Educators' Guide to

GLOBAL CITIZENSHIP EDUCATION

From Asia-Pacific Perspectives

unesco Centre Under the auspices of UNESCO

APCEIU Asia-Pacific Centre of Education for International Understanding

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Foreword

In the face of today's intersecting global challenges, ranging from deepening inequalities and armed conflict to climate change and the post-truth crisis, the call for global citizenship education (GCED) has never been more vital. As the global prominence of GCED continues to expand, there is a growing recognition of the need for critical reflection on the representation of values, worldviews, and experiences within GCED—and the persistent exclusion of those that remain unheard. Yet, GCED has often been conceptualised through Western-centric perspectives, reflecting philosophical and pedagogical assumptions that do not always resonate with the diverse cultural and moral traditions of the world. Recognising just such a gap, this project began with an exploration of how GCED might be reinterpreted and reimagined through the philosophies, values, and lived experiences of the Asia-Pacific region.

Last year's volume, *Rethinking Global Citizenship Education from Asia-Pacific Perspectives*, sought to revisit the philosophical and cultural foundations of GCED by engaging voices, ideas, and traditions that have long been underrepresented in global discourse. It brought together a remarkable group of Asia-Pacific scholars who collectively reimagined GCED through the region's diverse intellectual, moral, and spiritual heritages. This year's new publication—*Educator's Guide to GCED from Asia-Pacific Perspectives*—builds upon the scholarly work from APCEIU's previous publication, seeking to make its insights more approachable for practitioners across both formal and non-formal education contexts.

This Guide translates the book's academic reflections into practical, context-sensitive pathways for teaching and learning. It illustrates how Asia-Pacific philosophies, values, and worldviews can inspire transformative pedagogies and inclusive learning experiences. While the first part of the Guide offers theoretical frameworks to situate GCED from Asia-Pacific perspectives, the subsequent parts move beyond theory to provide key takeaways from the scholarly book, contextualising questions, hands-on activities, illustrative cases, and assessment tools that encourage educators and facilitators to engage critically with GCED and to adapt its principles within their unique local realities.

At the same time, this Guide underscores that GCED is not a fixed curriculum but a living practice shaped by dialogue, community participation, and self-reflection. Whether in schools, youth programmes, civil society initiatives, or community learning spaces, the process of nurturing global citizenship relies on cultivating empathy, intercultural understanding, and collective responsibility. In this sense, the Guide extends the vision of the original book by showing how its theoretical concepts can be enacted through educational practice.

This publication has been made possible through the dedicated efforts of a gifted illustrator and a team of scholars across and beyond the Asia-Pacific region—Athapol Anunthavorasakul, Keith C. Barton, Sicong Chen, Suzanne S. Choo, Thippapan Chuosavasdi, Li-Ching Ho, Aigul Kulnazarova, Mousumi Mukherjee, Mousumi Roy, Tania Saeed, Tanya Wendt Samu, Kyujoo Seol, and Jun Teng—whose wisdom and generosity have greatly enriched this shared endeavour. I also extend my sincere gratitude to my colleagues at the Asia-Pacific Centre of Education for International Understanding (APCEIU)—Sunmi Ji and Yoon-Young Lee—for their coordination and editorial support throughout this process. I am also grateful to Eunji Kim and Yoonji Chae for their supportive contribution they made to the production of this Guide.

I want to sincerely thank Dylan Wray for his insightful consultation on the Guide's conceptualisation and finalisation, as well as Kristine Joan Barredo, Neal Dreamson, Michelle Lim Chia Wun, Melandro Santos, and Yumi Takahashi for their valuable regional reviews, and Richard Harris for his meticulous proofreading that refined the final publication.

It is my earnest hope that this Guide will serve as a companion for educators, facilitators, and community practitioners who seek to deepen their understanding of GCED and to bring it to life in their respective contexts through Asia-Pacific perspectives. By weaving together local wisdom and global ideals, may this publication support the implementation of GCED, which is both locally grounded and globally relevant, while fostering learning communities that embody the shared vision of peace, justice, and sustainability for all.

Hyun Mook Lim
Director of APCEIU

How to Use the Guide

Educators' Guide to Global Citizenship Education from Asia-Pacific Perspectives is designed to translate rich discussions from *Rethinking Global Citizenship Education from Asia-Pacific Perspectives*[1] (2024) into a more accessible resource for educators. This Guide supports educators by presenting scholarly insights in practical and actionable ways. Serving as a bridge between theory and practice, it helps educators grasp key ideas of global citizenship education (GCED) from Asia-Pacific perspectives, reflect on their relevance to their own contexts, and apply them through concrete activities, stories, cases examples, and instructional strategies.

Structure of the Guide

Part 1 frames GCED in terms of spatial, temporal, and philosophical transcendence. Specifically, it helps educators guide learners to consider their connections to people and places both near and far, to reflect on responsibilities extending across past, present, and future, as well as to engage with diverse ethical and cultural perspectives. This part also provides a practical teaching and learning framework for collaborative deliberation, supported by examples and case studies.

Part 2 presents GCED teaching and learning materials that draw on the philosophies and religious traditions of the Asia-Pacific region, including Sufism, Confucianism, Buddhism, and the perspectives of Rabindranath Tagore. In particular, this part explores how each tradition offers unique insights into GCED and provides related lesson plans, stories, and resources that help educators incorporate these perspectives into their own practice.

Part 3 highlights how educators and school leaders can integrate GCED into their educational practices from Asia-Pacific perspectives, offering actionable approaches to enhance global citizenship through educational activities, syllabi, and programmes.

Part 4 gives educators the chance to learn how GCED can be expanded from local practices to broader regional and global understandings within the Asia-Pacific context. By illustrating how local educational resources and indigenous philosophies can enrich GCED, this part demonstrates how locally grounded perspectives can meaningfully support learners grow into global citizens.

How to Navigate the Guide

This Guide is intended for educators in primary, secondary, and higher education, as well as those working in teacher education, school leadership, and non-formal education. Part 1 provides foundational concepts relevant across all education levels and is recommended for readers who need an introduction to GCED's core ideas from Asia-Pacific perspectives. In Parts 2–4, each chapter targets a specific educational level and includes guidance on how its approaches can be modified and applied across other levels. However, it should be noted that these chapters are not intended to be read sequentially. Readers may refer to the *Intended Reader Groups for Each Chapter* on the next page and begin with the chapter that corresponds most closely to their own educational level or area of interest. Even if a chapter's primary intended level differs from one's own, readers can still benefit from exploring the content and consulting the guidance provided to scale the material up or down for different educational settings.

Three Components

Each chapter in Parts 2–4 includes three components—Discover, Deepen, and Do—enabling educators to understand key concepts, reflect on their relevance to local contexts, and translate them into meaningful teaching practices.

1 **Discover:**
Understand the Essentials!

This component provides a concise and impactful overview of the core ideas introduced in each chapter based on the corresponding chapters from *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

2 **Deepen:**
Reflect on the Questions!

This component invites readers to connect the concepts to their own teaching contexts through guided questions.

3 **Do:**
Take It Into Teaching!

This component offers practical tools and examples to bring the concepts into real teaching practice. It includes lesson plans, syllabi, stories, cases, and assessment strategies.

Intended Reader Groups for Each Chapter

★ Intended levels ☆ Scaling up or down

Part		Chapter	Primary education	Secondary education	Higher education	Teacher education	School leadership	Non-formal and informal education
Part 1	Framing Global Citizenship Education From Asia-Pacific Perspectives	Framing Globally Transcendent Citizenship Education for the Asia-Pacific Region	★	★	★	★	★	★
		Global Citizenship Education for Critical Harmony and Social Justice	★	★	★	★	★	★
Part 2	Grounding Global Citizenship Education in Asia-Pacific Philosophies and Religions	"Unsettling Categories": Reflections on Sufi Traditions and Practices		☆	☆	☆		★
		Integrating Confucian Cosmopolitanism in Global Citizenship Education		☆		★		☆
		"Home and the World": Rethinking Global Citizenship Education From Rabindranath Tagore's Perspective	★	★		☆		
		Teaching Tolerance Through a Buddhist Lens	☆	☆	☆			★
Part 3	Weaving Global Citizenship Education Within and Beyond Classrooms in the Asia-Pacific Region	How to Perform Global Citizenship Through National Citizenship Education	★	☆				☆
		Making Global Citizenship Education Work Locally: Curriculum Tools for Higher Education		☆	★			
		A Guideline for Global Citizenship Education With Inspiration From the Tianxia System	☆	☆			★	
Part 4	Expanding Global Citizenship Education From Local to Global in the Asia-Pacific Region	Learning About Human Rights and Peace Through a Difficult History in Asia: Using Statues of Peace With Both Locality and Universality	☆	★				☆
		Global Citizenship Education From Pacific Indigenous Philosophical Perspectives: Diving Deeper				★		★

This Guide, which is grounded in the diverse philosophies, religions, and lived realities of the Asia-Pacific region, is intended to serve as a practical companion that helps educators understand GCED from a decolonial perspective, adapt its ideas to their own contexts, and translate it all into meaningful learning experiences for their learners. It is our sincere hope that this Guide fosters ongoing dialogue, experimentation, and collaboration, and that it contributes to nurturing learners who think critically, act with empathy and justice, and participate responsibly in shaping a more harmonious and sustainable world.

1 Book: Rethinking Global Citizenship Education from Asia-Pacific Perspectives

1 Framing Global Citizenship Education From Asia-Pacific Perspectives

01

Contextualising Global Citizenship Education for the Asia-Pacific Region

Framing Globally Transcendent Citizenship Education for the Asia-Pacific Region

Li-Ching Ho & Keith C. Barton

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Intended level

- Primary education
- Secondary education
- Higher education
- Teacher education
- School leadership
- Non-formal and informal education

The idea of global citizenship education (GCED) historically has been highly contested, in terms of both its definition and its enactment in schools. Within national education systems, GCED has had a mixed reception, with some countries embracing cosmopolitan ideals while others seeing GCED as a tool to achieve nationalist goals (e.g., Akkari & Maleq, 2020; Ho et al., 2024).

Reviews of GCED (e.g., Bosio et al., 2023; Ho, 2018; Ho et al., 2024) suggest that the purposes of GCED can include such diverse goals as:

- enhancing national security and defense;
- engaging with cosmopolitan ideals and learning about global issues such as human rights and climate change;
- acquiring global cultural competencies to enable participation in different local and global communities;
- becoming economically competitive globally to advance individual job prospects or promote national interest or pride; and
- understanding the impact of globalisation, information technology, and global connectivity on nation-states.

Despite the many educational and societal benefits offered by different approaches to GCED, many national policy makers and educators have been unsupportive, and occasionally suspicious, of the cross-national cosmopolitan ideals advanced by scholars such as Nussbaum (2002), in part because they believe in the primacy of nationalistic educational goals. This belief is further exacerbated by their assumption that GCED undermines nation-centric and patriotic sentiments among young people, and challenges or destabilises local or national cultures and beliefs, because of its emphasis on human rights, peace education, international institutions and agreements, and other humanistic values.

Even among those who are supportive of GCED, the field's contrasting educational goals have resulted in significant differences in how it is enacted by educators and received by students in diverse countries, including those of the Asia-Pacific region. In their GCED handbook, Davies et al. (2018) pointed out:

> The field is contested by those who are certain of their own perspective. In light of these competing assertions, there is also, on the part of some, confusion about the meaning of the key ideas and issues. For some the simple identification of the nature of high-quality education that transcends national borders is the essence of global citizenship education. For others, there is commitment to comparative education in which the similarities and differences of ideas and practices in different places is seen as providing meaning to the phrase "global citizenship education." (pp. xx-xxi)

Other scholars have observed that in some countries, GCED is nothing more than a version of national citizenship education that incorporates some global dimensions. In this type of GCED, categorised by Davies (2006) as "global + citizenship education" (p. 14), national state interests are paramount, and global knowledge and competencies are seen as necessary for national survival or economic competition (e.g., Akkari & Maleq, 2020; Bosio, 2023; Le & Duong, 2023; Parker, 2014).

At the other end of the continuum, some education systems have made attempts to decentre national interests and goals and focus more on advancing the idea of global citizenship in schools, characterized by Davies (2006) as "global citizen + education" (p. 14). In this version, students are taught that they are part of a larger humanity and that their obligations and responsibilities extend beyond the nation-state.

Influence of European and U.S. perspectives on global citizenship education

Importantly, much of the conceptualisation and theorisation of GCED, despite its international orientation, has drawn on the work of scholars based in North America and Europe. U.S. scholars such as Hanvey (1982) and Banks et al. (2005), for example, have suggested that students should learn how to develop "perspective consciousness," be empathetic, and acquire the capacity to understand people, places, and issues beyond those of students' own countries. Banks et al. (2005), for instance, have argued that education for global perspectives should promote "knowledge of people, places, events, and issues beyond students' own community and country—knowledge of interconnected global systems, international events, world cultures, and global geography" (p. 23). In other words, GCED is primarily about "expanding" students' ideas about other places beyond the nation's borders while still maintaining the conceptual distinction between the nation-state and the world. Crucially, the implicit assumption that GCED should focus on "knowing" the other is a perspective that is deeply rooted in Western colonial assumptions, and it may not be applicable to countries that are less insular and parochial than the United States. In addition, these understandings of GCED still tend to promote a problematic binary view of the world—one that juxtaposes knowledge and the needs of the nation-state to that of the rest of the world—as opposed to a cosmopolitan perspective that sees individuals as part of a larger humanity.

Perhaps more significantly, the conceptions of GCED developed by scholars, policymakers, and global institutions based in Europe and North America are premised on a similar metanarrative involving modernist, colonial, and capitalist assumptions. For instance, Pashby et al. (2020) have argued that most understandings of GCED share a problematic metanarrative that

> naturalises a Western/European standpoint and corresponding set of colonial and capitalist social relations, projecting a local (Western/European) perspective as a global design…The effect is to present as universal and inevitable an economic system organized by (racialised) capitalist markets, a political system organised by nation-states, a knowledge system organised by a single (European) rationality, and a mode of existence premised on autonomy and individualism. (p. 146)

They go on to highlight how most GCED approaches are "ultimately rooted within the same shared modern ontology (way of being) where existence is defined by knowledge, humans are separated from nature, and a single form of (Cartesian, teleological, logocentric, allochronic) rationality prevails" (p. 159). The largely unquestioned dominance of this modernist/colonial perspective in GCED is troublesome because it precludes consideration of other ways of seeing, knowing, and doing, such as those from Indigenous cultures. It is thus important for educators to push back against "the matrix of coloniality" in GCED and explicitly incorporate non-Western and Indigenous onto-epistemologies (Saito et al., 2023, p. 727).

