initiatives for transformation is the need to always contextualize their labels or identity terms. Hence, when the Asia-Pacific Centre of Education for International Understanding (APCEIU) was established in 2000, the concept of "international understanding" in its name was no longer the more limited view of education to promote understanding between "nation-states" or "societies" across cultures or political divides. Rather, as clearly articulated in the report of the Feasibility Study submitted to the 29th UNESCO General Conference(1999), EIU as envisaged in the vision and mission of APCEIU is a multi-dimensional and holistic framework encompassing such inter-related fields and movements as peace education, human rights education, development education, intercultural education, anti-racist education, non-sexist education, education for tolerance, environmental education/education for sustainable development, disarmament education, global education, values education, media literacy, citizenship education, education for democracy and international education. This in turn means that EIU is concerned just as much with issues and problems "within" (*intra*) societies as their interrelationships with other societies or nations. In an abbreviated sense, APCEIU therefore seeks to promote EIU (now interpreted in a holistic and multi-dimensional paradigm) toward a culture of peace that encompasses the complex inter-relationships between all manifestations of conflicts, violence

and peacelessness in local, national, regional, international and global contexts.

The Current of Sustainability

Public awareness of and advocacy for official and private action over the central theme of “sustainable development” or the preferred term of many educators and environmental advocates of “sustainability” undoubtedly owed much to the series of UN conferences over the last three decades (e.g. the United Nations Conference on the Human Environment, Stockholm, 1972; the UN Conference on Environment and Development, Rio, 1992; World Summit on Sustainable Development, Johannesburg, 2002). Through these conferences, it was recognized by governments, international agencies and civil society organizations that “development,” in its economic, social and even cultural dimensions and the environment need to be balanced. Policies and actions have to be undertaken which, as stated by the influential Report of the World Commission on Environment and Development (“Our Common Future”, 1987), promote “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” Simultaneously, this requires care of the capacity of ecosystems to sustain generations of life as emphasized jointly in 1991 by the World Conservation Union (IUCN), the United Nations Environment Programme and the World Wide Fund for Nature (WWF).

In an elaborated way, sustainable development was defined in the 1995 World Summit on Social Development as *"the framework for our efforts to achieve a higher quality of life for all people,"* in which *"economic development, social development and environmental protection are interdependent and mutually reinforcing components"*. This vision was reaffirmed during the 2002 World Summit on Sustainable Development in Johannesburg, and further recognized the “linkages among poverty alleviation, human rights, biodiversity, clean water and sanitation, renewable energy, and the sustainable use of natural resources” (UNESCO Bangkok <http://www.unescobkk.org/index.php?id=4240>). Most importantly, the Decade of Education for Sustainable Development proposed by the WSSD was endorsed in Dec, 2002 by the United Nations General for the period 2005 – 2014.

It is important, however, to acknowledge that while these international and intergovernmental conferences and commissions presented an apparent consensus on the vision and objectives of sustainable development or sustainability, there exist significant and at times divergent perspectives on the concept (Fien & Tilbury, 2002). Hence as the river of educational transformation is now being enriched by the current of sustainability, alternative paradigms are contending in the flow for shaping policies and action from the personal to the societal and global levels of life. Increasingly, such paradigmatic differences are expressed in civil society organizations holding alternative “people’s” summits in parallel with the official summits and conferences. As later discussed, ESD and EIU will need to integrate an understanding of various paradigms of sustainable development and sustainability in their frameworks and programs.

Returning to the river metaphor in Figure 1, when each of these tributaries are examined in-depth, it is possible to see explicitly or implicitly aspects or dimensions of sustainability in its various forms, including environmental, economic, social and cultural sustainability. For instance, in

development education, there has been a long-standing critical analysis of the unsustainable practices of governments, local elites and/or transnational corporations that not only aggravate ecological destruction but also undermine the capacity of marginalized sectors to meet their own basic needs with dignity and without exploitation. In the case of *multicultural or intercultural education*, the wisdom of indigenous peoples rooted in sustainable relationships with the land and other sacred spaces of is regarded as essential to living in harmony with the earth (environmental sustainability) as well as assure the cultural and economic survival of indigenous peoples themselves. Furthermore, peoples and nations of diverse cultures or communities need to be able to like together in harmony and solidarity if sustainable development is to proceed. For advocates of *gender equity and non-sexist* national and local policies and attitudes, attaining this goal is essential to sustainable development, so that women are equally respected for their valuable contributions to local and national development, while also often raising the young based on values and principles of sustainable living.

Looking now at the eight *Millennium Development Goals* (MDGs), (eradicating extreme poverty and hunger, achieving universal literacy, promote gender equality and empowerment for women, reducing child mortality, improving maternal health, combatting HIV/AIDS , malaria and other diseases, ensuring environmental sustainability, and developing a global partnership for development), accomplishing them by 2015 will certainly promote economic, social and environmental sustainability. However, the MDGs per se do not specify clearly how these goals are to be attained, especially the paradigm of development at local, national and global levels. In this regard, the dedicated work of diverse civil society organizations (gathered for example under the World Social Forum) has demonstrated that people-centred and grassroots development initiatives strongly integrate principles of sustainability, including justice, environmental care, human rights and cultural respect.

The whole field of human rights is also directly relevant to sustainable development. Thus the meeting of the civil, political, economic, social and cultural rights of all peoples recognizes that the basic needs of all individuals are “rights” and governments and all sectors of societies have legal and social responsibilities to ensure that those rights are fulfilled. The diverse international and national human rights protection systems are also crucial elements in this process, while increasingly human rights agencies are recognizing the vital role of environmental sustainability in promoting human rights.

Furthermore, it is important to remember that we have only just passed the middle of the International Decade on the Culture of Peace & Non-violence for the Children of the World, declared in 2001. Clearly, as elaborated later in inter-connecting ESD and EIU, the holistic concept of a culture of peace integrates all dimensions of sustainability. For peace needs the overcoming of wars and armed conflicts, development based justice and ecological balance, cultural survival of all peoples, intergenerational environmental care, fulfillment of all human rights and the democratic institutions and culture that empowers peoples to fully participate in human and planetary development.