In recent years, there has been an increasingly welcome trend of scholars from different regions of the world drawing on Indigenous and local paradigms, worldviews, and theoretical perspectives to advance alternative conceptions of GCED. The regional overviews of GCED found in the *Palgrave Handbook of Global Citizenship and Education* (Davies et al., 2018), for instance, clearly illustrate significant differences in how global citizenship, and GCED, are defined and enacted in disparate regions such as Australasia, Latin America, Europe, the Middle East, and East and Southeast Asia. As the editors of that volume have noted, the handbook's authors collectively highlight the range of values, priorities, interests, contexts, and conditions that form a "kaleidoscope of aspects and perspectives [that] provide a fascinating glocalised mélange of people" (p. xxii). Similarly, in the edited collection *Rethinking Global Citizenship Education from Asia-Pacific Perspectives* (Lim et al., 2024), scholars from India, Singapore, Thailand, Pakistan, South Korea, China, and New Zealand offer readers an opportunity to explore GCED from diverse perspectives and philosophies. These fascinating chapters not only challenge frequently taken-for-granted assumptions of GCED but also incorporate worldviews such as Buddhism, Sufism, Confucian cosmopolitanism, and Pacific Indigenous ways of being and knowing.

Framing globally transcendent citizenship education

In this section, we extend work by Ho et al. (2024) and Gaudelli (2009) that argues for a "transcendent view of citizenship" (Gaudelli, 2009, p. 76) by making a case for framing GCED in terms of *spatial, temporal, and philosophical* transcendence. Framing of global issues is a central component of GCED and it includes three types of frames: *diagnostic, prognostic*, and *motivationa*l frames. In addition, we also draw on the work of scholars based in the Asia-Pacific region to illustrate how different ways of understanding relationships with oneself and other persons and the environment can be encapsulated in GCED.

The importance of framing in global citizenship education

The concept of framing, popularised in the field of communication studies, has been defined in various ways (e.g., Gamson & Modigliani, 1989; Pan & Kosicki, 2001). In this chapter, we adopt Benford and Snow's (2000) observation that frames help to render "events or occurrences meaningful and thereby function to organize experience and guide action" (p. 614). Importantly, frames not only organise experiences and information but also are frequently *contested* in public discourse and, by extension, in education. As Pan and Kosicki (2001) have noted, "Framing is an ideological contest over not only the scope of an issue, but also over matters such as who is responsible and who is affected, which ideological principles or enduring values are relevant, and where the issue should be addressed" (p. 40).

Framing of social issues, whether global or local, is always present in classrooms, even when incidental or unacknowledged. The decisions that teachers make about how to simplify, or complicate, different dimensions of an issue depends on a range of factors, such as the purpose or goal of the course, the amount of curricular time set aside for it, perception of student readiness, political and institutional expectations, and curricular constraints.

There are several compelling reasons for framing to occur in GCED. In general, teachers explicitly or implicitly will have to adopt different frames in the classroom because it is not possible for students to learn about all aspects and dimensions of complicated global issues. Teachers, therefore, need to simplify, consolidate, and arrange elements of these highly complex issues by highlighting some aspects or perspectives while concurrently omitting or minimising others, so that they can communicate a story or message that is comprehensible to students. Even though frames may not introduce any new information about the issue, they remain influential because they determine which pieces of information will be regarded as being more relevant and thus will affect how students interpret issues and events.

For example, the global problem of plastic pollution in rivers and oceans can be framed in many different ways, in terms of individual, corporate, governmental, or cross-national responsibility. If the primary purpose of a course is to focus on individual citizens' responsibility to maintain the health of rivers and oceans, the teacher could focus on reducing consumption, recycling plastics, and limiting the purchase of single-use plastic. In contrast, if the curricular aim is to focus on international environmental justice, the teacher is more likely to pay attention to how countries in the Global North have been exporting plastic waste to poorer countries in the Global South and thus shifting the environmental burden to lower-income countries. The teacher might also focus on the significant environmental and health costs of this exploitative strategy on people living there, such as soil and water contamination, exposure to toxic chemicals, and other health risks.

Diagnostic framing

Framing also affects how GCED teachers *diagnose* the global issues that they introduce to the students. Diagnostic framing focuses on problem *identification,* including ascertaining what type of

problem exists, who or what is affected by it, and who or what is responsible for the problem.

For example, when introducing a global issue such as transnational water pollution due to plastic waste in the Mekong River, the teacher can start by defining the problem and establishing who is affected by posing questions such as *"What is happening? Who/What is affected?"* In so doing, students can consider how the Mekong River flows through six countries (China, Myanmar, Laos, Cambodia, Thailand, and Vietnam) and how millions of people depend on the river for their livelihoods and well-being. The Mekong River is rich in biodiversity, supports a large freshwater fishing industry, provides water and nutrients for farms and rice paddies, and is an important source of hydropower. The Mekong River is also historically and culturally significant to the many communities that depend on it for survival.

In response to the question *"What is happening?"* the teacher can draw on a range of resources that highlight the severity of the plastic waste problem in the Mekong River. For example, researchers at Burapha University in Thailand collected waste samples from tributaries of the Mekong River over a year and found that 91% of the waste material was plastic. In addition, the researchers noted that 30% of the waste originated in Myanmar and 20% from China, thus reflecting the cross-national nature of the problem (Delgao, 2024). Researchers have also highlighted the potential impact of plastic pollution on countries that are not adjacent to the Mekong River—the Philippines and Indonesia—thus reinforcing the argument that plastic pollution is a global and not just a regional problem (Nguyen et al., 2023).

Diagnostic framing also includes problem *attribution*—identifying the source of the problem and determining who is culpable and thus should be held accountable. Sample questions that can frame problem attribution include: *"What are the root causes of the problem?"* and *"What mixture of individual/personal, cultural, or structural factors contribute to the problem?"* Returning to the Mekong River example, the teacher can frame causes in different ways:

- excessive consumption of single use plastics such as disposable cutlery and food containers made of plastic or polystyrene foam;
- lack of recycling or waste management infrastructure;
- improper disposal practices on the part of individuals;
- limited public awareness and education of the consequences of pollution;
- waste colonialism and environmental injustice (i.e., high-income countries exporting plastic waste to low-income countries);
- lack of policy coordination across countries;
- inadequate domestic and international legal frameworks; and
- a conflict between diverse cultures, philosophies, and worldviews.

This is not an exhaustive list but the differences in possible root causes of the problem of plastic waste in the Mekong River strongly suggests that teachers need to make a conscious curricular and pedagogical decision with regard to how to define and frame the causes of the problem for their students.

Diagnostic framing is especially important because it determines the parameters of the problem in terms of its scope, spatial scale, and temporal effect. It also establishes a causal interpretation of the antecedents of the problem and whether it can be attributed to individuals, cultural factors, or structural forces. This process of diagnostic framing has a significant downstream effect on the next element of framing—prognostic framing—because these parameters establish and potentially limit the range of solutions and strategies that can reasonably be used to address the problem.

Prognostic framing

Prognostic framing advances potential solutions or strategies to address a problem, by considering possible ways of responding, who has the power and responsibility to respond, and the feasibility and likelihood of success of differing strategies. Prognostic framing, therefore, involves the communication of solutions or strategies to address the problem (e.g., *"What can be done about the problem?"*) (Benford & Snow, 2000).

Prognostic framing also encompasses what Iyengar (1990) terms "treatment responsibility" (p. 23). Questions of treatment responsibility attempt to address the issue and prevent the problem from occurring again. In other words, prognostic framing looks more to the future and not to the past, unlike diagnostic framing with its focus on causal responsibility. Relevant prognostic framing questions for teachers could, therefore, also include*: "Who has the power and responsibility to address the issue?"* as well as *"What can be done to minimize or prevent the issue from occurring again?"*

Prognostic framing is closely connected to diagnostic framing because how a global problem is diagnosed (e.g., problem identification, problem attribution, and ascription of causal responsibility) greatly affects identification of appropriate and effective solutions or strategies as well as answers to questions of treatment responsibility. For instance, when considering the example of plastic waste pollution of the Mekong River, if we assume that the primary cause of the problem is excessive consumer consumption of single-use plastics such as plastic bags, disposable cutlery, and polystyrene foam food containers, then one solution would be to develop a national policy that promotes the use of recyclable or reusable alternatives. Other policies could also include banning single use plastics or campaigns to educate the public about the environmental impact of plastic pollution and to change consumer behaviour.

On the other hand, if the plastic waste pollution problem in the Mekong River is primarily attributed to economic and environmental injustice, the solutions or strategies would be significantly different. In this situation, causal responsibility is attributed to the phenomenon of "waste colonialism," defined as the export and transfer of the environmental burden of recycling and disposal of plastic, electronic, and textile waste from high-income countries (e.g., United States, United Kingdom, Japan) to low-income countries (e.g. Thailand, Indonesia, Malaysia). One solution, therefore, would be for receiving countries to ban the import of plastic waste. For example, China instituted a ban in 2018, while Thailand enacted a ban in January 2025 (Lodhi, 2025). Another possible transnational solution would be to work with other countries to enact a global plastic waste treaty under the auspices of international organisations such as the United Nations. This global treaty could include legally binding rules to limit the production of plastic and establish frameworks for waste management and recycling.

Within education, prognostic framing is generally premised on the assumption of human agency: that it is possible for humans to generate measures to address the problem at hand and not defer to larger, non-human forces such as Nature or supernatural beings. In essence, prognostic framing and its assumption that it is feasible for humans to do something to address the problem is a crucial part of GCED for hope, especially pragmatic and visionary hope (Ho & Barton, 2024). Prognostic framing, with its forward-looking focus, offers students pathways and possibilities for a better future—one in which these global problems have been attended to, mitigated, or resolved.

Motivational framing

The third type of framing, *motivational* framing, focuses on promoting empathy and compassion for those affected by the issue; this can include helping students understand how people and the environment are negatively impacted by the problem, thereby extending students' feelings of care and concern for distant others, especially those living in other countries or regions (Barton & Ho, 2022). In addition, *motivational* framing can enable and inspire students to take individual or collective action to address the global problem. Therefore, a teacher engaging in motivational framing of an issue or problem essentially seeks to address these questions: *"Why should people care about these*

problems?" and *"How can people be encouraged to take action on the problem?"*

Most teachers instinctively adapt and adjust their curricular and pedagogical decisions to facilitate student engagement and encourage student interest. Motivational framing, however, is particularly important in GCED because of the transnational nature of the subject and the implicit expectation that students should not only learn about but also *care* about geographically and socially distant issues and people. It is easier for a teacher to introduce local issues affecting people who are close to home and who are part of the same community as their students. On the other hand, it takes a great deal of effort and skill on the part of teachers to persuade students that distant issues affecting distant lands matter. The teacher will also need to convince students that it is vital for them to look beyond their own immediate interests and consider the global needs of all of humanity and of nature.

Studies have shown that framing can influence how students perceive an issue. For example, in a study of high school agriculture students (a group that may be more sceptical of climate change) in the United States, researchers introduced four different climate change frames—global warming's impact on 1) U.S. agriculture, 2) communities, 3) environment (loss of biodiversity), and 4) health (Stevenson et al., 2018). They found that agricultural and environmental framing of climate change resulted in higher levels of worry and a greater willingness to support individual and collective action compared to community and health framing. The researchers argued that the agriculture frame may be more relevant and salient to students' personal experiences, even if they were sceptical of anthropogenic global warming.

How can teachers frame global issues in a way that motivates young people to extend empathy and compassion to distant others? There are numerous strategies that a teacher can choose to adopt when engaging in motivational framing, including (a) emphasising the urgency of the problem; (b) focusing on the severity of the issue; (c) highlighting the consequences of inaction; or (d) appealing to moral or ethical principles (Benford & Snow, 2000). In addition, teachers can also adopt strategies such as utilising compelling stories, poems, first-person narratives, and other kinds of media to convey the lives of people affected by global problems rather than focusing primarily on abstract information such as statistics, trends, and figures (Barton & Ho, 2022).

Globally transcendent citizenship education

Having established the importance of diagnostic, prognostic, and motivational framing in GCED, we now turn to the question of how teachers can frame global issues in a globally transcendent citizenship education curriculum. Although transcendence may be an unfamiliar concept to many educators, we feel that it is particularly pertinent to GCED with its cosmopolitan ideals and transnational elements. According to the Merriam-Webster dictionary (n.d.), transcendence can be characterised this way:

> The Latin verb *scandere* means "to climb," so *transcend* has the basic meaning of climbing so high that you cross some boundary. A transcendent experience is one that takes you out of yourself and convinces you of a larger life or existence… When we speak of the transcendent importance of an issue such as climate change, we may mean that everything else on earth actually depends on it. (n.p.)

Gaudelli (2009) and Ho et al. (2024) have argued that GCED requires teachers to help students transcend their limited and narrowly bounded experiences, knowledge, and beliefs. Unlike previous approaches to GCED, however, this goal moves away from encounters with the "other" by framing issues in ways that lead students to adopt broader, more inclusive, and more globally oriented spatial, temporal, and philosophical perspectives. Importantly, a globally transcendent citizenship education framework incorporates a range of cultural, moral, and even spiritual understandings or beliefs and moves beyond traditional disciplinary and school subject boundaries that are largely dominated by Western philosophical traditions and ways of knowing.

Spatial transcendence

Spatial transcendence is about examining societal and environmental issues and problems that occur at different spatial scales, from the students' immediate physical environments to those of the region and the world. The concept of spatial transcendence is important to GCED because it helps students appreciate how these phenomena are connected and interrelated across different scales and helps them better understand how social, economic, or environmental issues can have different causes and implications for people and the environment locally, nationally, regionally, and globally.

For example, plastic pollution can occur at a local level such as in a community's rivers or lakes. However, plastic pollution in waterways is not just a local phenomenon, and it can have cross-national implications, especially when rivers flow through different countries. The Mekong River example used in the previous section illustrates how a local problem can also concurrently become a regional problem for the six countries that border the Mekong River, as plastic waste from countries located upstream, such as China and Myanmar, contributes to pollution downstream in Thailand, Cambodia, and Vietnam. Moreover, plastic pollution is not limited to the region of the Mekong River, which flows into the South China Sea and, depending on currents and wind directions, contributes to waste in countries as far away as the Philippines and Indonesia (Nguyen et al., 2023). At a global level, microplastics are consumed by many species of fish, crustaceans, and shellfish, which are in turn consumed by humans around the world, thus posing a potential food safety and human health concern (Smith et al., 2018).

This conception of spatial transcendence challenges the beliefs of some educators and policymakers that citizenship education should focus primarily on the nation-state, because any other perspective would undermine students' allegiances and sense of national pride. Instead, we draw on Appiah's (1997) concept of "rooted cosmopolitans" (p. 618). Appiah describes how it is possible to be a "cosmopolitan patriot" by accepting a world in which "everyone is a rooted cosmopolitan, attached to a home of one's own, with its own cultural particularities, but taking pleasure from the presence of other, different places that are home to other, different people" (p. 618).

Temporal transcendence

Temporal transcendence, on the other hand, focuses on helping students think critically about historical and contemporary events as well as past, contemporaneous, and imminent social concerns. Temporal transcendence means concurrently paying attention to future possibilities, articulating alternate expectations, and imagining potential futures. GCED requires explicit attention to the concept of temporal transcendence because global issues and concerns are inherently complex, have complicated antecedents, and resist simplistic explanations and solutions. In addition, because GCED is inherently forward-looking and future-oriented, students will also need to acquire the ability to critically evaluate a range of future possibilities and carefully consider which pathways they choose to take.

The example of plastic pollution in the Mekong River, for instance, is more than just a present-day phenomenon, because it is temporally far-reaching in terms of its impact. In the short term, plastic pollution can cause habitat destruction, have negative implications for endangered flora and fauna such as turtles and dolphins, and affect the livelihoods of river communities. In the longer term, microplastics from plastic pollution can affect both aquatic and terrestrial ecosystems and they can have future intergenerational implications for both the health of the environment and people's material, psychological, and physical well-being (Tekman et al., 2022). The phenomenon of plastic pollution, especially with its disproportionate impact on low-income countries, can also be partially attributed to historical global inequities, including colonialism and unequal trade and political relationships.

The concept of temporal transcendence is important because in many school systems, teachers and students are locked into disciplinary silos and constrained by the structures of different school

subjects such as history, with its focus on the past, or civic/citizenship education, with its focus on the present—and no explicit attention to the future anywhere. There is little space in much of existing school curriculum for students to explore, in a systematic and structured manner, the historical antecedence and future implications of global issues of social justice and harmony, while having the freedom to explore a range of alternative futures and utopian hopes and dreams.

Philosophical transcendence

Philosophical transcendence is essential to GCED because it compels students and teachers to move beyond familiar worldviews, cultural norms, and ways of knowing and being. The concept of philosophical transcendence matters because it expands people's ability to envisage different worlds and allows them to consider diverse conceptions of well-being and what it means for the world to flourish. As Davies et al. (2018) have argued, "Inasmuch as global citizenship education involves interconnecting people to address societal injustices such as poverty, famine and hunger, inequality, and forms of human oppression and exclusion, it also urges people to *enlarge their moral imaginations* [emphasis added]" (p. xxiv).

The concept of philosophical transcendence does not just expand an individual's moral imagination but also challenges existing and frequently unexamined onto-epistemologies that underpin much of GCED, such as capitalism, colonialism, and Western notions of the individual self (Saito et al., 2023). Philosophical transcendence, for example, allows us to consider the problem of environmental degradation from a range of perspectives and not only from the "sustainable development" approach so widely accepted in many Western contexts, including that of the United Nations (e.g., the ubiquitous United Nations Sustainable Development Goals). A deeper understanding of alternative philosophical traditions about nature and the environment would allow students to recognise that the sustainable development concept is essentially anthropocentric, utilitarian, and instrumental.

In addition, philosophical transcendence would enable students to better understand how some Indigenous worldviews and philosophies are far more eco-centric and grounded in concepts such as reciprocity, relationality, and environmental harmony. As Saito et al. (2023) have argued,

> Different non-Western and Indigenous onto-epistemologies give rise to a variety of forms of engagement, but they are consistent in de-emphasizing the individual self, private property, and dominion over nature while emphasizing relationships and responsibilities to each other and to the earth that see people and the natural world as interdependently intertwined on multiple levels (e.g., in terms not only of food production but also of familial and spiritual connections). (p. 741)

At a more practical level, students can also learn about various ways in which different societies have enacted these philosophies in their national constitutions, state policies, and educational systems (e.g., *Buen vivir* in Ecuador and *Sumak kawsay* in Bolivia).

Many Indigenous onto-epistemologies focus on the concept of relationality and obligations to the community and ancestral lands. Samu (2024), for example, has argued that from the Samoan perspective, relationships are integral to society:

> Relationships are of paramount importance in Samoan culture also known as fa'a Samoa. All relationships are to be nurtured and attended to, as in the concept of "Teu le vā." The relationships can be with others (living, non-living) and the environment. Respect is key to shaping behavior within relationships." (p. 135)

Similarly, Matapo (2019) has maintained that for Pasifika peoples, the positioning of individual personhood is quite different than the dominant Western notion of the individual self. She writes,

> For Pasifika, the notion of individual as such is not so clear cut. The complexity lies in understanding how the Pasifika learner is situated in time and space (*vā*), connected to past, present and future—the relationship extends beyond people and the here and now; it is open to ancestors, lands, ocean and cosmos. … What happens when the human subject is presented as a

> multiverse being, not only connected to earth but to also to cosmos and how does this challenge global education discourse and what it means to be a global citizen? (n.p.)

In contrast, the liberal underpinnings of much of GCED discourse is premised on a separate, autonomous, and self-directing individual and assumes that learning, knowing, and doing is an individualised and not a collective endeavour. Samu (2024) has challenged this notion and argued for an alternative Pacific-centric approach to GCED based on the following key ideas:

- Pacific peoples have been engaged in the enlargement of our world for a very long time;
- Our families have enlarged our worlds. They also centre our worlds;
- Our families include our ancestors. Within that centre are our youth;
- The ocean is our waterway to other places, literally connecting us;
- Land has spiritual significance and is an integral part of our identities, defining who we are;
- The ocean is also integral to who and what we are, connecting us across time and place;
- We are even more vested in our stewardship of land and water (the Pacific Ocean) as they become major global issues being impacted today. (p. 137)

The ideas expressed by Matapo and Samu clearly illustrate how GCED can be imagined in ways that are significantly different than dominant North American and Eurocentric perspectives. This Pacific-centric version of GCED, for example, draws on a philosophy and spiritual belief that is centred on relationships and connections with families, ancestors, and place, including the land and ocean.

The idea of environmental harmony based on Confucian philosophy offers another intriguing alternative to the instrumental, utilitarian, and anthropocentric assumptions that underpin much of the United Nations' sustainable development discourse and GCED. Instead of perceiving nature as being valuable because it benefits human beings, Confucian ecological ethics recognises that non-human entities have intrinsic worth. As Li (2003) noted, "[Confucianism] does not give humans dominion over nature, nor does it sacrifice human development at the altar of pristine nature. Confucians maintain the oneness of humankind and nature, the harmony and unity between the two" (p. 3).

The concept of environmental harmony can be found in many countries and cultures in the Asia-Pacific. Returning to our example of plastic waste pollution in the Mekong River, this quote from a Vietnamese fish farmer clearly captures what environmental harmony means in real life:

> As he winds his way along narrow paths on Son Island, Le Trung Tin explains how plastic pollution forced him to shift from fishing in Vietnam's Mekong Delta to fish farming in filtered ponds.
>
> "I built this ecological environment free of plastic waste, chemical spills and (protected from) extreme weather," he says, noting a reduction in fish deaths and increased profits compared with his previous fishing ventures in plastic-choked waters. "Living in harmony with nature is essential for fish farming, but it's becoming harder in the delta." (Delgado, 2024, n.p.)

The concept of environmental harmony provides a useful way to challenge human-centred ways of thinking about the environment and natural life-systems by drawing attention to relational processes that involve diverse elements (e.g., humans, nature, and the spiritual) interacting and coming together in a balanced and integrated way (Barton & Ho, 2022). Crucially, environmental harmony also compels us to consider the totality of relations that encompass the natural world. It is an important reminder that "human, non-human, and non-living elements of the environment are linked together in a complex web of relations that involve both nutrient and energy cycles, and a disruption to any part of these can have significant consequences for the entire system" (p. 165).

Concluding considerations

In this chapter, we have used the case of plastic waste pollution in the Mekong River to illustrate the complex web of relationships and connections that exist in the world today. The case highlights the temporally far-reaching and intergenerational implications of this issue for people's material, psychological, spiritual, and physical well-being. In addition, this issue *can* and *should* be concurrently considered at local, national, and transnational spatial levels. While considering how plastic waste can be best alleviated, students can also be encouraged to question their assumptions about the roles of individual, societal norms and values, governmental institutions, and global economic systems such as capitalism, and seek to incorporate a range of alternative worldviews and ways of knowing, being, and doing.

The Janus face of GCED poses a significant dilemma for educators around the world. On the one hand, it aims to help young people imagine and work toward a world that is just, ethical, inclusive, interconnected, and relational; on the other hand, it has also been frequently conceptualised as a means to advance individual economic goals and to promote national security and economic interests. The concept of transcendence (temporal, spatial, and philosophical) offers educators an alternative framing of GCED—one that is not bounded in space and time, and one that is not limited by narrow culturally specific conceptions of flourishing and well-being.

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02

A Teaching and Learning Framework for Global Citizenship Education From Asia-Pacific Perspectives

Global Citizenship Education for Critical Harmony and Social Justice

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Intended level

- Primary education
- Secondary education
- Higher education
- Teacher education
- School leadership
- Non-formal and informal education

The concept of global citizenship education (GCED) has become more prevalent in recent years, especially in international educational discourses and transnational institutions. While there have been many attempts to define and articulate the purposes of GCED in the past five decades, there remains little or no consensus about its definition, aims, pedagogy, and curricular content. Much of the scholarship around GCED, furthermore, draws on educational ideas and concepts developed in North American and European contexts, and although some of these perspectives are relevant to Asia-Pacific countries, others are less pertinent.

In this chapter, we draw on some of our previous work to develop a teaching and learning framework—Collaborative Deliberation for Global Justice and Harmony—relevant to Asia-Pacific educators who aim to incorporate GCED principles into their teaching (e.g., Barton & Ho, 2023; Ho & Barton, 2024; Ho & Barton, 2025). Given the diversity of national and educational contexts in the Asia-Pacific region, we have deliberately designed this framework to be a guide that helps facilitate some elements of GCED, rather than a prescriptive curriculum for all settings. We hope that educators will utilise and adapt dimensions of the framework to their own contexts and introduce examples, case studies, or social issues that are locally relevant.

Collaborative Deliberation for Global Justice and Harmony

The Collaborative Deliberation for Global Justice and Harmony framework consists of four

foundational ideas:

1. critical harmony
2. social justice
3. empathy and compassion
4. hope

as well as eight curricular and pedagogical practices:

1. Select an authentic global problem that involves social justice and critical harmony and that is appropriately bounded and feasible for students;
2. Frame the global problem in a way that avoids binaries and invites open-ended consideration and deliberation of the issue;
3. Engage students with background material that helps them understand different dimensions of the global issue and extends concern, empathy, and compassion to those affected;
4. Organise students into smaller sub-groups to conduct investigations into specific aspects of the global issue by collecting data and reviewing relevant research and empirical evidence;
5. Evaluate proposed responses by analysing their global impact and effectiveness, deliberating collaboratively in small and large groups, and listening to voices that are geographically, culturally, or socially distant;
6. Seek real-world global examples and case studies that demonstrate pragmatic and visionary hopeful possibilities for individual and collective change;
7. Embrace diverse and inclusive forms of communication and expression while engaged in deliberation, including making space for emotion, passion, and the use of different forms of evidence and data; and
8. Plan individual and collective wise action, locally or globally, to implement proposed responses, after weighing the intended and unintended consequences of different solutions.

Figure 1 shows the relationship between the four foundational ideas and the eight curricular and pedagogical elements:

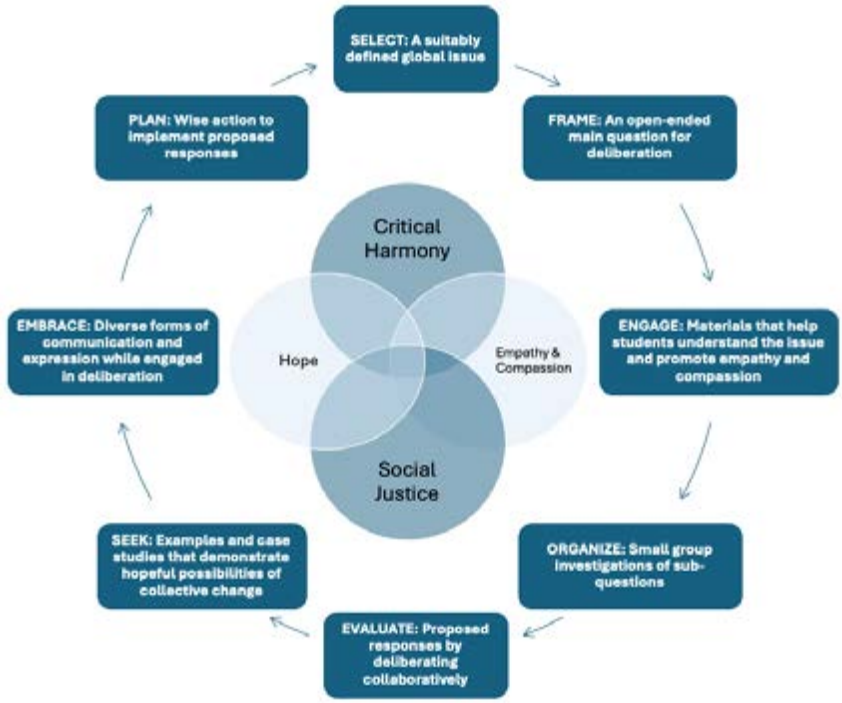

Figure 1 *Collaborative Deliberation for Global Justice and Harmony Framework*

This framework is useful because it provides students with an opportunity to work collaboratively with diverse others (including peers, community members, interested stakeholders, civil servants, experts, political leaders, etc.) and conduct systematic cross-national comparative examinations of meaningful and significant global issues that have local implications, such as environmental issues, international migration, and poverty and income inequality. It also offers students a framework for critically examining relevant local, national, and global public policies and initiatives of non-governmental organisations developed to address these recurring social and political issues.

Importantly, this framework enables students to think reflectively about, and potentially question, their assumptions concerning the roles both of individual citizens of a country and as members of the global community, as well as to consider diverse societal norms and values alongside global cosmopolitan ideals, interdependent economic systems, and local, national, and global institutions. Crucially, through the judicious incorporation of examples and case studies from different parts of the world, this framework can help students understand why and how different solutions have been proposed and implemented within and across national boundaries, and also enable them to explore a range of dominant and marginalised perspectives, philosophies, and ways of knowing.

Foundational ideas for the framework

Four foundational ideas underpin the Collaborative Deliberation for Global Justice and Harmony framework: critical harmony, social justice, hope, and empathy and compassion. These four ideas are particularly crucial because they help to establish some of the main purposes of GCED and provide guidance for educators in their curricular and pedagogical decision-making.

Critical harmony

Although it has been marginalised in North American and European educational discourses, the concept of harmony is central to GCED. For GCED to be meaningful and effective, young people need to learn how to live together with diverse others in a range of contexts and settings. They need to learn how to build relationships with people who are not like them, who do not necessarily have the same worldviews, and who are not part of their own familiar national communities. They also need to learn how to move beyond their national communities' immediate goals and interests and consider how to balance the disparate needs of groups and countries. For this to happen, students need to understand the concept of harmony.

Drawing on Confucian philosophy, we conceptualise harmony as consisting of three main elements:

1. Harmony promotes relationships among people and with the environment;
2. Harmony involves mutual adjustment and accommodation; and
3. Harmony seeks balance among differences. (Barton & Ho, 2022)

Many people are skeptical of the concept of harmony. Not only in the West but in much of Asia, scholars and educators frequently view harmony as conformity or uniformity. They associate the concept with the absence of conflict, the stifling of individualism, and the imposition of a uniform way of thinking or behaving. In some parts of Asia, the concept of harmony has been misrepresented and weaponised by the ruling government to suppress political dissent (e.g., Ho, 2017a; Ho 2017b) and as a result, it has been associated with authoritarianism, conservatism, and state propaganda.

To counter this misconception and misrepresentation of harmony, we have advanced the idea of a "critical harmony" grounded in classical Confucian philosophy as well as the work of recent philosophers who have applied the idea of harmony to the modern world. In essence, critical harmony builds on the three dimensions of harmony articulated earlier, but also emphasises these additional elements:

1. Critical harmony values difference and diversity, even in radical forms, to achieve a more integrated whole;
2. Critical harmony embraces conflict and tension as a means for progress; and
3. Critical harmony works against power imbalances by seeking varied perspectives and forms of expertise.