Last but not least, the key contribution of education to the implementation of sustainability runs through many of the tributaries in our river metaphor. From the 1974 Declaration on Education for International Understanding, Cooperation and Peace to the more recent Declaration & Integrated Framework on Education for Peace, Human Rights & Democracy and the Delors Commission on the four pillars of education, and the long-standing fields of development

education, peace education and human rights education, educators are called on to transform educational systems and processes so that learners, from young to old, are empowered to work to peace, justice, ecological balance, intercultural and international understanding and all the diverse components of sustainability. The Education for All framework and programs of action also strongly underpin a pillar of sustainability – all citizens need opportunities to acquire the basic literacy necessary for their future role as active citizens in social, economic and cultural development. In this regard, as UNESCO emphasizes, the full participation of girls and women in education under the EFA agenda will contribute significantly to sustainable development, given the pivotal role of women in caring for the environment.

Interconnecting ESD and EIU: Complementarities & Synergies

As UNESCO has summarized, *“the overall goal of the DESD is to integrate the principles, values, and practices of sustainable development into all aspects of education and learning. This educational effort will 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, sustainable development is viewed as resting on three key pillars, namely society, environment and economy with culture as an underlying dimension. Society refers to *“an understanding of social institutions and their role in change and development, as well as the democratic and participatory systems which give opportunity for the expression of opinion, the selection of governments, the forging of consensus and the resolution of differences”*. Environment means *“an awareness of the resources and fragility of the physical environment and the affects on it of human activity and decisions, with a commitment to factoring environmental concerns into social and economic policy development”*. Economy is based on *“a sensitivity to the limits and potential of economic growth and their impact on society and on the environment, with a commitment to assess personal and societal levels of consumption out of concern for the environment and for social justice”* <http://portal.unesco.org/education/en/ev.phpURL_ID=27234&URL_DO=DO_TOPIC&URL_SECTION=201.html>

Furthermore, ESD affirms the centrality of values, including at least the following:

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

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

Respect and care for the greater community of life in all its diversity which involves the protection and restoration of the Earth’s ecosystems;

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

Taken together, these goals, analytical dimensions and values underlying ESD encourage educators to bring into their teaching and learning programs knowledge, skills, values and attitudes which overlap considerably with EIU. This is seen when we compare the ESD basic framework with one framework of EIU toward a culture of peace that has been used in APCEIU teacher-training and other educational programs (see Figure 2). Thus, in EIU, in the theme of

‘living with compassion and justice’, there is an equal concern for issues and problems related to economic development, especially the root causes of structural violence or local/global injustices. The EIU theme of *promoting human rights and responsibilities* is explicit as a value in ESD, while building intercultural respect and solidarity is no less important in ESD. Environmental sustainability issues constitute of course a major theme (*living in harmony with the earth*) in both ESD and EIU. While ESD raises concerns over democracy and political participation in its “society” dimension, in EIU such issues are cross-cutting through all the themes (e.g. democratic participation and empowerment of all citizens, especially the marginalized, are needed to overcome injustices rooted in the disproportionate power of elites as well as economic, bureaucratic and political institutions or agencies). Perhaps it is only in the two EIU themes of dismantling the culture of war and cultivating inner peace where the ESD framework appears to focus less explicitly. Nevertheless, as shown later, a holistic paradigm of ESD would necessarily integrate these themes and issues of peacelessness, as indeed has been the case in the vision and work of many environmental civil society movements.



Fig 2: A holistic framework of EIU toward a culture of peace

A further interesting point of comparison between ESD and EIU lies in their perceived relationship with other fields and movements for educational transformation. Thus, for EIU, all the other well-known fields such as human rights education, peace education, disarmament education, multicultural education, intercultural education and environmental education or ESD are viewed as being complementary and increasingly convergent as each becomes more holistic. In the case of ESD, a UNESCO Technical Paper No. 1-2005 identified ESD as one of the four interrelated global initiatives in education, the others being the Millennium Development Goals (MDGs), Education for All (EFA) and the United Nations Literacy Decade (UNLD). ESD however, is further defined as emphasizing “*aspects of learning that enhance the transition*

towards sustainability including future(s) education; citizenship education; education for a culture of peace; gender equality and respect for human rights; health education; population education; educating for protecting and managing natural resources; and education for sustainable consumption". Thus, while the other well-established fields of educational transformation (e.g. peace education, human rights education etc) to which UNESCO and many educational institutions and individuals have significantly contributed, are not identified as major global initiatives, nonetheless their links and complementarity with ESD are acknowledged.

More specifically, the complementarity and synergy between ESD and EIU can now be exemplified and clarified through the lenses of some key issues and problems of conflicts, violence and peacelessness in the world, whether at local, national, international and/or global contexts. Clearly principles and issues of sustainability feature in the root causes of conflicts and peacelessness, but also do a whole spectrum of other economic, social, political and cultural factors. Both ESD and EIU have shared responsibilities and goals for resolving and transforming these conflicts and problems toward the building of a nonviolent, just, compassionate and sustainable world.

Development, Sustainability & Local/Global Justice

Despite several decades of national and international development planning, policies and programs, it is clear that poverty and the lack of basic needs (e.g. basic nutrition, health care, clean water and sanitation, adequate shelter) remain one of the most challenging problems facing humanity. The formulation of the U.N. Millennium Development Goals is but one recent indicator of the scale and complexities of the problems, as targets to alleviate poverty and other symptoms of economic and social deprivations seem unattainable. The scourge of HIV/AIDs continues to inflict a terrible toll on human lives in many countries, especially in Africa.

Hence, ESD and EIU both share a vision that development need to build local national, international and global relationships and structures that adequately meet the basic needs of all peoples based on values of dignity, freedom and justice. In its discussion of ESD's role in promoting development, UNESCO emphasized the vital goal of poverty reduction as a key pillar of sustainable development, whereby it is also interconnected with a host of factors and issues including gender equality, basic health, protection of environmental resources and educational access. In the case of rural development, the facilitating role of education in enhancing skills and capacities of the poor is especially stressed.

In promoting ESD and EIU, however, it should be recognized that the field of development is a highly contested area of theory and practice. What practical strategies for development would be considered as best able to overcome global poverty depends on particular theoretical assumptions and worldviews about economic relationships and structures. Thus the dominant and politically powerful paradigm, described before as modernization and of late, globalization, has argued that rapid growth, free trade and the private sector will produce more wealth and jobs that will benefit all citizens. North (advanced industrialized and wealthy) nations can help the South catch up through aid, trade and investments via integration in the globalised economy with leadership provided by the affluent nation-states, transnational corporations, and international agencies or regimes (e.g., IMF, World Bank, WTO, APEC).

In contrast, an alternative paradigm focuses on the realities of increasing marginalization of ordinary citizens, even in the midst of globalization-induced growth, investments, trade and consumerism. Hence decades of modernization and globalization have increased structural violence or internal and international inequalities and injustices. In this regard, the ILO's World Commission on the Social Dimensions of Globalization: A Fair Globalization has noted that "while wealth is being created ... too many countries and people are not sharing in its benefits." The Commission therefore calls for globalization that is "fair, inclusive, democratically governed, and provides opportunities and tangible benefits for all countries and peoples." ESD and EIU from this perspective also reminds learners of the burgeoning examples of ordinary peoples and communities empowering themselves via critical education to promote grassroots people-centered projects

Undoubtedly, the interdependencies between sustainability and development based on local/global justice are very strong. EIU and ESD learners will be encouraged to re-think the dominant priority given to unlimited economic growth (what one UNDP report labeled as "ruthless" growth) and consumption which can only exert grossly unsustainable demands on planetary resources. From mining, logging, mega-dams and monoculture agribusiness to industrial pollution, unsustainable urbanization, toxic wastes and depletion of resources, and even the privatization of essential resources like water, so especially the poor and marginalized will have even less resources for their basic survival, while forced to bear the burden of pollution and human-made "natural" disasters (e.g. industrial accidents, toxic wastes, flooding, landslides, drought, chemical poisoning etc). (Worldwatch Institute, 2005; Anderson, 2000; Shiva, 2002). Moreover, in an interdependent world, the "rich" cannot also escape the long-term consequences of such an unsustainable development paradigm. If all human beings were to live with an over-heavy ecological footprint that a minority presently "enjoy", we would need many more "planet Earths".

In sum, ESD and EIU needs to include within their paradigm and curriculum a critique of and a challenge to re-think the ideology of "progress" driving consumerist technologically advanced societies. ESD and EIU learners should be sensitized to the ongoing work to replace conventional and dominant indicators of economic "success" (e.g. GNP, GDP) with more holistic indicators such as human development index, "gross national happiness" (advocated by the nation of Bhutan), and the GPI ("genuine progress index") that take into account principles of sustainability, justice and other dimensions of a culture of peace.

Most importantly, ESD and EIU also need to strongly emphasize the concept of "green justice". This means that sustainable development cannot only be for the benefit of one's nation or community, but rather challenges each person to consider how he/she as well as their institutions or agencies (e.g. governments, transnational corporations, consumer lifestyles etc) may be as much a part of the problem of local and global injustices that are accompanied by ecological destruction. This is illustrated cogently by the deepening problem of climate change, whereby global warming is disproportionately attributable to the energy consumption habits of industrialized nations. In catalyzing personal and social action for sustainability, ESD and EIU hence can draw on the inspiration of a broad spectrum of aid and development NGOs and community CSOs (now collaborating in the World Social Forum) that promote links of

solidarity with marginalized peoples in the “global South” advocating for alternative aid, trade, environmental and other foreign or domestic policies. (International Forum on Globalization, 2002). Not least, a holistic ESD encourages learner to re-think unsustainable consumerist lifestyles and to practice sustainable consumption (Burch, 2000).

Furthermore, an ESD and EIU that fully integrates a concern to transcend structural violence also need to be mindful of the emerging trend of ‘corporate environmentalism’ and to help learners to understand its agenda of “co-optation” of the principles and values of sustainability and sustainable development (Karlner, 1997). While acknowledging that some corporations and organized entities such as the Business Council for Sustainable Development and the Greening of Industry Network can and have helped to reduce certain aspects of environmental degradation and imbalances, critical ESD and EIU also alert learners to the existing and potential contradictions of some corporate-led “sustainable development” policies. Lessons can be learned from the actions of civil society groups worldwide to challenge the business sector to practice ecological and social responsibility and consistent standards wherever they operate.

Human Rights and Responsibilities

In seeking to build a culture of peace, EIU clearly cannot overlook the fulfillment of the full spectrum of human rights (civil, political, economic, social, or cultural) as embodied in the Universal Declaration on Human Rights and elaborated in successive conventions. All persons deserve to live and to be treated as human beings each with inalienable rights, and human rights policies, laws and education need to be promoted and defended at individual, community, national and international levels. Human rights are better protected and promoted when ordinary peoples are educated and empower themselves to build a strong civil society to which agencies of state and private power must be accountable in the spirit of authentic democracy (Reardon, 1995; Symonides, 1998). Likewise, as earlier stated, a core value underlying ESD is the respect for the human rights and dignity of all peoples and also future generations.

Since 1948, when the Universal Declaration was proclaimed, there is no doubt that varying rates of progress have been made in promoting human rights in various societies and the international community. However, as human rights, EIU and ESD advocates and educators will agree, considerable challenges remain in bridging the gaps between policies and legislative instruments and practice of human rights. In so many societies, powerful elites and agencies continue to engage in conduct human rights violations which inflict great suffering, pain and indignities to countless men, women and children. In international relations, militarized conflicts and interventions and economic injustice have also perpetrated denial of the rights to food, healthcare, and other basic economic and social rights of many citizens and communities. Ecological destruction and accidents (e.g. Bhopal, Chernobyl) in the pursuit of “ruthless” economic growth also leaves in its trail severe violations of a whole host of rights. To date, the global conduct of corporations and other business organizations, and even international financial institutions has also not been subject to the same level of monitoring and accountability as, example, repressive dictators and generals who commit crimes against humanity.

In focusing on human rights, ESD and EIU need to help learners sort through the issue of “universality” versus “relativism” in understanding and implementing human rights. Although reference is made to recognizing cultural and social circumstances in the preamble of the Vienna Declaration and Frame of Action adopted by the World Conference on Human Rights in 1993, nonetheless this Declaration clearly affirms the universality principle. As human rights advocates and the numerous international conventions and instruments emphasize, cultural beliefs and practices (e.g. discrimination and violence towards women) cannot be used as a rationale to violate human rights. In this regard, UNESCO’s stance that individual countries have to define their own “priorities and actions (for ESD).....to meet the local environmental, social and economic conditions in culturally appropriate ways” needs at least the qualification that “cultural appropriateness” cannot be used to justify human rights violations.

Furthermore, EIU and ESD also need to be especially attentive to the human rights of marginalized and vulnerable groups, including women, children, refugees and indigenous peoples. Unsustainable development and globalization from above have, for example, exploited women’s under-paid and socially controlled labour in the global assembly line and migrant worker sector, while subjecting them to greater hardships in accessing water and other basic needs. In patriarchal social and cultural systems, men enjoy a greater fulfillment of their human rights compared to women in almost every social, economic, cultural and political dimensions of life. Furthermore, ESD needs to highlight and acknowledge the vital role that women have and continue to struggle to play in enhancing the sustainable management of resources. Theoretically, ESD can usefully draw on the insights from the field called eco-feminism, which grounds sustainability principles in feminist worldviews and perspectives (Reuther, 1992).