The next section provides a more in-depth explanation of critical harmony for GCED.

1. Critical harmony promotes relationships among people and global communities and with the environment

Critical harmony emphasises the importance of relationality and the belief that all people belong to a community of trust (Tu, 1988, p. 43). Importantly, harmony holds that people are not truly autonomous, independent individuals but are part of larger communities, including global ones. Consequently, all people are bound by multiple webs of relationships that include family ties, communal interactions, cultural traditions, and global community norms and obligations.

Critical harmony involves working toward the joint realisation of shared understandings of the common good through mutually fulfilling interactions among those whose roles, interests, and backgrounds differ. Harmony also requires nurturing and enriching communal bonds to create what is referred to in political theory as "thick civic bonds of mutual trust" (Kim, 2014). Positive relationships and relational bonds are not just matters of character or personality, though, and critical harmony is not simply about having superficial and genial interactions with people from different backgrounds.

Harmony must be promoted and institutionalised through public policy (e.g., educational systems that require attention to diverse peoples and perspectives, governmental participation in intergovernmental organisations and institutions, or programmes that support artistic, cultural, scientific, and educational exchanges across national boundaries).

Crucially, harmony should not be equated to homogeneity. In fact, sameness can be seen as "a lack of harmony and … a kind of disharmony" (Li, 2006, p. 591). Instead, critical harmony recognises and acknowledges that for any region, or the global community, to flourish, contributions of people from diverse backgrounds and settings are needed. Critical harmony thus positions this diversity as necessary for survival and well-being. There is always something to be learnt from other cultures, worldviews, and knowledge systems, whether they belong to the Global North or Global South. All of us can benefit from technological innovations, medicinal traditions, social norms, and novel educational pedagogies from a range of countries.

In addition, considerations of environmental harmony should be an element of any issue that involves humans' interaction with nature. To advance critical harmony, students need to consider how humans are constituted through *relationships* with both other people in society as well as living and non-living entities in nature (e.g., Tu, 2001; Tucker, 1991), rather than assuming that people are separate from nature. Therefore, when students discuss issues that affect nature, they should consider the totality of all the different types of relationships—including those that involve humans—that make up the environment. This means focusing on how elements of the environment are linked together in a complex web of relations that involve both nutrient and energy cycles or human use of global shared resources (e.g., how to ensure that fish stocks are maintained at a sustainable level in the Pacific Ocean or how to maintain soil fertility for agriculture without causing long-term damage to forests on the island of Borneo), rather than on specific elements in isolation (e.g., how to preserve a particular endangered species).

In other words, students should engage with concepts such as interconnectedness, continual change in different national environments, and the dynamic renewal of global life systems when studying environmental harmony for global citizenship. They also need to understand that a disruption to any part of these concepts can have significant consequences for the entire global ecosystem. At the same time, teachers can draw on case studies that show how urbanisation, forestry, and the oil and gas industries across the Asia-Pacific, for example, can lead to destruction of habitats for animals, as well as how construction of dams in Pakistan, India, China, or Cambodia can have significant implications not only for farmers living downstream but also for the flora and fauna that depend on access to a robust and healthy river ecosystem.

2. Harmony involves mutual adjustment and accommodation

Second, critical harmony emphasises mutual accommodation and adjustment on the part of members of a community to realise shared interests and goals. This requires that individuals and groups promote the well-being of others, restrain their own self-interest, understand the views and needs of others, and work toward solutions that benefit all.

In GCED, a teacher can highlight the interdependence and interconnectedness of peoples living in different countries and show how a decision made in one country can have significant implications for people living in other parts of the world. For instance, a decision made by logging companies in Indonesia to use fires to clear land for oil palm plantations can have severe effects on the health, well-being, and economy of neighbouring countries such as Malaysia, Thailand, and Singapore. Similarly, overfishing and destruction of coral reefs and the seafloor that occurs as a result of Chinese and Taiwanese fishing companies using bottom trawling methods can negatively affect the environment and the livelihoods of people living in other regions of the Pacific and the South China Sea.

In a GCED class, a critical harmony perspective would engage students in considering diverse viewpoints from varied stakeholders on issues such as these. However, it should be pointed out that these perspectives can potentially be diametrically opposed (e.g., maximising short-term profits versus protecting the environment in the long term) and thus cause conflict and tensions among interest groups. From a critical harmony perspective, these divisions are not necessarily problematic, because the differences, conflicts, and tensions can serve as a creative element that can further contribute to the process of harmonisation.

For collaborative deliberations about cross-national issues to be effective, teachers must attend to the relational dimension of harmony by developing a high level of mutual trust among students. They must also help students become willing to listen to and engage with diverse others, and to become committed to a shared desire to address the problem at hand. Collaborative deliberation from a critical harmony lens also explicitly values diverse ways of communicating. Participants are not required to conform to a rationalistic, dispassionate mode of communication but are, instead, encouraged to utilise a range of expressive styles and discourses, including arguments supported by personal testimony.

3. Harmony seeks balance among differences

Finally, critical harmony highlights the importance of maintaining balance among diverse views and perspectives. Maintaining balance (but not neutrality) among experiences and perspectives from people in different societies and backgrounds allows for more informed decisions and recognises diverse insights without perpetuating dominance from one group.

A musical analogy is useful to illustrate the concept of balance in critical harmony. In a Chinese orchestra, there are a range of musical instruments with different characteristics and sounds, such as string instruments (e.g., the *er-hu*, or double-bass), percussion (e.g., cymbals or kettle drums), and wind instruments (e.g., the *suo-na*, or flute). For musical harmony to be achieved, these different instruments need to take turns sharing the spotlight and playing supporting roles. For this to happen, coordination, cooperation, and mutual reciprocity are required.

Importantly, balance does not require equal attention to all perspectives. Continuing the musical analogy, there are some musical compositions that focus more attention on particular instruments and minimise others, while other compositions will have different structures. This notion of balance thus recognises that different experiences and perspectives may be deserving of greater attention and influence at given moments, but that these should not become permanent or dominant (Barton & Ho, 2022).

Finally, balance is also a corrective on power and a way of protecting the vulnerable. If we consider the example of large fishing companies using destructive methods of fishing and depleting fish stocks highlighted in the previous section, elevating the voices of those directly affected, such as local fishermen or workers from ecotourism companies that depend on the preservation of coral reefs, as well as scientists and non-governmental environmental organisations, can offer a means by which these marginalised and less powerful voices can be reinforced.

Social justice

The concept of social justice is prevalent in many conceptions of GCED and it is certainly far less marginalised compared to the idea of critical harmony. Scholars such as Andreotti (2014) and others, for example, have centred the idea of social justice in their normative assertions about the essential characteristics of GCED.

However, there is no one single widely accepted view of what social justice means, and as a result,

there are numerous and even conflicting approaches to the concept. For instance, who is entitled to the demands of justice? Should it only be accorded to people within a given society, or everyone globally? In addition, who is responsible for meeting those demands (individuals, governments, or other kinds of global institutions)? Should fair procedures matter most, or the equity of outcomes? Or should we focus on achieving the greatest good for the greatest number? Or on the entitlements of each individual or country? Is global economic redistribution justified to improve the lives of others? In recent years, complicated questions of environmental justice also have arisen, such as whether justice (and personhood) can extend beyond humans, including animals, plants, rivers, or to whole ecosystems (Ho & Barton, 2025).

To provide a way of grappling with these issues without becoming bogged down in endless debate over incommensurable values, we draw on Sen's (2009) capabilities approach. In this view, the basic question of justice is how to provide the conditions that would allow people to make choices about the kind of lives they wish to lead. The principal task of the capabilities approach is not to bring about a "perfectly" just society, but to *advance* justice, particularly by removing obvious and manifest cases of injustice. This approach, therefore, prioritises people's social and material well-being, such as their health, education, social belonging, and political involvement. Without access to these, people are highly constrained in their capability to make choices about their lives.

This view of justice does not, however, aim to establish universal principles of justice or make assumptions about what the eventual form of society should be, or what lives people should choose based on their individual or group preferences or values. Instead, it centres on the conditions that would allow people to examine their options and make their own choices about what matters to them. As Nussbaum (2011) has pointed out, this perspective on justice requires that both global development and domestic policies should "enable people to live full and creative lives, developing their potential and fashioning a meaningful existence commensurate with their equal human dignity" (p. 185).

Therefore, it does not matter that people do not, and may not ever, agree on what a perfectly just society should look like. In reality, according to Sen (2009), people can usually agree on how to improve people's well-being and reduce barriers that limit opportunities. For example, in a GCED class, the teacher can centre the curriculum on this larger question: "How can the justice of this situation be improved?" More specifically, the teacher can choose relevant examples such as:

- How can we better protect the human rights of international migrant workers (e.g., domestic helpers, construction workers) in our area?
- How can we reduce the discrimination faced by ethnic minority groups in the Asia-Pacific region?
- How can we better support groups that are most affected by climate change?

Importantly, the teacher should also incorporate elements of critical harmony into the discussion and ensure that students are exposed to diverse, conflicting, and even oppositional views from different interest groups and stakeholders while concurrently maintaining a focus on one of the primary goals of social justice—health, safety, and well-being for all.

Empathy and compassion

The third foundational element of the Collaborative Deliberation Model for Global Justice and Harmony is empathy and compassion. For GCED to be effective, teachers need to engage students in not only the cognitive dimension of learning about others (e.g., acquiring knowledge about issues of global justice or injustice) but should also focus explicitly on emotions such as care and concern for others. In order to learn how to care for the lives and well-being of others, students need to be able

to understand the perspectives of others and have compassion for them. Crucially, this must include diverse individuals and groups, particularly those who are socially and geographically distant from the students themselves.

While there are many definitions of empathy used in popular writing and academic publications, we define empathy as *recognition of the mental states of other sentient beings* (Seow et al., 2024). Empathy is also frequently equated with perspective recognition—in other words, knowing how people in other groups, societies, or countries think about, believe in, and see the world. This can include understanding the ideas, values, beliefs, priorities, and needs that animate their actions and form a basis for their everyday lives. This involves engaging with others' social and cultural norms as well as with broader systems of values and beliefs that influence their perspectives, such as religious systems, social and political ideologies, and ideas about the natural world and the place of humans within it.

It is important for students to acquire this understanding because without it, they would not be able to comprehend the constraints and circumstances under which people make decisions. There is also a danger of interpreting other peoples' lives through their own backgrounds and experiences, and consequently of making inaccurate assumptions about what other people may want for themselves. For example, without acquiring a better understanding of the complex lives of transnational migrant workers in South Korea or Singapore, as well as their motives, priorities, and needs, well-meaning students may inadvertently assume that donations of second-hand clothes or shoes would be welcomed and appropriate, rather than support for changes in their working environments.

Beyond simply understanding others' perspectives, GCED teachers should help students develop a specific affective response: compassion. Fundamentally, compassion involves concern for others and a willingness to take action to address their needs (Barton & Ho, 2022). For most students, empathetic understanding forms the initial basis for compassion because it is the recognition of the circumstances of others—including their affective states—that makes us care about them and want to play a part in improving their lives. If one remains in ignorance about the suffering or challenges faced by people in other countries or contexts, one will have little or no opportunity to develop or demonstrate concern for them.

Of course, not all empathetic understanding results in compassion or concern for others; people can, and do, frequently choose to ignore or turn away from other people's suffering. This is a key area of concern for global citizenship educators and as a result, teachers need to explicitly attend to extending students' emotions of compassion to encompass distant strangers and issues, especially beyond that of the nation-state. This is a central part of any GCED curriculum because students need to be able to care about the issue and the individuals or groups involved, so that they become willing to participate in collaborative deliberation and social action (cf. Hauver, 2019).

To extend students' abilities to extend compassion to distant others, we draw on the work of philosophers such as Hume (2000) and Mencius (2005) to suggest several ways in which students can identify with and form attachments to strangers in distant countries or in communities that are very dissimilar to theirs. For example, teachers can complement the more abstract forms of knowledge and data, such as statistics, charts, and graphs, with localised and individualised stories. Teachers can also introduce emotionally compelling human and environmental stories represented in diverse ways (e.g., words, images, stories, personal testimony, videos, and interviews) to communicate the multiple realities experienced by individuals, such as stories of love, ambition, friendship, and family relationships (Barton & Ho, 2020).

Hope

The concept of hope is an integral part of GCED curricula, although it may not be as visible or explicit in some contexts. Nevertheless, it is safe to say that hope is *necessary* for GCED because without hope

for a better future, there does not seem to be any point in engaging young people to think deeply about, and take positive action, for the well-being of people and the environment. Hope implies a belief that there is some imaginable goal—goals that are at the core of GCED—that is worth desiring or working toward (Foster, 2015). These goals can include protecting the human rights and dignity of all people, conserving the environment, and providing high-quality and affordable standards of living.

Why does hope matter? Hope is positively related to psychological and emotional well-being (Grund & Brock, 2019), and represents the freedom to mould a pliable reality and pursue feasible pathways to reach one's individual or group objectives (Snyder, 2000). Hope is also an antidote to despair. Young people are faced with many momentous and daunting personal, societal, and environmental challenges in their lives, such as climate change, declining economic growth, and the shortage of natural resources. They are also constantly bombarded by negative images and messages, in schools, on social media, and in public discourse. It is unsurprising, therefore, that numerous studies have shown that young people frequently become fatalistic and pessimistic. As one Australian young person said, "[Climate change] makes you a bit panicky and stuff. Like oh I'm going to die, what's the point of doing anything, we're all going to die" (Stevenson & Peterson, 2015, p. 6).

Within the concept of hope, we also make a very necessary educational distinction between *pragmatic hope* and *visionary hope* (Ho & Barton, 2024). Pragmatic hope is the belief, based on careful analysis of evidence, that a better future can realistically be attained—not just someday, but soon, through feasible strategies that are currently available. This kind of hope is focused on making a tangible difference in people's lives today, and is grounded in a detailed understanding of institutional or systemic constraints that might affect the possibility of success. For example, young people can study how to collaborate with non-governmental organisations to establish policies and guidelines that improve the safety and living conditions of migrant workers in Asia.

However, within GCED, pragmatic hope is necessary but not sufficient. Alongside pragmatic hope, students need to develop *visionary* hope. Visionary hope is transformative and envisions a world that may lie far beyond present-day realities. This alternative future may be motivated by a belief in utopian or idealistic visions of relationships among people or between humans and the environment, and is far more challenging to bring about. This is big-picture futures thinking, not a careful calculation of instrumental strategies for success. Visionary hope imagines a future that may be difficult to attain (e.g., a world where all humans are treated with equal dignity and are valued equally), of a different scope and time scale than pragmatic hope—but a future that is no less realistic.

Collaborative deliberation for global justice and harmony

In the previous sections of this chapter, we introduced the four fundamental concepts that underpin a collaborative deliberation approach to GCED. These four concepts—critical harmony, social justice, empathy and compassion, and hope—are central to meaningful and effective GCED, and educators should pay explicit attention to them in both the formal and enacted curricula. In this section, we use a case study of migrant domestic workers in the Asia-Pacific to illustrate how teachers can enact the eight curricular guidelines described in Figure 1.

Case study: Migrant domestic workers in the Asia-Pacific

In 2015, more than eight million migrant women were employed as domestic workers around the world (Parreñas, 2021). Many of these migrant domestic workers come from Southeast Asia, including Indonesia, the Philippines, Myanmar, and other countries; receiving states included Singapore, Hong Kong, the Middle East, and South Korea. In general, migrant domestic workers perform an indispensable role by assisting in supporting the aging population, providing childcare, and

performing other domestic duties under conditions of labour shortage. However, migrant domestic workers are also particularly vulnerable to exploitation, ill-treatment, and other violations of their human and labour rights (International Labour Organization, 2016). They experience linguistic, social, and cultural isolation, lack adequate labour law protections, face excessive working hours and restrictions on their freedom of movement, and frequently pay exorbitant fees to unscrupulous recruitment agents and employers (International Labour Organization, 2015).

Guideline 1 Select an authentic global problem that involves social justice and critical harmony that is appropriately bounded and feasible for students

First, teachers should start the planning process for the GCED curricular unit by selecting a clearly defined societal problem that involves social justice and/or critical harmony. In this case, the pertinent issue is about ensuring that the millions of migrant domestic workers in the Asia-Pacific are treated fairly (e.g., *How can we better protect the human and labour rights of migrant domestic workers in the Asia-Pacific?*).

Depending on the age of the students, teachers can consider limiting the temporal and spatial scale of the problem to be addressed during the collaborative deliberation process so that it is feasible, realistic, and manageable for learners. For example, for younger learners in Singapore, teachers might want to start with the students' everyday lives and introduce the essential role of domestic workers in their families and communities. In addition, the teacher should aim to focus on addressing a dimension of a larger problem (e.g., ensuring that migrant domestic workers are paid fairly) rather than ambitiously aiming to tackle the entirety of the larger and more complex issue.

Guideline 2 Frame the global problem in a way that avoids binaries and invites open-ended consideration and deliberation of the issue

Framing is an important part of any curricula because frames help to define, organise, and simplify complex problems and ideas. Frames emphasise certain dimensions of the issue and minimise others. In so doing, frames limit the range of discourses that are being considered and "allow citizens to rapidly identify why an issue matters, who might be responsible, and what should be done" (Nisbet & Mooney, 2007, p. 56). Teachers need to be actively involved in framing global social issues for their students, not least because of the complexities involved (e.g., the issue of migrant domestic workers can be framed as a human rights issue, a labour policy issue, a moral or religious issue, a domestic or international legal issue, a global economic issue, etc.) Framing well-focused questions for discussion and deliberation is therefore especially crucial in light of the overwhelming amount of information available on social issues.

When planning their lessons, teachers should adopt an open, non-adversarial stance toward the selected problem. Locking students into binary positions (e.g., *Should migrant domestic workers be provided with a minimum wage?*) can limit their willingness to find alternative solutions that do not neatly align with prior political beliefs (Barton & Ho, 2023). Instead, teachers can use open-ended questions to frame the issue (e.g., *How can migrant domestic workers be better protected from exploitation?*). In so doing, students can investigate some of the myriad challenges faced by domestic workers, including working hours, food, and living conditions.

Guideline 3 Engage students with background material that helps them understand different dimensions of the global issue and extends concern, empathy, and compassion to those affected

Third, teachers need to ensure that students learn how to care about the issue and about the people involved. This requires extending students' emotions of compassion and benevolence to encompass distant strangers and issues. A key pedagogical strategy to address this guideline is to explicitly incorporate emotionally compelling human stories represented in diverse ways (e.g., words, images, stories, personal testimony, and interviews) to communicate the tangible and poignant realities of specific people's lives (Barton & Ho, 2020).

For example, the teacher can include short yet powerful quotations about the lives of migrant domestic workers, such as the personal testimony found in an article in the *Korea Herald* (Youn, 2024, November 14). This article focuses on Ms Tebia-Bonifacio, a former high school physics teacher in Manila. After her father became ill when she was 23, she covered the family's medical bills by following in her mother's footsteps, becoming a domestic worker in Hong Kong. Yet housing in Hong Kong is among the world's most expensive, and few domestic workers (who usually work between 66 and 96 hours a week) have private quarters. As she explained, "Some of them are sleeping in the living room, some are sleeping in the kitchen, some are sleeping on top of the cupboards or on top of the washing machine, some are sleeping or sharing rooms with the young ones."

She described a typical day as "a continuous stream of tasks with no breaks and barely any time to eat or rest," starting at 5 AM when she must prepare the family's breakfast and take the children to school, followed by grocery shopping, laundry, ironing, cleaning, lunch preparation, school pick-up, dinner preparation, more cleaning, and bathing the children and putting them to bed, with the day ending between 9 and 10 PM, after which she must still remain on call. "Because we are live-in, there's no way for us to … we cannot say, if they knock on our door and say, 'We need help,' we cannot say, 'No,' because it might also put our job at risk," she said.

This first-person extract provides much more realistic detail about the challenging circumstances faced by migrant domestic workers compared to other abstract ideas and representations, such as statistics, legal principles, or other generalisations. In addition, the detail of individual people's lives can help students overcome stereotypes, such as the perception that domestic workers are invariably unskilled or uneducated. Consequently, pedagogical approaches should be designed to help students extend their innate "sprouts" of compassion (Mencius, 2005; Van Norden, 2017) and to expand the ways in which students can identify with and form attachments to strangers in distant lands or in socially distant communities.

Guideline 4 Organise students into smaller sub-groups to conduct investigations into specific aspects of the global issue by collecting data and reviewing relevant research and empirical evidence

Next, teachers can organise students into small groups of 4–5 students based on their interest in investigating a particular sub-topic. For instance, with regard to this case study, different groups of students can be tasked to conduct investigations into separate yet related dimensions of the problem:

- How can we advocate for better labour laws for migrant domestic workers?
- How can we better educate employers about ensuring that migrant domestic workers are treated with dignity?
- How can we empower migrant domestic workers to better support each other socially and emotionally?
- What kind of skills and cultural training do new migrant domestic workers need to better adjust to the working conditions?

These four dimensions highlight different aspects of the complicated problem, including the legal and educational dimensions, empowerment of workers, and upskilling and preparation. Each student group can then conduct independent guided investigations, collect data, review relevant research and empirical evidence, work together to identify salient issues, and collectively generate a range of policy/social action proposals.

Guideline 5 Evaluate proposed responses by analysing global impact and effectiveness, deliberating collaboratively in small and large groups, and listening to voices that are geographically, culturally, and socially distant

Next, the teacher can guide students to assess their initial policy proposals or solutions by asking them to consider evaluation criteria such as:

- Is the solution *effective* in terms of addressing the problem directly or indirectly? What are the short- and long-term advantages and limitations of the solution?
- Are the *costs* of the solution affordable? Is the solution efficient (i.e., does not waste resources)?
- Is the solution *politically acceptable* to people and their political representatives?

Importantly, students need to listen to voices that are geographically, culturally, and socially distant, including those who cannot be present during the deliberative process. This may involve reading journalistic accounts and government and nonprofit organisation reports, as well as watching documentaries about the lives of migrant domestic workers. Crucially, though, the focus must be on the perspectives of people who are affected by an issue, and whenever possible letting them speak for themselves, rather than relying on the observations of outsiders. This is an important process because students need to understand the danger of making decisions *for others* without fully understanding how people see their world, what their goals are, and what information they have that can contribute to addressing a problem. If students choose to ignore the distant voices of those experiencing an issue, this will lead to a kind of "exclusionary neglect" (Sen, 2009).

Guideline 6 Seek real-world global examples and case studies that demonstrate pragmatic and visionary hopeful possibilities of individual and collective change

As mentioned in a previous section, hope is central to GCED. Consequently, teachers need to explicitly introduce examples and case studies of *pragmatic* and *visionary* hope to the students in order to demonstrate a range of forward-looking possibilities for the future. For example, the teacher can highlight the role of local and international non-governmental organisations that have sought to protect the rights of migrant domestic workers, such as Humanitarian Organization for Migration Economics (HOME) in Singapore and the International Labour Organization (ILO), giving students the opportunity to learn about the adoption of the ILO Domestic Workers Convention in 2011 and the annual commemoration of International Domestic Workers' Day on June 16. For their own national or regional context, students can also identify examples of how activists have advocated for better working conditions, and can look for gaps that still need to be addressed.

In addition to identifying cases that demonstrate pragmatic hope, it is also important for teachers to highlight examples that depict *visionary hope*—the belief in a world that can be significantly different and better. An example of visionary hope connected to the issue of migrant domestic workers could be an expectation for democratic trade union rights for all domestic workers, a right to decent work standards, and even gender equality. Other visionary goals could be a realignment of exploitative neo-colonial global

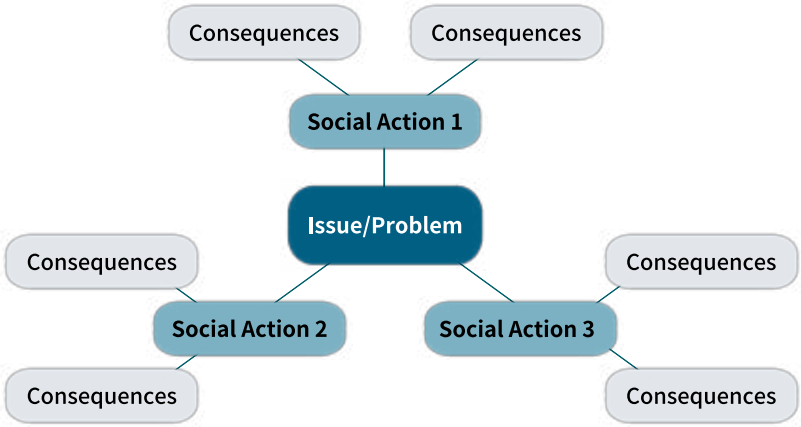

Figure 2 *Wise Action Decision Matrix*

economic systems that result in widespread poverty in many countries, forcing many women to seek domestic work overseas.

Guideline 7 Embrace diverse and inclusive forms of communication and expression while engaged in deliberation, including making space for emotion, passion, and the use of different forms of evidence and data

GCED curricula need to be especially inclusive, not just in terms of incorporating distant voices, but also in terms of communicative norms. Traditionally, teachers have favored the use of dispassionate, formal, and rational reason-giving and argumentation, while frowning on emotion, passion, and the use of varied forms of evidence and data, such as personal narratives, stories, or testimony. Many cultures, however, communicate in different ways and it is important for teachers to introduce a range of modes of communication to their students so that they will understand when different forms of expression are most effective and appropriate.

Guideline 8 Plan individual and collective wise action, locally or globally, to implement proposed responses, after weighing the intended and unintended consequences of different solutions

The final guideline for the model emphasises the importance of helping students reach wise decisions about the feasibility and impact of a range of individual and collective public actions and strategies that they have proposed (Barton & Ho, 2022). Figure 2 shows an example of a decision matrix that students can create to help their decision-making with regard to the kinds of social action that they wish to take.

Students, for example, need to learn when different public action strategies are necessary and effective. For example, a protest in Taiwan outside the Ministry of Labor on the eve of International Domestic Workers' Day (Lin, 2025, July 15) may be a good way to call attention to the importance of labour insurance coverage in that political context, but this would not be appropriate in a context like Singapore with its strict laws against public protest.

Teachers, therefore, need to help students learn about different strategies for public action (e.g., boycotts, protests, petitions, education campaigns) and weigh the intended and unintended consequences of these strategies vis-à-vis the goals that the individual or group hopes to achieve. Only by carefully examining the potential costs and benefits of various actions can students decide on meaningful public action.

Conclusion

This chapter offers one possible, practical way in which teachers from the Asia-Pacific can advance GCED for critical harmony and social justice. Premised on the four foundational ideas of critical harmony, social justice, empathy and compassion, and hope, this curricular and pedagogical model shows how teachers can incorporate real-world, meaningful global issues into the classroom and help their students consider the multiple levels, dimensions, and implications of these issues in a systematic and structured way. In a world that is beset by so many global issues and concerns, it is clear that GCED has an important role to play in helping prepare young people to make informed decisions and be actively and positively engaged in ensuring that the world that they are part of flourishes.

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03

"Unsettling Categories"

Reflections on Sufi Traditions and Practices

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Intended level

★ Non-formal and informal education

Scaling up or down

☆ Secondary education

☆ Higher education

☆ Teacher education

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01

DISCOVER

Understand the essentials!

Global citizenship education (GCED) aims to promote a sense of *interconnectedness, respect,* and *responsibility* of human beings toward each other, the environment, and all living beings on Earth (UNESCO, 2021). For this purpose, education systems provide an important opportunity through which such ideals can be taught to both present and future generations. However, such ideals, while promoted by institutions like UNESCO in the twenty-first century, have existed through local traditions across the world for hundreds of years. One such example discussed in this guide is the religious and philosophical tradition in South Asia, called Sufism, which for centuries has promoted the ideals of interconnectedness across all living beings and the Divine.

Sufi saints such as Bulleh Shah have challenged the status quo, "unsettling categories" (Kalra & Purewal, 2020) of social, cultural, economic, political, and religious divisions through poetry and rituals. Such philosophical and religious traditions have long encountered opposition from those in power, who have been determined to maintain an unjust and divisive status quo. In the example of Sufi shrines in Pakistan, this struggle continues through the space that these shrines occupy, the rituals and practices of Sufi followers that often contradict the state-sanctioned practice of religion, and the ways in which the philosophical and religious traditions of Sufi saints like Bulleh Shah continue to disrupt and unsettle categories of division and injustice that have taken on different forms in contemporary Pakistan. The lived experience of the shrine is a shared experience for followers, creating the *possibility* of breaking down borders and boundaries around religion, caste, class, sexualities, genders, etc. The culture within shrines has the potential to bring communities together, which are otherwise divided through imposed categories as defined by the state or orthodox ideals. Such philosophical traditions and rituals of Sufi saints and their ability to challenge the status quo provide important lessons for practitioners of GCED, particularly in a global context marred by conflict and injustice, where citizenship is increasingly being limited to nationalist, exclusionary ideologies.

Sufism, and the case of the Sufi Saint Bulleh Shah, becomes an important example for promoting *transversal competency* in GCED. Transversal competency includes, among other skills, critical and innovative thinking that encourages reflexivity, reasoning, and creativity, along with global citizenship itself as a transversal competency that ensures a sense of "awareness, tolerance" and "openness," and can promote more "ethical," "intercultural understanding" where a sense of belonging is not just to a nation but also to human and living beings (UNESCO, 2014, p. 17). Bulleh Shah's poetry strips categories and boundaries that confine/define the human experience, whereby he becomes a saint for all, belonging to everyone. Central to this *unsettling* is a sense of belonging to the Divine and a decentring of the self, or the elimination of the ego. Bulleh Shah's music and dance as an expression of love for the Divine also broke with tradition and orthodoxy (Singh & Gaur, 2024). In short, the life, philosophy, and poetry of Bulleh Shah, as well as other Sufi saints, can help students and practitioners of GCED learn about and recognise humanist ideals that exist in traditions and cultures across the world.