Similarly, both EIU and ESD need to educate for the rights of children, a group which is increasingly serving as the most vulnerable and exploited sector, whether as street-children, prostitutes or bonded labour. Another group whose human rights continue to be severely violated is the refugees and asylum seekers. In this regard, EIU and ESD in a nation like Australia necessarily challenges learners to critically reflect on the consistency of official policies (e.g. mandatory detention of asylum seekers, even children until recently) with the various human rights conventions to which Australia is a signatory. The rights of an often much marginalized group, namely, indigenous people, will also be examined later for the links of EIU and ESD with human rights.

Not least, EIU and ESD which integrate human rights education also need to ensure that learners understand and develop commitment to human rights as much as a deep sense of responsibility. Neglecting this task will likely lead to a self-centred and egoistic demand for human rights (“mine” or “ours”) with little self-critical acknowledgement of being responsible for not violating and helping to act in solidarity in promoting the human rights of others.

Inter-Cultural Respect and Harmony

In promoting EIU for a culture of peace, learners are challenged to critically understand conflicts between peoples of different cultures and ethnic/“racial” identities, and to promote inter-cultural respect, understanding and harmony. Likewise, in ESD, respect for cultural

diversity is a core value. Compounded by a culture of war and structural violence, these conflicts have included the outcomes of brutal violence even to the point of genocide and ethnic cleansing. While Samuel Huntington's thesis of a "clash of civilizations" has often been cited to "explain" these conflicts, EIU and ESD would join peace educators and critical multicultural educators in challenging the thesis as simplistic and dangerously leading to a 'self-fulfilling prophecy'. This simplistic argument overlooks the complexities of "civilizations" and ignores the evidence of intercultural cooperation and solidarity even when conflicts or even wars have occurred. Rather, conflicts involving communities and peoples of different cultures and traditions are not usually caused by cultural difference per se, but by a complexity of root political, economic and social causes (e.g. contestation for resources or territories; struggles for justice and self-determination; political stereotyping in a fear-based post-9/11 national security paradigm).

This is especially exemplified by the situation of indigenous peoples worldwide. Victims of historical episodes of violent conquest and colonization, indigenous cultures and communities in contemporary times continue to face the violations of their rights under the dominant paradigm of unsustainable development under the agendas of modernization and globalization. Labeled as impediments to "progress", indigenous peoples are displaced and/or repressed if they resist displacement or cooptation by dams, mining, logging, agribusiness, energy infrastructure or investments and ironically even some "environmental conservation" initiatives (e.g. national parks) (Bodley, 1988; Clad, 1985).

EIU and ESD clearly have a responsibility to cultivate among learners solidarity for the struggles of indigenous peoples in all continents for their human rights and cultural survival. However, this solidarity is evoked not merely because of the violations of indigenous people's rights. It is also based on a deep appreciation and understanding that indigenous peoples hold within their cultural fabric and traditions much wisdom consistent with modern worldviews on sustainability (Knutson & Suzuki, 1992). Echoing the environment and development document, "Our Common Future", the 1995 Report of the World Commission on Culture and Development, "Our Creative Diversity" also noted that

through centuries if living close to nature, indigenous people throughout the world have acquired detailed knowledge of their environment and its natural resources. Living in and from the rich variety of complex ecosystems, they understand the functioning of these systems, the properties of plants and animals and the techniques for using and managing the systems. Equally, ecological concerns are embedded in their very struggles for survival, identity, autonomy, and in many cases democratic rights and governance. Who decides the fate of tribal culture and nature? Do the people decide for themselves? Or does the state or the conservationists? That is why cries such as "Our rule is in our villages" or "Our rights over the forests" are being heard in forests around the world. (pg. 211).

Indigenous knowledge, practices and rituals in relating to "nature" are therefore increasingly being recognized and in some cases, revived by indigenous communities themselves, for their significant contributions to enhancing biodiversity conservation and planetary and inter-generational sustainability (Bennagen & Lucas-Fernan, 1996; IDRC, 1993; Hawthorne, 2001).

Regrettably although not surprisingly, this recognition of the ‘wisdom of the elders’ has also been cooped by powerful economic forces for profit (e.g. using indigenous knowledge to manufacture/ patent new pharmaceuticals and even genetic material). EIU and ESD hence need to bring to the attention of learners to the phenomenon called “biopiracy” which commodifies and privatizes indigenous knowledge for the narrow economic benefit of corporate elites and firms contrary to the Convention on Biological Diversity (Shiva, 1997; Llamado de la Tierra, n.d.) In sum, EIU and ESD have the challenge of catalysing non-indigenous peoples’ commitment to authentic reconciliation with our indigenous sisters and brothers.

Many societies have through colonization and migration also become highly multicultural. There is clearly a need to promote values, attitudes and social-cultural policies based on mutual respect, understanding, non-discrimination, and non-racism. ESD and EIU would agree with the Delors Commission on Education for the 21st century when it stressed that one key pillar of education is learning to live together based on the principle of unity in diversity. The 2001 Universal Declaration on Cultural Diversity provides another vital signpost for respecting the uniqueness of each culture. Hence, the development of multicultural education or intercultural education is an essential dimension in EIU and ESD. Certainly, ESD and EIU affirm the value of protecting world heritage as a part of cultural sustainability. However, care is needed not to reduce multiculturalism and multicultural education to a superficial ‘celebration of diversity and harmony’ via a so-called festivals or 4Ds approach (dance, diet, dress, dialect) that avoids dealing with the root causes of intercultural disharmony (e.g., racism, discrimination, structural injustices, and historical oppression).

However, in looking at contemporary thinking and practices in multicultural education from an EIU or ESD worldview, it must be admitted that the theme of sustainability and sustainable development is often neglected. Awareness of and a willingness to challenge racism and other forms of cultural discrimination do not necessarily imply an appreciation of the problems of environmental destruction. Newcomers or citizens born in a multicultural society like may be culturally respectful and sensitive, but continue to engage in unsustainable lifestyles or support government and private sector policies that favour unsustainable growth and economic development locally and globally. Some may even subscribe to the idea that as globalization is leading to a cultural homogeneity based on consumption of globalised media and cultural goods and services, then the vision of cultural diversity, as a part of biodiversity, is increasingly less relevant. Clearly, how to encourage a rethinking of this view will be a major challenge for EIU and ESD.