Furthermore, the example of Bulleh Shah and the way in which he *unsettles categories* provides a pedagogical tool through which communities can challenge divisive categories in different parts of the world. *"Unsettling categories"* (Kalra & Purewal, 2020) as a GCED pedagogical tool can develop the ability of students to question the *taken-for-granted knowledge* that determines their lives and identities. *Unsettle* as a transitive verb has been defined as: "to alter from a settled state; cause to be no longer firmly fixed or established; render unstable; disturb" (Collins Dictionary, 2024).

Unsettling identities bounded by exclusionary ideologies can become the first step toward realising the possibility of a human, living, and universal connection, while also shaking hegemonic identities. Such *hegemonic identities* relate to singular and/or dominant views that are accepted by the majority without question or reflection.

Unsettling categories can become an important pedagogical tool through the process of *self-reflexivity* at two levels: for the practitioner/teacher and the practice/teaching in class. As a training pedagogical tool, teacher/practitioner identities will be unsettled by encouraging learners to reflect on their identities and the borders that define those identities. In sociology, the first lesson that a student learns is to question their taken-for-granted knowledge, i.e., knowledge that is considered common, or universal in the context in which they live. For example, stereotypes of refugees from particular countries or individuals belonging to a specific community that might lead to exclusionary practices can become taken-for-granted knowledge that normalises discrimination, intolerance or hate in a society. Such taken-for-granted knowledge is evident in the way the caste system works in different countries across South Asia, where communities belonging to particular castes are labelled as "untouchables," and denied access to equal opportunities and rights. In is also evident in the racism that is experienced by the Black community in countries like the United States and the United Kingdom, where Black people can be subject to police brutality and institutional racism, as highlighted most recently by the Black Lives Matter movement. In addition, it can be seen in everyday gendered stereotypes of *cis women* who take on the triple burden of domestic, community, and workplace responsibilities, while *cis men* are considered breadwinners, with minimum domestic responsibilities. These roles are socially defined, but take on a life of their own, as they are passed down through generations as taken-for-granted ways of living that need to be unsettled.

The unsettling experience through self-reflexivity allows reflection on why people believe in what they believe; the source of that knowledge; and the possibility that there may be other ways of being. As teachers/practitioners learn to unsettle their own identities, this self-reflexive exercise will be introduced through their teaching/practice, thereby encouraging students/colleagues to critically reflect on the borders that define their identities.

FIVE KEY TAKEAWAYS

1 Recognise humanist ideals and practices in our own local contexts

By recognising how humanist ideals exist in different forms within local cultures and traditions, as evident in the case of Sufism, practitioners, teachers, and students of GCED can create links across countries and regions of the world that are common to the human experience.

2 Unlearn our taken-for-granted knowledge

Unpacking taken-for-granted ideas, and how that leads to a process of othering in our immediate surroundings, is the first step toward achieving interconnectedness.

3 Learn to unsettle categories that divide us

Challenging categories that define our identities, reinforced through different social institutions (family, religion, education, etc.), is the next step toward realising how these identities are socially constructed and can be changed, and, ultimately, achieving interconnectedness.

4 Acknowledge and challenge structures/material conditions that prevent interconnectedness

Obstacles to fully embracing humanist ideals are embedded in existing structures, including different forms of bureaucracies, orthodoxies, and hierarchies that need to be acknowledged and challenged in our own contexts.

5 Celebrate and promote music, poetry, and the arts to achieve interconnectedness

Teaching students to appreciate different forms of art and music from across the world can strengthen interconnectedness.

02

DEEPEN

Reflect on the questions!

This section provides a list of questions for the purpose of collective reflection on taken-for-granted[1] ideas and practices about your local context. Questions 1 to 5 focus on national- and community-level reflections on identities; questions 6 and 7 move these reflections to the institutional level.

Instructions: The instructor will navigate the group in an open discussion through these questions. Each question is designed to illicit collective reflections on identities and taken-for-granted knowledge that defines the local experience. Ideally, each group should include 10–12 participants to ensure everyone has an opportunity to reflect and share their responses. These reflections will set the stage for the activities to follow in the next section.

Time: 30-45 mins

Q Reflecting on the storybooks you read as a child, did you ever come across characters that belonged to a different (or rival) community in those books? If yes, can you remember anything about those characters? If no, why do you think such characters were missing from your storybooks?

Q What are some rituals or beliefs that you share with members of other communities across national borders, ethnicity, religion, sect, caste, gender, class or sexuality?

Q a. Can you think of any examples of taken-for-granted knowledge[2] about *identity* that exist in your context?

1 "Taken-for-granted" knowledge about identity refers to the characteristics that you generally ascribe to that identity that you have heard about from family or friends, or learnt through media, schooling, religion or other institutions

b. Where did you first learn about this identity?

c. Do you think the way this identity is understood is correct, or could there be other possibilities?

d. In reflecting on the examples you gave, what lessons can we learn about our perceptions and ideas of others (other identities, communities, etc.)?

Q Reflecting on how citizenship is understood in your context, what kind of global connections can be made with citizens across the globe? What is connecting your identity to others globally?

Q a. Reflecting on the history textbooks you have read in school/university, how were different communities/countries represented in those textbooks?

b. Have you met any person from that community/country? If yes, do you think that representation was correct, or was there more to their identity? If no, do you think there could be more layers to a community/country's identity than what is represented in a history textbook?

c. Do you think their community/country represents your identity in a similar way? Why?

Q How would you rank your institute/school in relation to diversity from 1 (the lowest) to 10 the highest) for the following identities:

a. Gender	1	2	3	4	5	6	7	8	9	10	NA
(cis/trans men, women; non-binary, etc.)											
b. Class	1	2	3	4	5	6	7	8	9	10	NA
(determined by income level or neighbourhood in which they live or the type of school they attended (private/government, level of higher education, etc.)											
c. Ethnicity	1	2	3	4	5	6	7	8	9	10	NA
(depends on the various ethnic identities in your country)											
d. Race	1	2	3	4	5	6	7	8	9	10	NA
(depends on the various racial identities in your country)											
e. Sect	1	2	3	4	5	6	7	8	9	10	NA
(depends on the different sects in your country)											
f. Sexuality	1	2	3	4	5	6	7	8	9	10	NA
(LGBTIQ+)											
g. Nationality	1	2	3	4	5	6	7	8	9	10	NA
(depends on the nature of immigration in your country)											
h._____ (include your own)	1	2	3	4	5	6	7	8	9	10	NA

Q a. In your opinion, what are the reasons why your institution/school is diverse in relation to some identities and not others?

b. What kind of mechanisms are in place to address the grievances of different groups in your institution?

03 DO

Take it into teaching!

Activity 1

Reflections on unsettling categories in the local context

1 Overview

1 Context	This activity aims to incorporate reflections on global citizenship by introducing you to the poetry of Bulleh Shah, a Sufi saint from the Indian subcontinent. In reflecting on his poetry, you will be using the pedagogical tool of *unsettling categories* that can be taught under UNESCO's Intangible Cultural Heritage (ICH). This topic can be incorporated into secondary school subjects such as Language and Literature, Arts and Culture, or Sociology/Social Sciences
2 Concepts	*Unsettling categories* is a self-reflexive pedagogical tool through which students reflect on how their identities at various levels (religion gender, nationality, ethnicity, race, sexuality, etc.) take on different meanings in their social context, and how those meanings can take the form of stereotypes that reinforce social division.
3 Learning objectives	Cognitive: students critically engage with the meanings we give to human identities and conditions, with the aim of recognising what is common, i.e., the *human* experience. Socio-Emotional: students learn to appreciate culture, poetry, and philosophy from the Sufi tradition. Behavioural: students can display through discussion how poetry (and thereby other artistic expressions) can become a means through which our common experience (interconnectedness) can be recognised.
4 Procedure	Participatory Method: participants will be divided into groups of two to four (depending on group size), and brought together for a collective discussion. Preparation Material: whiteboard, markers, eraser. Two online forms that can be accessed through a QR code should be prepared for this activity. In case there is limited access to the internet, printed copies of forms will be distributed to the participants. Participants will be required to work on this form during the session, with information saved for the educator to assess at the end of the workshop.
5 Time	50-60 mins

Guidance for educators

The topics in this poem can bring out sensitive issues related to identity (religion, caste, ethnicity, class, sexuality, gender, race, etc.).

The educator will need to create an inclusive environment through the following steps:

a. Begin the class by telling the participants that the subject will be sensitive. If anyone feels uncomfortable, they should let the educator know. If that is uncomfortable, they may leave the session and speak with the educator afterwards.

b. Remind the participants that all identities are equally respected in the classroom/workshop space that you have created. All expressions are welcomed, as long as they are respectful of each other.

c. Before the class, the facilitator/teacher should also gain a basic understanding of the demographics of the participants: Is it diverse in relation to religion/caste/ethnicity/class/sexuality/gender/race or homogenous? This will help the facilitator/teacher to facilitate the discussion and manage it in a way that is inclusive of all identities in the classroom/workshop.

Brief background of Bulleh Shah

Bulleh Shah was a Sufi saint who lived in the 17th and 18th century in the Indian subcontinent (present-day Pakistan). His life, philosophy, and poetry challenged religious orthodoxy and the existing status quo, creating the possibility of a more just and equal society that was connected to the Divine. The poem below, written in the local vernacular language of Punjabi, transcends time and space, stripping away categories and boundaries that confine/define the human experience, making Bulleh Shah a saint for all, belonging to everyone.

Unlocking vocabulary

Binary opposition: The Cambridge dictionary defines *binary opposition* as "a relationship that exists between two things that are opposites, and in which if one of the things is true, the other cannot also be true."

Division: Separation of groups, but in the case of *unsettling categories,* this division results in certain characteristics being ascribed to the divided group, which is socially defined by the group that has more power in society, such as by gender division, where (cis)women are stereotyped as nurturers, while (cis)men are the breadwinners.

2 Flow of this activity

Stage 1 Introduction – Ice breaker

Procedure: I need a volunteer to read aloud this poem. You (participants/students) are invited to share your first impression of the poem. [*By encouraging participation, Stage 1 helps break the ice, creating an environment where participants/students can feel comfortable sharing their thoughts*].

I am not a Hindu, nor a Muslim. I have forsaken pride
and become unsullied.
I am not a Sunni, nor a Shia. I have adopted the path of
peace toward all.
I am not hungry, nor am I full. I am not naked, nor am
I covered.
I do not weep, nor do I laugh. I am not ruined, nor do
I flourish.
I am not a sinner, nor am I virtuous. I do not know about
the path of sin and merit.

Bulleh Shah, the mind that is fixed on God leaves behind
the duality of Hindu and Turk.

(Translation by Shackle, 2021)

Stage 2 Reflection (30 mins)

a. Individual reflection (15 mins)

This stage gives the participants time to reflect on their taken-for-granted knowledge about their communities and the world around them.

Procedure: Reflect on the questions related to the poem and write/type their answers. These answers can be brief sentences, or detailed reflections. [*The questions should either be accessed online, with answers stored for the educator to review after the workshop, or printed and distributed in class, to be collected by the educator for review.*]

Guiding questions:

a) In your view, what is this poem about? What themes can you identify in this poem?

b) In what ways is the poet representing different identities?

c) Can you think of similar examples in your context (e.g., divisions and differences related to religion, sect, caste, ethnicity, class, etc.)?

d) Is it important to disrupt/challenge these divisions and differences? Why?

e) Can you think of ways to disrupt/challenge such divisions and differences?

This poem by Bulleh Shah reflects the kind of divisions and hierarchies that existed in his society in the 17th and 18th century. When we read this poem today, we can recognise how similar divisions related to religion, belief, and race (amongst others) still exist and divide us in the 21st century. As we move on to our group discussion, I want you to also reflect on these divisions that you may have come across in your local context, and ask yourself why these divisions exist? Where did they come from?

b. Group reflection (15 mins)

Procedure: Divide yourselves into groups of two or four [*depending on the class size*]. Each group should nominate a group leader or representative who will facilitate and document the discussion. [*The educator can also prepare each group before class to ensure diversity. This will also encourage participants to interact with people outside their friend/colleague circle.*] You have 15 minutes to discuss your individual responses based on the following guiding questions:

a) To what extent are your responses similar or different from each other?

b) Why do you think these similarities or differences exist?

c) Discuss if there are other identities outside of the ones you wrote that may also conform to such binaries or divisions?

Stage 3 Collective discussion (15 mins)

Procedure: Please wrap up your group discussions and rejoin the class. Could the group leader/representative from each group share a brief summary of your discussion? Please address the following questions:

a) What binaries/divisions did your group identify?

b) Was it easy for you to identify these binaries/divisions on your own?

c) Did your discussion with each other help you further expand on your understanding of these binaries/divisions? If yes, how?

[*The educator will be writing these on a board as participants/students share their reflections. Toward the end of the discussion, the educator will ask the following concluding reflective question*]:

a) Why do these binaries/divisions exist? [*At this stage, the educator will allow an open conversation between students/participants*].

3 Assessment

A second form (either online or printed) will be shared with the class that will include the following questions:

a) What new divisions/binaries were identified during your group discussion?

b) Were you aware of these divisions/binaries, or was this the first time you had thought about them?

c) Should these divisions/binaries be challenged in society, or should they continue to exist in their current forms? If yes, how should they be challenged? If no, why should they continue to exist in their current form?

At the end of the session, the educator will compare the answers from Form 1 with Form 2 to evaluate learning on the following matrix:

Criteria	Evaluation instrument: Form 1	Evaluation instrument: Form 2
Social perceptiveness: ability to recognise division/binaries in their local context - Basic: limited ability to identify divisions/binaries in their own specific context - Intermediate: ability to identify and connect divisions/binaries from local to national or regional contexts - Advanced: ability to recognise the nature of divisions/binaries from local, national to global levels [*The student/participant may demonstrate basic social perceptiveness at the individual level, but through peer-to-peer learning may move on to intermediate or advanced in the responses in Form 2*]	Individual social perceptiveness (basic, intermediate or advanced)	Peer-to-Peer learning social perceptiveness (basic, intermediate or advanced)
Reflexivity: ability to examine existing divisions/binaries (taken-for-granted knowledge) - Basic: limited ability to examine existing divisions/binaries (taken-for-granted knowledge) - Intermediate: ability to examine existing divisions/binaries (taken-for-granted knowledge) from local to national or regional contexts - Advanced: ability to examine existing divisions/binaries (taken-for-granted knowledge) from local, national to global levels [*The student/participant may demonstrate basic reflexivity at the individual level, but through collective reflexivity may move on to intermediate or advanced in the responses in Form 2*]	Individual reflexivity (basic, intermediate or advanced)	Collective reflexivity (basic, intermediate or advanced)
Solutions: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries - Basic: limited ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries - Intermediate: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing division/binaries that are connected across local, national or regional contexts - Advanced: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries that are connected across local, national to global levels [*The student/participant may demonstrate basic individual solutions, but through peer-to-peer learning may move on to intermediate or advanced in the responses in Form 2*]	Individual solutions (basic, intermediate or advanced)	Peer-to-Peer learning solutions (basic, intermediate or advanced)

This qualitative assessment will help the facilitator/teacher evaluate whether the participants learnt to recognise social inequalities and divisions that prevent the ideals of GCED of interconnectedness from being realised within a local context, whether they learnt from each other, and what solutions (implementable or a wish list) were imagined through their reflections on divisions and disruptions in their social context.