Finally, in the promotion of multiculturalism in ESD, insights can now be drawn from the growth of what is called interfaith dialogue, as representatives of diverse faiths, religions and spiritual traditions are meeting to more deeply understanding each other’s knowledge and spirituality traditions while respecting differences. Exemplars of such interfaith dialogue movements include the World Conference on Religions and Peace, Parliament of the World’s Religions, United Religions Initiative and many local and grassroots community organizations. UNESCO has also been active in promoting such interfaith and intercultural dialogue initiatives (e.g. the Declaration on the Contribution of Religions to a Culture of Peace; the Dialogue of Civilizations). From dialogue and respect has emerged in many contexts a

process of reconciliation and healing of bitterness, enmity and distrust. Most importantly, the different faiths are finding that they share many common values and ethical principles for guiding relationships among all peoples and culture nonviolent and just interfaith and intercultural relationship (Mische & Merklung, 2001). In turn, this common ground of shared values should hopefully lead to collaborative action among all faiths to resolve common societal and global problems (e.g., injustice, violence, human rights violations, discrimination, racism, and ecological destruction). This was affirmed in the International Symposium on “Cultivating Wisdom, Harvesting Peace” held at the Multi-Faith Centre, Griffith University, in Aug, 2005, with the support of UNESCO, various National Commissions of UNESCO, UNESCO centres and offices, and diverse faith, interfaith and educational institutions (Toh & Cawagas, 2006).

Overcoming Wars and Physical Violence

In EIU for a culture of peace, the continuing cycle of wars, violence and counter-violence worldwide remains a monumental problem confronting humanity in this new century. The so-called peace dividend after the end of the Cold war remains very partially realized. Millions of peoples, including the very young, continue to suffer trauma, hardships, pain, and death, from internal armed conflicts, inter-state violence, militarized occupations, and a seemingly endless and complex cycle of “terrorism” and “counter-terrorism”. The problems of proliferation of “weapons of mass destruction” and conventional weaponry continues to escalate, perpetuating or threatening to ignite further armed interventions and violence. As UNESCO also noted, *“enabling people to live in an environment of peace and security is fundamental to human dignity and development. Too often fragile processes of sustainable development are undermined by insecurities and conflicts. These result in significant human tragedies, overwhelming health systems, destroying homes, schools and often whole communities, and leading to increasing numbers of displaced people and refugees”*

However, despite the odds, many civil society organizations and representative of some governments remain committed to the nonviolent resolution of armed conflicts and the generic problem of militarization. Efforts to abolish the arms trade, including the historic treaty to ban landmines; stop recruitment of child soldiers and provide for their rehabilitation and trauma healing; and post-war or conflict peace-building efforts are also integral components of EIU and ESD. At a micro- level, dismantling the culture of war also applies to overcoming the problem of physical violence in schools (e.g., bullying, assaults, corporal punishment, “gang” fighting, and teacher victimization), and in homes (e.g. domestic violence) and the widespread cultural conditioning towards the “acceptability” of violence via media, internet, videogames, toys and even sport. Consequently, education for conflict resolution and critical media literacy are most relevant to EIU and ESD.

Furthermore, there is now considerable evidence of the interconnections between these various dimensions of a culture of war and issues of sustainability (Renner, 2005). Wars, armed conflicts and militarization have caused or continue to deepen ecological destruction, whether from bombs, missiles, mines (even after hostilities have ceased) or toxic wastes of military production and activities. When military, industrial and even civilian infrastructure (e.g. oil

wells, refineries, water, sanitation, etc.) are destroyed, or chemical agents and nowadays “depleted uranium” weapons are deployed, a host of long-term post-war environmental problems ensue, including increased incidence of diseases. Increasingly too, the link between competition over resources and conflicts (sometimes leading to wars) is growing stronger across the world (Klare, 2001). Other significant social and cultural effects of militarisation globally include the diminished availability of resources for basic human development when trillions of dollars are monopolized by wasteful expenditures on armaments and militarized ‘security’. Where foreign military bases have been established, women in particular have been subject to sexual violence and exploitation, while millions of war-created refugees have placed great stresses on the environment. It is also meaningful to note that when nations or communities have engaged in environmental cooperation (e.g. use and management of shared waterways and other environmental resources), conflicts and potential wars have been prevented while ensuring sustainable development that benefits all parties (Conca, Carius & Dabelko, 2005).

In conceptualizing a holistic paradigm of ESD and EIU, it is therefore essential to include issues and problems related to a culture of “war” from macro to micro levels of life. Perspectives and experiences drawn from disarmament education, education for nonviolence and education for conflict resolution or transformation all have considerable relevance to the theory and practice of ESD and EIU. Unless current and future generations of children and adults are challenged to overcome a collective consciousness and attitudes that violence is an acceptable strategy to confront conflicts, than the culture of war, with all its unsustainable practices and consequences, will remain strong.

Cultivating Inner Peace

While in the previous themes examined, EIU and ESD share many complementary and overlapping concerns and perspectives, the dimension of cultivating inner peace has been emphasized in EIU in contrast to ESD, which has tended to focus on the “external” dimensions of building a sustainable world. In EIU, it is recognized that the inner dimensions and sources of peaceful values and practices should be equally cultivated, in order to overcome realities of feelings of alienation, loss of meaning, and an epidemic of depression and despair, especially in affluent societies. This education for inner peace draws deeply the insights and wisdom from the teachings of prophets, saints, and sages of diverse faiths and spirituality traditions. One increasingly practiced though not necessarily the only strategy for developing inner equilibrium and tranquility lies in diverse methods of meditation and contemplation. However, it is important to not reduce meditation to a ‘technique’, but rather as part of a holistic process of spiritual growth.

Moreover, in EIU and ESD, inner peace should not be sought for by a self in a disconnected way to the search for outer peace or building a peaceful world. As the engaged Buddhists and basic Christian communities have, for example, emphasised, peoples of faith and spirituality also cultivate a strong responsibility to work for nonviolent, loving, compassionate and just relationships, structures and a world community. In Islam, while the greater “jihad” is to struggle for inner purification, Muslims are also called to practice social justice in society and the world.

Is not difficult to see how cultivating inner peace is also in accord with sustainability. Thus when faiths and spirituality traditions educate their followers to see through the illusions of excessive materialism, power, greed, unkindness, and violence, and other attachments (e.g. power, status, fame etc), they are more likely to reconsider the ideology of over-consumerism, fetish of “brands or logos or fashion, and the reduction of “happiness” to “quantity” rather than quality” of life. Through cultivating greater inner peace, a person is more inspired to consider what is referred to as voluntary simplicity based on lifestyles and interpersonal and social relationships that uphold sustainability, justice, nonviolence, respect and loving kindness for all beings and the planet (Burch, 2000; Thich, 1996).

Not surprisingly, there is now considerable interest in “green theology”, whereby different faiths are examined as inspirational sources of environmental values toward the vision of a shared global ethic. The ideas and work of Christian theologians and environmental advocates (e.g. Thomas Berry, Sean McDonagh, Matthew Fox) and engaged Buddhists (e.g. Joanna Macy, Sulak Sivaraksa, Thich Nhat Hanh) are a few exemplars in this regard (McDonagh, 1994; Sivaraksa, 2001). This link between faith and ecological sustainability has been well clarified across a spectrum of traditions, affirming the interdependence of all beings and the environment and the ecological integrity of creation (Tucker & Grim, 1994; Bassett, Brinkman & Pederson, 2000).

In the August 2005 UNESCO-supported International Symposium on “Cultivating Wisdom, Harvesting Peace” organized by the Multi-Faith Centre, Griffith University involving over 120 representatives of diverse faiths and cultures, recommendations made on the theme of “Enhancing Sustainable Futures” included:

“22. Educating for cultivating wisdom and building peace recognizes that the ecological crisis in the contemporary world is due to the worldviews and actions of individuals, institutions and systems that accelerate environmental destruction and humanity’s unsustainable use of planetary resources.

23. All educational programs need to draw on the values and wisdom of diverse faiths, cultures and civilizations to nurture the moral, spiritual and ethical commitment of human beings to relate with each other and our planet in ways that enhance ecological integrity and sustainable futures (Toh & Cawagas, 2006: 18)

In recent decades, this turn towards re-awakening the deep principles of sustainability across diverse faiths has therefore led to community and individual environmental care action on the part of religious or lay leaders and followers. As Gaza (2000) noted in her review of Buddhist environmental activism, the guiding principles of mindfulness, compassion and non-harming have catalyzed Buddhist communities and individual practitioners to challenge further destruction of wilderness, logging, chemical pesticide pollution, inhumane treatment of animals, and unsustainable consumption habits. In Christian schools worldwide, curriculum development and teaching has been moved by “green theology” to include core issues and principles of the integrity of creation and sustainability.

A further dimension of cultivating inner peace and its relevance to EIU and ESD lies in the field that Theodore Roszak and others (Roszak, Gomes & Kanner, 1995) have called “eco-psychology”, or alternatively as psychoecology, green therapy, ecotherapy, Earth-centred therapy and other parallel terms. In his words, “ecology needs psychology; psychology needs ecology”. Eco-psychology recognizes E.O.Wilson’s hypothesis of “biophilia”, “the innately emotional affiliation of human beings to other living organisms”, and argues for the idea of the ‘ecological unconscious’ as a “resource for restoring (humanity) to environmental harmony”. Rather than tactics of shock, shame, and contempt, eco-psychologists seeks to nurture this ecological unconscious. In a parallel way, though drawing on her Buddhist worldwide, engaged eco-Buddhist Joanna Macy has designed and implemented educational programs to help people understand and overcome their ‘environmental despair’, which includes fears, pain, guilt, denial, and powerlessness. In her view, “unlocking our pain for the world reconnects us with the larger web of life”.

In sum, this reflection on cultivating inner peace as an essential theme of EIU for a culture of peace suggests that a holistic paradigm of ESD should not shy away from ideas, principles and sources of spiritual knowledge and wisdom found in all cultures, faiths, and civilizations. Understandably, the rise in dominance and power of “secularism” has tended to marginalize as “irrelevant” or “superstitious” considerations of values and principles rooted in ancient wisdoms. While affirming that secular systems of knowledge and social practices have helped to build a culture of peace and sustainability, ESD needs to be critically open to other sources of understanding and sustainable living. Furthermore, by expecting this engagement to be critical, it also means that faith and spirituality should also be subject to critical examination for contradictions in theory and practice. In this regard, UNESCO’s endorsement in 2003 of the Earth Charter is a step in this direction, noting that the Earth Charter is “an ethical framework for sustainable development” which “involves respect and responsibility for the community of life, ecological integrity, social and economic justice and equity, democracy, alleviation of poverty, non-violence and peace.”

Teaching and Learning Processes

Across diverse fields of education for transformation mentioned at the beginning of this paper, there is a strong consensus that the desired goals and purposes of teaching and learning cannot be accomplished only on the basis of appropriate content, even if it be the most comprehensive. Equally important is how that content is taught and learned. Hence, in peace education, disarmament education, human rights education, multicultural education, EIU, ESD and other initiatives, it is vital to clarify what pedagogical principles and processes need to be integrated in teaching and learning programs.

As summarized by UNESCO, the following principles and processes have been identified as relevant and essential in ESD:

“- Interdisciplinary and holistic: learning for sustainable development embedded in the whole curriculum, not as a separate subject;

- *Values-driven: it is critical that the assumed norms – the shared values and principles underpinning sustainable development – are made explicit so that that can be examined, debated, tested and applied;*
- *Critical thinking and problem solving: leading to confidence in addressing the dilemmas and challenges of sustainable development;*
- *Multi-method: word, art, drama, debate, experience, ... different pedagogies which model the processes. Teaching that is geared simply to passing on knowledge should be recast into an approach in which teachers and learners work together to acquire knowledge and play a role in shaping the environment of their educational institutions;*
- *Participatory decision-making: learners participate in decisions on how they are to learn;*
- *Applicability: the learning experiences offered are integrated in day to day personal and professional life.*
- *Locally relevant: addressing local as well as global issues, and using the language(s) which learners most commonly use. Concepts of sustainable development must be carefully expressed in other languages – languages and cultures say things differently, and each language has creative ways of expressing new concepts.”*

The above descriptors clearly call for pedagogical processes that are participatory, creative and non-banking of information or knowledge by “expert” teachers into the passive minds of learners. They also lead to the outcomes of personal and professional transformation of learners through daily integration of their understanding.

In these ways, EIU is no different from ESD or virtually all other transformative educational initiatives, namely that the underpinning philosophy of the educational process seeks to be critical, empowering and transformative (Toh & Cawagas, 1991; Toh, Cawagas & Durante, 1992; Goldstein & Selby, 2002; O’Sullivan, 1999; Hicks, 1988). Based on the experiences of diverse educators for peace, human rights, intercultural respect and related fields of educational transformation, a number of key pedagogical principles for EIU can be articulated. Hopefully they can also be helpful to ESD implementation and practice.