Scaling up or down

This activity can be adapted for different groups based on their specific age and context.

Level	Adaptation
How to adjust the activities for upper secondary level	Questions in Form 1 and Form 2 can be adapted. The teacher should steer the conversation toward issues that exist in schools. For example, students struggling with linguistic differences, or privileges/disadvantages in learning that are linked with class, religion, sect, caste, ethnicity, etc. Form 1: a) In your view, what is this poem about? What themes can you identify in this poem? b) In what ways is the poet representing different identities? c) Can you think of similar examples in your school (e.g. divisions and differences related to religion, sect, caste, ethnicity, class, etc.)? d) Is it important to disrupt/challenge these divisions and differences? Why? e) Can you think of ways to disrupt/challenge such divisions and differences? Form 2: a) What new divisions/binaries were identified during your group discussion? b) Were you aware of these divisions/binaries, or was this the first time you had thought about them? c) Should these divisions/binaries be challenged in your school, or should they continue to exist in their current forms? If yes, how should they be challenged? If no, why should they continue to exist in their current form?
How to adjust the activities for higher education	Questions in Form 1 and Form 2 can be adapted. The teacher should steer the conversation toward issues that exist in universities. For example, students struggling with linguistic differences, or privileges/disadvantages in learning that are linked with class, religion, sect, caste, ethnicity, etc. Form 1: a) In your view, what is this poem about? What themes can you identify in this poem? b) In what ways is the poet representing different identities? c) Can you think of similar examples in your university (e.g., divisions and differences related to religion, sect, caste, ethnicity, class, etc.)? d) Is it important to disrupt/challenge these divisions and differences? Why? e) Can you think of ways to disrupt/challenge such divisions and differences? Form 2: a) What new divisions/binaries were identified during your group discussion? b) Were you aware of these divisions/binaries, or was this the first time you had thought about them? c) Should these divisions/binaries be challenged in your university, or should they continue to exist in their current forms? If yes, how should they be challenged? If no, why should they continue to exist in their current form?
How to adjust the activities for teacher education	Questions in Form 1 and Form 2 and workshop discussion can be adapted. These can include questions targeting how teachers perceive students from different backgrounds: Form 1: a) In your view, what is this poem about? What themes can you identify in this poem? b) In what ways is the poet representing different identities? c) Can you think of similar examples in the context of your teaching (e.g., are there students from different backgrounds in your classrooms – different religions, sects, castes, ethnicities, classes, etc.)? d) Do these identities occupy a different place (privilege) in society? e) Should these hierarchies be disrupted? f) Can you think of ways to disrupt such hierarchies? Form 2: a) What new divisions/binaries were identified during your group discussion? b) Were you aware of these divisions/binaries, or was this the first time you had thought about them? c) Should these divisions/binaries be challenged in your classroom, or should they continue to exist in their current forms? If yes, how should they be challenged? If no, why should they continue to exist in their current form?

Recommended resources

To understand the importance of challenging inequalities in education, especially within the classroom, one particular bell hooks work that includes reflections on her own experience as a minority in a classroom is essential reading: bell hooks (1994). *Teaching to Transgress. Education as the Practice of Freedom*. UK: Routledge.[2]

Alternative poems from the Sufi tradition of Bulleh Shah can also be found in the following book: Bulleh Shah (2021). *Sufi Lyrics: Selections from a World Classic*[3] (Trans. Christopher Shackle). United States: Harvard University Press.

Alternative resources for the same activity can also be used from the Education, Justice and Memory network (EdJAM) projects. https://edjam.network/[4]

Activity 2

Unsettle categories in the local and global context

1 Overview

1 Context	This activity aims to help you locate the definition of "the other" in your conception of your own identity. It can be taught under UNESCO's Intangible Cultural Heritage (ICH), and incorporated into secondary school subjects such as History, Language and Literature, Arts and Culture, or Sociology/Social Sciences.
2 Concepts	The term "the other" in this activity refers to an identity or community that is often viewed in opposition to your own identity (e.g., with gender, the opposition in a heteronormative society could be between a (cis)male and a (cis)female).
3 Learning objectives	Cognitive: students critically engage with the biases and divisions that exist in their local context. Socio-Emotional: students learn to connect the local with the national and global contexts. Behavioural: through identity exercises, reflections, and discussion, students learn to overcome these differences.
4 Procedure	Participatory method: participants divided into groups of two to four (depending on group size); collective discussion; identity game Preparation Material: whiteboard, markers, eraser, There is one game and one reflection form that can both be accessed through a QR code. In case there is limited access to the internet, printed copies of the form and the game will be distributed to the participants. Participants will be required to work on this form during the session, with information saved for the educator to assess at the end of the workshop.
5 Time	60-90 mins

2 Book: Teaching to Transgress - Education as the Practice of Freedom
https://books.google.co.kr/books?id=_8bBQgAACAAJ&newbks=0&hl=ko&redir_esc=y

3 Book: Sufi Lyrics - Selections from a World Classic
https://books.google.co.kr/books?id=YCz1zQEACAAJ&newbks=0&hl=ko&redir_esc=y

4 Education Justice and Memory Network
https://edjam.network/

Guidance for educators

The topics in this discussion can bring out sensitive issues related to identity (religion, caste, ethnicity, class, sexuality, gender, race, etc.). The educator will need to create an inclusive environment through the following steps:

a. Begin the class by telling the participants that the subject will be sensitive. If anyone feels uncomfortable, they should let the educator know. If that is uncomfortable, they may leave the session and speak with the educator afterwards.

b. Remind the participants that all identities are equally respected in the classroom/workshop space that you have created. All expressions are welcomed, as long as they are respectful of each other.

c. Before the class, the facilitator/teacher should also gain a basic understanding of the demographics of the participants. Is it diverse in relation to religion/caste/ethnicity/class/sexuality/gender/race or homogenous? This will help the facilitator/teacher to facilitate the discussion and manage it in a way that is inclusive of all identities in the classroom/workshop.

Recommended resources

Another framework for overcoming biases and differences is through bell hooks, namely, the "love ethic" that she writes about in the following book: bell hooks (2000). All About Love. New Visions. US: Harper Collins.[5]

The way in which education can be weaponised to reinforce division, but also can become a tool to resist such division can be understood through the work of Paulo Freire, in particular the following book: Paulo Freire (1970). Pedagogy of the Oppressed. US: Herder and Herder.[6]

Alternative activities that help participants recognise their own biases have been developed by organisations such as Just Associates (JASS)[7]. These can be accessed here: https://werise-toolkit.org/en/toolkit

Activity 3

Unsettling borders

1 Overview

Learners are invited to reflect on biases that define their identity, including the ideological and man-made borders that shape who you are in relation to each other and beyond the nation-state.

5 Book: All About Love - New Visions
https://books.google.co.kr/books?id=MYim_gaQC2gC&newbks=0&hl=ko&redir_esc=y

6 Book: Pedagogy of the oppressed
https://www.google.co.kr/books/edition/Pedagogy_of_the_Oppressed/M4MQAAAAYAAJ?hl=ko&gbpv=0&bsq=Pedagogy%20of%20the%20Oppressed

7 We Rise Toolkit
https://werise-toolkit.org/en/toolkit

2 Flow of this activity

Stage 1 Introduction (10-15 mins)

1. The educator gives the following brief introduction to Sufism:

Sufism is popularly understood as the "spiritual" and "mystical" practice of Islam (Abbas, 2002, p. 6) that has followers across the world. In South Asia, the influence of Sufi saints can be traced back to as early as the late 11th century. Even today, pilgrimages to shrines of Sufi saints is made by followers of different religions that include Hindus and Sikhs. The Sufi shrine becomes a space where social, religious, or economic differences are overcome through devotion to the Sufi saint. Similarly, in Sikhism, the shrine of Baba Guru Nanak, the founder of the Sikh religion, is in Kartarpur, Pakistan, where again devotees from across different religions come for pilgrimages, each claiming Baba Guru Nanak as their own. These shrines are located in the modern day Indian subcontinent that is divided by securitised closed borders, where each country promotes a national ideology that celebrates the self, often at the expense of the other (across the border). However, the history of Sufism in the region—and the continuing legacy and popularity of Sufi saints and their shrines across the Indian subcontinent that brings together people from all religions, nationalities, ethnicities, castes, sexualities, class, and gender backgrounds—disrupts these overarching structures of division and man-made borders. Yet, this story is not unique to the Indian subcontinent. In our collective social, cultural, and national imagination, there is an "other" that defines us, what we are not, often situated across the material or ideological border, which legitimises the need for a border to begin with.

Stage 2 Recognition – Identity game (15-20 mins)

Procedure: I have prepared a *what we are not* card to be filled out by you. However, the trick is to fill in this card within 30 seconds, writing down the first word that comes to mind. The card includes the following:

My name is _____ I am not (write only one response in each category)		
which nationality are you not? *I am not* _____	which religion are you not? *I am not*	which caste are you not? *I am not*
which gender are you not? *I am not*	which school are you not from? *I am not*	which ethnicity are you not? *I am not*
which sexuality are you not? *I am not*	which class are you not? *I am not*	which race are you not? *I am not*

The educator gives this card to each participant, sets a timer at 30 seconds, and instructs them to fill it in.

Stage 3 Reflection (20 mins)

a) Self-reflection

Procedure: [*The educator takes out a bowl/box.*] Please fold your answers and place them in this bowl/box. I will pick out a name and ask you to share your experience of writing about what does not define you. To begin with, can you tell me:

1. Out of all the nationalities in the world, why did you select this particular one?
2. Why did you select this particular religion?
3. Why did you select this particular caste, ethnicity, and race?
4. Why did you select this particular school and class?
5. Why did you select this particular gender and sexual orientation?

[*The educator goes through the entire bowl/box, depending on the available time and size of the group.*]

[*Educator elicits open responses to get the participants to reflect on the exercise.*] Before we move on to the next exercise, I want you to think about why we did this exercise. What did you learn about yourself?

[*To conclude this part*] We did this exercise to help you locate the definition of the other in your conception of your own identity. Often nationalism creates *an other*, especially during times of conflict (India and Pakistan; Cambodia and Thailand; North Korea and South Korea, etc.). A heteronormative social context lends itself to homophobia that is often a taken-for-granted unwritten view in conservative societies, while caste, ethnic, and racial identities may hold different significance in different contexts. In short, the point of this exercise was for us to reflect on how we at times subconsciously identify ourselves, often in opposition to another identity.

b) Global reflection (15 mins)

Following the Socratic method, our next activity will allow you to step into the shoes of "the other," the one you defined as not being your identity. Imagine what *your other* would say about your identity. Can you tell me:

In relation to nationality, do you think you are *the other* (i.e., the identity you listed)? If they were asked this question, would they write your nationality?
(For those who answered yes), why?
(For those who answered no), what other identity can you imagine?

As you think about these questions, I hope you not only reflect on the multiple countries that surround your borders, but also how hostility toward other identities is manufactured through collective consent when we stop asking why these divisions exist.

Stage 4 Resolution (20 mins)

Learning objectives: The aim of this reflection is to recognise how our biases are formed.

Divide yourselves into groups of two or four [*depending on the class size*]. Each group should nominate a group leader or representative who will facilitate and document the discussion. [*The educator can also prepare each group before class to ensure diversity. This will also encourage participants to interact with people outside their friend/colleague circle.*] You have 20 minutes to discuss the following three questions in your groups:

a) Was there overlap across your answers? Why do you think that is?

b) How do we know who we are and who we are not?

c) How are those we are not portrayed in our national imagination (textbooks, storybooks, television, music, news, social media, etc.)?

d) Are there commonalities between *us* and *them*? Are there shared experiences or beliefs like the ones we see in the example of communities who meet in Sufi shrines, despite the ideological and physical borders that divide them?

[*Please conclude your group discussions and rejoin the class collectively. Will the group leader/representative from each group share a summary of their discussion in their respective groups, please.*]

3 Assessment

[*The teacher will share a form, accessed through a QR code, to assess what the participants have learnt. If there is limited internet, the form will be printed and shared in class. The following questions will be included*]:

a) How do we know who we are and who we are not? b) What is common between us and *our others*?

At the end of the session, the educator will compare the answers from the Identity Game with the form to evaluate learning on the following matrix:

Criteria	Evaluation instrument: Identity game	Evaluation instrument: Form 1
a) Social perceptiveness: ability to recognise divisions/binaries in their local context - Basic: limited ability to identify divisions/binaries in their own specific context - Intermediate: ability to identify and connect divisions/binaries from local to national or regional contexts - Advanced: ability to recognise the nature of divisions/binaries from local, national to global levels	Individual social perceptiveness	Learning about social perceptiveness
b) Reflexivity: ability to examine existing divisions/binaries (taken-for-granted knowledge) - Basic: limited ability to examine existing divisions/binaries (taken-for-granted knowledge) - Intermediate: ability to examine existing divisions/binaries (taken-for-granted knowledge) from local to national or regional contexts - Advanced: ability to examine existing divisions/binaries (taken-for-granted knowledge) from local, national to global levels	Individual reflexivity	Collective reflexivity
c) Solutions: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries - Basic: limited ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries - Intermediate: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries that are connected across local, national or regional contexts - Advanced: ability to imagine creative or practical ways of *unsettling categories* through disrupting existing divisions/binaries that are connected across local, national to global levels		Imagining solutions through shared experiences

This qualitative assessment will help the facilitator/teacher to evaluate whether the participants learnt to recognise social inequalities and divisions that prevent the ideals of GCED of interconnectedness from being realised within the local, national, and global context.

Scaling up or down

This activity can be used in its existing form for upper-secondary education, higher education, teacher education/training and non-formal/corporate education settings.

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2 Grounding Global Citizenship Education in Asia-Pacific Philosophies and Religions

04

Integrating Confucian Cosmopolitanism in Global Citizenship Education

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Intended level

★ Teacher education

Scaling up or down

☆ Secondary education

☆ Non-formal and informal education

This chapter is based on "The Significance of Confucian Cosmopolitanism for Global Citizenship Education in Countering Political Wokeism, Post-Truth and Postmodernism of the 21st Century" by this author in APCEIU(2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

Book: Rethinking Global Citizenship Education from Asia-Pacific Perspectives
https://www.unescoapceiu.org/post/5227

01

DISCOVER

Understand the essentials!

The chapter seeks to connect some of today's key challenges with the concepts drawn from classical Confucian cosmopolitan philosophy. The spirit behind this is that even as teacher education seeks to prepare teachers and their students to be future-ready, we should also consider how ancient wisdom provides enduring anchors to navigate uncertainties.

1. Focus on cultivating virtues, not just teaching knowledge

While early phases of global citizenship education (GCED) paid greater heed to substantive knowledge, it is now equally important for GCED educators to focus on the cultivation of virtues, as virtues are long-term, stable or habitual character dispositions.

2. Both character and civic virtues are equally significant in tackling today's challenges

The three key challenges of our time are driven by the movements of postmodernism, post-truth and political wokeism. Postmodernism is characterised by a skepticism toward truth; post-truth is connected to postmodernism and refers to the idea that objectivity is less important than appeals to emotions and personal beliefs; and political wokeism refers to the rise of social justice movements that aim to tackle injustices and forms of discrimination. These movements have been perpetuated by digital and global hyperconnectivity, which has reiterated the importance of developing not only character virtues but civic virtues, particularly how to live well with others who are different. Neither is discrete, because one's character is lived out in relation to others in civic life.