The first pedagogical principle of EIU is *holistic understanding*. As a culture of peace and similarly “sustainable development” encompasses diverse issues, it is not useful for learners to acquire only a fragmented understanding of conflict, violence, unsustainable development and ways to peace and sustainability. *Holistic understanding* means looking into inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes and resolutions. For example, the symptoms of structural violence and ecological destruction are usually linked to human rights violations, militarization and over- and unjust consumption of the earth’s resources. Intercultural conflict will not necessarily be resolved through only enhanced mutual respect and understanding of each other’s values and traditions if, for example, the underlying roots causes of injustice and unsustainable exploitation of resources are also not addressed. Micro level conflicts like personal alienation and addictions may be rooted in macro level problems of poverty and inequalities, as well as in a lack of inner peace. . It is therefore essential to draw a learner’s understanding of various conflicts into a holistic framework; otherwise, a partial analysis which overlooks the wider roots of a problem will only result in partial, unrealistic or ineffectual resolutions.

In a school context, an important dimension of *holistic understanding* lies in infusing EIU and ESD across all curricular and extra-curricular areas. The world needs citizens in science, technology, business, and law oriented to sustainability and peace as much as in the social sciences and arts. *Holistic understanding* also advocates that the various levels and modes of education are equally important, whether formal or non-formal, whether educating children or adults or social, economic and cultural groups. Most importantly, all modes of education should complement, sustain, and support each other. For instance, formal ESD and peace education are strengthened by linking students' understanding with concrete realities and practices of conflict, peacebuilding and sustainable development in the non-formal sectors. Furthermore, educating for a culture of peace and ESD needs to involve the very marginalized and oppressed as well as the non-poor, advantaged, governing and elite sectors of society, so that possible allies may be gained for transformation.

A second major pedagogical principle or process in EIU is that of dialogue. In the words of the well-known Brazilian educator, Paulo Freire, contemporary educational systems have emphasized or continue to promote a “banking” approach where teachers assume the role of authoritarian “experts” and learners become passive imbibers of knowledge. Such a mode of teaching and learning would be inconsistent with any educational paradigm that seeks to be transformative and empowering, such as EIU or ESD, peace education and related initiatives. Alternatively a *dialogical* strategy cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each other. In this regard, the community of transformative educators tends to rely on creative and participatory teaching-learning strategies. This mode of learning does not seek to “indoctrinate” and ensures that learners are exposed to a range of alternative perspectives on a problem. It also encourages learners to talk about their realities, experiences, understandings, biases, commitments, hopes, despairs and dreams. The learning process thus simultaneously surfaces the level of awareness and personal commitment of learners, as well as offer possibilities for dialogue within a “learning community.” In dialogue, the essential process of cultivating peace, as earlier discussed, is facilitated, so that, for example, learners as “consumers” are encouraged to self-reflect on their own ‘moral consciousness’ and ethics in making consumer choices (McGregor, 2006).

In many societies, curriculum in formal educational systems tends to be purely academic and most often irrelevant to local, social, economic, and cultural realities. Education as *dialogue* should entail much closer linkages between learning institutions, the wider community and other living faiths and spirituality. If possible, representatives from the community and wider society can be invited to share their views and experiences. Learners can then be challenged to see how their more “abstract” academic knowledge can be applied to community problems. They could gain from exposure to traditional or folk wisdom in coping with daily problems. Learners should develop the humility to appreciate that people who may not hold any formal credentials also possess knowledge that may be valuable and relevant to people-centred social development and human survival.

As earlier mentioned, ESD is underpinned by a commitment to various key values. Similarly, EIU a peaceful and sustainable global community also emphasizes the crucial role of values formation through its pedagogical processes (Toh & Cawagas, 1991). Recognizing that all knowledge is never free of values, the EIU or ESD educator constantly encourages learners to

surface innermost values that shape their understanding of realities and their actions in the world. Both EIU and ESD need to be very explicit about their preferred values, such as compassion, justice, equity, gender-fairness, caring for life, sharing, reconciliation, integrity, sustainability, hope and active nonviolence. A strong indicator of peaceful pedagogy is that it stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment, and courage in transforming their realities without falling into despair and a sense of powerlessness.

Finally, those educating for EIU toward a culture of peace as well as ESD have to draw upon their inner strengths and convictions, which in turn are nurtured by a willingness to continually contemplate on personal values and motivations. Why are we educating for peace and sustainability? How can we educate and work for a peaceful and sustainable world without being unpeaceful in our thoughts and practices? In the Asia-Pacific region, diverse civilizations and cultures have, for thousands of years, emphasized the essential role of cultivating values or virtues through education. As earlier noted, in reference to inter-faith dialogue, there is a growing consensus among the world's faiths and spirituality traditions that their core beliefs are infused with many common values and virtues such as nonviolence, justice, compassion, love, mercy, forgiveness, honesty, kindness, humility, generosity, courage, and patience. EIU and ESD in the region therefore can draw deeply in the essence of the various faiths and civilizations to help learners form or strengthen the values so essential in the building of a sustainable and peaceful world.

A fourth but not least principle of teaching and learning for EIU is that of *conscientization* or what may be alternatively called critical empowerment. While dialogical, participatory, and non-banking pedagogies and methodologies are crucial, they are not sufficient. Thus if ESD or EIU a culture of peace or human rights education and the like are not able to move not only minds but also hearts and spirits into personal and social action for peace building, they will remain largely “academic.”

In short, educating for *critical empowerment* need to help learners go beyond describing symptoms of conflicts and violence in their immediate contexts. It challenges learners to engage in a personal struggle to develop a critical consciousness that actively seeks to transform prevailing realities of violence, injustice and unsustainability toward a culture of nonviolence, justice and sustainability. One helpful pedagogical tool in this process of critical empowerment is to expose learners to inspiring role models of peoples and grassroots communities courageously and patiently building sustainable futures, such as the famous Chipko campaign among tribal Indians to save their forests and hence their social, economic and cultural survival, as well as other nonviolent actions taken by global and local environmental NGOs and communities to protect biodiversity, defend rights to basic resources such as water; protesting displacement by dams (e.g., Narmada in India) and challenging ecological destruction. From the role-modeling of human rights in their own school institution to advocating for release of political prisoners, abolition of the death penalty and improved rights of marginalized sectors, students will hopefully embrace a culture of human rights which in turn positively contributes to sustainability and a culture of peace.

Care, however, needs to be also taken in EIU and ESD or related educational initiative to go beyond “action” that does not address the root causes of unsustainability and violence. For

example, in formal educational systems, environmental education has often become a regular theme in school curricula and pedagogy. While educating children to join in building a more environmentally friendly school and society (e.g., recycle, reuse, reduce, protecting endangered species) are positive steps forward, the students also need to be challenged here to dig deep into the roots of the crisis., such as questioning unsustainable development and exploring voluntary simplicity in lifestyle choices. Raising funds to ‘adopt’ a poor child based on an attitude of “pity” need to be contrasted with the alternative of solidarity assistance for specific community projects.

For those suffering in marginalized sectors of society, empowerment is a process of awakening to the roots of the structural violence and lack of sustainability in their daily lives. As apathy and hopelessness are replaced by self-confidence and hope, the poor themselves begin to struggle actively for changes to bring about justice and sustainable futures. For the elite sectors of society, *critical empowerment* involves a transformation that requires a commitment to personal and social action for a sustainable and just personhood and world order (Gaspar, 2005).

Organizational Issues, Tasks and Challenges

In implementing EIU, ESD or any other field of transformative education, administrators and educators will need to take on several organizational issues, tasks and challenges. The experiences of both EIU and ESD show many similarities and accomplishments.

As earlier mentioned under the pedagogical principle of holism, EIU recognizes the interdependency and synergy in all modes of education: formal, non-formal and informal. Engaging in education appropriate to their needs and accessibility, learners from young to old are envisioned as individuals with capacities for critical thinking, empowerment and personal and societal transformation. Likewise, as UNESCO noted, ESD “*takes place therefore within a perspective of lifelong learning, engaging all possible **spaces of learning**, formal, non-formal and informal, from early childhood to adult life. ESD calls for a re-orientation of educational approaches – curriculum and content, pedagogy and examinations. Spaces for learning include non-formal learning, community-based organisations and local civil society, the workplace, formal education, technical and vocational training, teacher training, higher education educational inspectorates, policy-making bodies, ...and beyond.*”

ESD planning and implementation has also emphasized the potential role and responsibility of all sectors of society (governmental, intergovernmental, private sector, civil society, NGOs etc.) to serve as stakeholders in promoting ESD at various levels of societal functioning from the local to the international. In this regard, one difference between earlier frameworks of environmental education and ESD is that while the former tended to be limited to schools and formal education, ESD also reaches out to policy-makers across society.

Similarly , EIU organizations such as APCEIU has worked with a range of stakeholders , including training courses and in-service workshops for teachers, teacher educators and civil servants; research-based consultations with policy-makers; youth seminars; curriculum developers; academics and researchers; civil society organization representatives; and National

Commissions and Offices of UNESCO.

In planning for the decade on Education for Sustainable Development, the following seven interlinked organizational **strategies** were proposed, namely: advocacy and vision building; consultation and ownership; partnership and networks; capacity building and training; research and innovation; information and communication technologies; monitoring and evaluation. These strategies are also equally relevant to the implementation of EIU.

A few examples from ESD and EIU will help in illustrating the important and fruitful outcomes of some of these strategies. Thus in implementing ESD worldwide, the International Network on Reorienting Teacher Education to Address Sustainability UNESCO, coordinated by the UNITWIN/UNESCO Chair at York University, Canada, has promoted an active “exchange of curriculums, programs, practices and policies to address sustainability in locally relevant and culturally appropriate ways” among participating teacher education institutions in 28 countries. One concrete and helpful outcome was a survey-based UNESCO-published report on “Guidelines and Recommendations for Reorienting Teacher Education to Address Sustainability” (2005). Another growing regional network seeking to improve ESD in science and technology curricula and practices as well as raising awareness to influence policies for sustainability in national development are the Regional Centre of Expertise (RCEs) created by the ESD Programme of the UNU-Institute of Advanced Studies (Fadeeva, 2004).

In the area of ESD educational resources, the comprehensive and creative UNESCO’s multimedia teacher education programme, *Teaching and Learning for a Sustainable Future* (Fien, 2006) provides 25 modules (100 hours) covering a wide range of topics, issues and themes for professional development in as well as teaching for ESD <<http://www.unesco.org/education/tlsf>>. The Education for Sustainable Toolkit designed by McKeown et al (<http://www.esdtoolkit.org/>) has also been helpful for individual educators and institutions in developing their ESD programs.

In the case of EIU, APCEIU (<http://www.apceiu.org>) has similarly implemented various strategies for promoting EIU in the Asia-Pacific region. A series of training courses and workshops (2-5 weeks) in the Republic of Korea and other regional venues (e.g. Fiji, Thailand, Vietnam, Iran, Sri Lanka), for example, have enabled some 169 teachers and teacher educators over 2000-2005 to gain knowledge and pedagogical skills for integrating EIU in their national curricula. A number of these workshops and experts meetings have been in collaboration with UNESCO-Bangkok to explore linkages between ESD and EIU. A teacher-training resource book, *Learning to Live Together*, has also been published comprising 48 teaching-learning activities focusing on diverse themes of EIU for a culture of peace (Cawagas, 2004). More recently, APCEIU began a survey-based research study and consultation project designed to facilitate the development of EIU policy in different sub-regions, commencing with Central Asia and Northeast Asia.

With respect to organizational challenges, both EIU and ESD, as often is the case in the promotion of educational initiatives for transformation, face such issues as limitations of funding; the complex task of integrating EIU and ESD in all levels and areas of the curricula in the face of an educational culture stressing competitiveness and top-down pedagogical

traditions; adequate opportunities for in-service professional development of educators; availability of teaching resources in local languages; and a wider societal and global context embedded in values, norms, systems and practices that can often be contrary to those promoted by EIU and ESD.

Conclusion

Hopefully, this exploration of the existing and potential linkages between ESD and EIU for a culture of peace has revealed some key complementarities and synergies between the two initiatives. Both share a common vision for a world that is nonviolent, just, and sustainable and respects all human rights for all peoples. Both have clear expectations on the need for individuals to go through a process of critical education that empowers them to engage in personal transformation as much as systematic societal and structural changes. However, a number of relevant contributions that EIU for a culture of peace can help to enrich a holistic paradigm of ESD have also been suggested, while ESD, by bringing sustainability to the foreground, challenges all the other multiple dimensions of EIU for a culture of peace to demonstrate their interconnectedness with the values, principles and strategies of building sustainable futures. As the Canadian environmentalist David Suzuki and his co-author Amada McConnell (1997) remind us,

...there is a joy in the companionship of others working to make a difference for future generations, and there is hope. Each of us has the ability to act powerfully for change; together we can regain the ancient and sustaining harmony, in which human needs and the needs of all our companions on the planet are held in balance with the sacred, self-emerging process of Earth.

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