3. Confucianism provides the basis for human flourishing grounded in cosmopolitan harmony

Even as educators strive to enable their students to flourish, Confucianism offers a perspective on flourishing that is different from theories focused on individual, self-seeking happiness. In Confucianism, flourishing is not the end but the means to cosmopolitan harmony. Here, "cosmopolitanism" refers to the Greek concept, a citizen of the world or cosmos, and in relation to harmony, it implies an other-centric orientation in which the individual seeks to live well with diverse others and is committed to supporting their flourishing in addition to their own.

4. Virtues are habitually practised through dispositional routines

Students do not develop virtues through knowledge but through habitual routines. Most often, however, routines are used to manage behaviour or enforce discipline. Yet, Confucianism draws attention to the ways everyday dispositional routines can help cultivate character virtues. For example, practising the habit of deep listening to one's peers can deepen the virtues of respect and empathy for others.

5. Virtue-building occurs through a system-wide approach

The cultivation of virtues is not something that is limited to the classroom, but is integrated in the entire ecology of the school system, including its philosophy, principles, policies, pedagogies, etc. Some specific examples include teacher-student relationships anchored in cultures of care, trust and authenticity; curricula content that serves to expand empathetic engagement; pedagogies that support cosmopolitan understandings through historical and intertextual connections; and assessments that include the infusion of values in summative, formative, and self-directed assessments.

In summary, classical Confucianism offers a useful framework grounded on the meta-virtue of cosmopolitan harmony. This section provides an overview of what this meta-virtue means along with its associated sub-virtues and the importance of ritual cultivation. A fuller development of the theories underlying this can be found in Choo (2020, 2024a).

The meta-virtue of cosmopolitan harmony: Harmony refers to learning to co-exist with differences. It is the opposite of sameness and does not refer to uniformity or conformity. A dynamic harmony (Li, 2014), it recognises that sociability is inherent in human beings and that human beings have a multiplicity of social attachments, identities, and relationships that interact and crisscross across cultures and histories. The meta-virtue of harmony in Confucianism is cosmopolitanism in nature. It may begin with the family since this is the first moral community that one is born into. However, one fundamental role of educators at home and in schools is to encourage the moral extension of empathy so that one learns to co-exist with different and diverse others in one's community and the world (Tu, 2024). Cosmopolitan harmony as a meta-virtue is the umbrella term connecting associated sub-virtues which, in turn, are directed toward cosmopolitan harmony.

Benevolence (仁 *ren*): This goes beyond superficial sympathy. It encompasses deep compassion, empathy, and kindness toward others, not only toward one's own family but to others in the world. When directed toward cosmopolitan harmony, it pushes the self to look beyond one's own interests so that one becomes committed to the flourishing of others.

Justice (義 *yi*): This involves pursuing what is right and being fair-minded. When directed toward cosmopolitan harmony, it transcends the narrow political wokeism of individuals or group rights to pursue a common good for a just society and world.

Wisdom (智 *zhi*): This involves seeking wisdom, such as by employing critical reasoning, that is, examining biases, credibility of sources, accuracy of information, evaluation of ideologies, etc. When directed toward cosmopolitan harmony, wisdom does not seek merely to tear down but to broaden one's own perspective in order to better engage, understand, and, ultimately, deepen one's connectedness to others.

Integrity (信 *xin*): This encompasses striving for truth and the strengthening of truth through a commitment to integrity. When directed toward cosmopolitan harmony, it seeks to cultivate strong relationships with others built on deep friendships, sincerity, and trustworthiness.

Regulating virtues through ritual (理 *li*): The sub-virtues of cosmopolitan harmony are regulated through routines or rituals. These are not rigid rules to be followed. When directed toward cosmopolitan harmony, rituals attain a relational significance. They encourage continued self-transcendence so that one learns not only to recognise the dignity of another person but also to listen, respect, feel, and be concerned for the welfare of another.

FIVE KEY TAKEAWAYS

1 Confucian cosmopolitan philosophy focuses on cultivating virtues, not just teaching knowledge.

Consider what fundamental virtues should drive the ultimate purposes of education and inform the long-term and short-term goals of the education institution.

2 Both character and civic virtues are equally significant in tackling today's challenges.

In GCED, it is important to focus on developing character dispositions but these should be lived out in everyday social and cultural relationships.

3 Confucianism provides the basis for human flourishing grounded in cosmopolitan harmony.

Harmony does not mean uniformity or conformity. Rather, it involves a continual process of learning to co-exist with others including those who have different values and perspectives. Hence, cosmopolitan hospitality and critical-ethical literacy are important.

4 Virtues are habitually practised through dispositional routines.

The cultivation of virtues occurs over time through intentionally considering how everyday routines can be used to strengthen habits of character.

5 Virtue-building occurs through a system-wide approach.

The development of virtues involves the entire ecosystem where there is a shared understanding across various agents around fundamental virtues for the flourishing of individuals and the whole community.

02

DEEPEN

Reflect on the questions!

This section offers key principles to support the contextualisation and application of Confucian cosmopolitanism in GCED. It is premised on the principle that GCED should be integrated as part of an ecological systems approach to teacher education. The theory of ecological systems is located in the work of Urie Bronfenbrenner (1979), who explored human development in the context of interconnected nested systems. He described five systems:

1. Microsystem (interpersonal interactions, such as family and school)
2. Mesosystem (interactions between microsystems, such as home and school)
3. Exosystem (interactions between larger social contexts, such as community and social networks)
4. Macrosystem (overarching patterns of culture or subculture, such as belief systems, bodies of knowledge, societal values, etc.)
5. Cronosystem (encompasses changes that affect individuals and systems over time).

From an ecological point of view, teacher education, whether conducted through universities or organisations, should be seen as a microsystem embedded within larger systems. Bronfenbrenner's theory can be seen as a theory of socialisation, and later developments have lent attention to the person rather than the environment in an ecological model of human development (Bronfenbrenner & Morris, 2006; Darling, 2007). Rather than a passive subject indoctrinated and shaped by larger systems, how can a person attain agency and also shape their social environment? In this light,

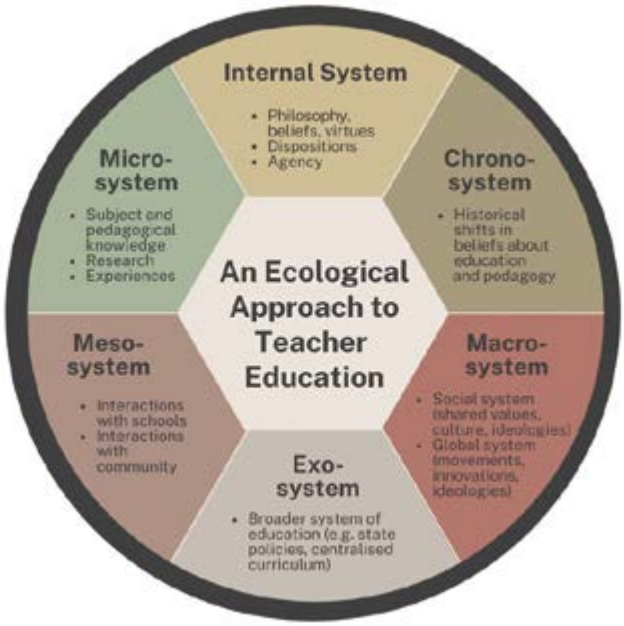

Figure 1 An ecological approach to teacher education

Bronfenbrenner's ecological systems model fits a paradigm of relational human development that recognises a holism in which the whole system is not an aggregate of discrete elements but one in which each plays a mutually synergistic role in development, and relatedly, human agency (Budwig, 2021). Hence, a sixth system is the internal system of individuals that is tied not only to their sense of identity (philosophy, beliefs, and virtues) but also expressed in social settings through the enactments of dispositions and agency. A framework of an ecological systems approach to teacher education is synthesised in Figure 1 and comprises six dimensions.

How can we apply the concepts of Confucian cosmopolitan to teacher education from an ecological systems approach? The following are some questions in relation to each of the six dimensions.

1. Philosophy, beliefs, virtues (Internal system)

How can teacher education strengthen the internal system of student teachers, particularly in relation to their philosophy of education and the beliefs and virtues that they remain committed to? Confucian cosmopolitanism is fundamentally concerned with the cultivation of character virtues. Crucially, these virtues are connected to cosmopolitan harmony, that is, the capacity to co-exist with those who are different. In the same way, how can teacher education provide opportunities for student teachers to deepen their other-centric commitments, beginning with the students that they may come into contact with but extending to others in society and the world?

2. Subject, curriculum, pedagogical knowledge, and values (Microsystem)

The microsystem of teacher education concerns what Lee Shulman (1987) terms the intellectual, practical, and normative basis for teaching. This comprises: content knowledge, general pedagogical knowledge, curriculum knowledge, pedagogical content knowledge, knowledge of learners, knowledge of educational contexts, knowledge of educational ends, purposes, and values, along with their philosophical and historical grounds. One key challenge in teacher education is that student teachers may come to embody two key professional identities. The first is their identity as subject-matter experts. Prior to their preservice teacher education, student teachers may have spent years deepening their knowledge in their subject discipline in the course of their post-secondary and undergraduate education. As such, they often have a deep passion for their field. On entering teacher education, student teachers also learn to embody a second identity: as character educators. Teaching is not merely the downloading of knowledge but the cultivation of relationships and the teaching that occurs through such relations. Knowledge about pedagogy, child and adolescent development, ethics, and philosophy of education is therefore equally fundamental to teacher education. Related to this, how can we also integrate an ethics of responsibility to others in society and the world, as drawn from Confucian cosmopolitanism? The shift from a teacher-centric authoritarian stance to a student-centric relational stance is not merely a pedagogical skill but a philosophical perspective. Here, it is aligned with classical Confucianism's push toward transcending the self and disrupting the ego. In this sense, how can teacher education continually push student teachers to look beyond themselves, their worldview, experiences, interests, and expectations so that they become committed to the well-being and flourishing of students?

3. School culture and community (Mesosystem)

A core part of teacher education is the practical fieldwork that student teachers undergo in their preservice programme. Here, student teachers put into practice the theories and pedagogies they have learnt while being mentored by experienced teachers in the schools. Student teachers also learn to interpret school culture and the culture of learning in their classes, and adapt their teaching accordingly. While attention is often paid here to subject knowledge and pedagogical applications,

an important contribution from Confucian cosmopolitanism is the area of dispositional routines. Routines are often narrowly confined to school rules for behavioural management. Yet, drawing from classical Confucianism, routines are rituals regularly practised for the cultivation of character dispositions. Within the mesosystem of the school, what are the everyday routines in the school environment that are enablers and inhibitors to character development, especially in relation to cosmopolitan virtues such as benevolence, justice, wisdom, and integrity? How can student teachers themselves learn to practise these virtues through everyday routines as they relate to students, teachers, parents and the wider community?

4. Broader system of education (Exosystem)

The exosystem concerns the interaction between the microsystem of the teacher education university/organisation and the broader education policies within the country. In several countries in the Asia-Pacific region, such as Singapore, education policies are centrally managed by the Ministry of Education. Key directions and policies, along with curriculum guidelines and syllabi, are provided for schools and also inform teacher preparation programmes. In relation to the Confucian meta-virtue of cosmopolitan harmony, one question that arises is the kind of relationship established between the mission, vision, and curriculum aims of teacher education universities/organisations and the state. If harmony is taken in its narrow sense to mean conformity or uniformity, then the danger is that teacher education can lead to indoctrination of student teachers into the goals of the state. However, if we follow the ethos of Confucianism's more dynamic notion of harmony as learning to co-exist with others, then this provides space for negotiation, deliberation, and dialogue as aligned with Ho and Barton's (2022) concept of critical harmony. Drawing on the notion of social holism by Émile Durkheim and Philip Pettit, quasi-state actors such as teacher educators are not merely passive vassals of the state but social interpreters and mediators of education policies and their effects (Urbanski & Bell, 2024). Likewise, student teachers must also be equipped with the critical capacities to interpret educational shifts and policies in their country. The Confucian virtues of justice or rightness are observed in the ways Confucius often encouraged his disciples to ask questions, examine arguments, seek out weaknesses—even in his own teachings—and not engage in baseless opinions. Confucius highlighted the principle of remonstrance, where criticality extends to the duty of one in a junior position who should correct another who is more senior when the latter compromises on moral issues (Andrew & LaFluer, 2014). At the same time, criticality is not an end in itself, but is instead directed toward building a harmonious society where there is trust and a commitment to justice and fairness. In this sense, how can teacher education equip student teachers with critical literacy as well as provide more open spaces for them to engage in dialogue about fundamental educational policies and the ways this can support all students, most notably the marginalised?

5. Social and global systems (Macrosystem)

The education system is embedded in larger social and global systems. These are not discrete but interconnected, as exemplified by the concept of "glocalisation," where globalisation is not merely an external phenomenon but part and parcel of everyday local realities (Robertson, 1995). As such, new forms of literacies are needed. Much has already been written about multimodal, digital literacies along with critical literacies. Teacher education should also extend these with two more:

1. Ethical literacy, which refers to interpretive and meaning-making practices that engage with ethical values, dilemmas, and issues (Choo, 2021).
2. Cosmopolitan literacy, which refers to hermeneutical or interpretive justice, including how justice is interpreted, by whom and for whom, as well as meaning-making, bridge-building practices that engage with the dynamics of intercultural exchanges, and transformative change (Choo, 2023a, 2024b).

Ultimately, how can teacher education empower student teachers with a repertoire of critical, ethical, and cosmopolitan literacies. Such literacies would enable them to engage with the value systems and movements of our time, especially when they come into conflict? How can we return to fundamental virtues drawn from Confucian cosmopolitanism, such as the virtues of benevolence and empathy? How can these virtues be applied in response to cultures of reactive wokeism? How can virtues of integrity and truth-seeking be applied in response to a post-truth age? How can virtues of wisdom be applied in response to a hyperconnected age where value-systems may clash?

6. Historical shifts (Chronosystem)

Engagements with the macrosystem tend to focus on present contexts. At the same time, the historical work of understanding the shifts in education, as these occur as part of broader social and global shifts, should also be a fundamental aspect of teacher education programmes. A central idea in Confucianism is self-cultivation, which is a continual process that is not abstracted from the networks of relationships. The self is a "focus-field" (Hall & Ames, 1998) affected by social contexts, including the webs of social histories that the individual inherits. Aside from focusing on subject matter, pedagogical content, contemporary social-global issues, and learners' psychology, how can teacher education provide opportunities for student teachers to understand historical developments from an ethical-philosophical perspective? Beyond national contexts, student teachers could also examine the work of transnational organisations such as UNESCO and the development of its humanistic philosophy of education over time (See Choo, 2023b). Consider also the growing importance of human rights education and its historical developments following the end of the Second World War. How have changes in the global order given rise to new models and frameworks for global education in teacher education? How can these be understood not only within specific historical contexts but also adapted to present-day contexts?

Q In your context, how might the concept of Confucian cosmopolitanism be applied from an ecological systems approach?

03 DO

Take it into teaching!

This section provides examples of pedagogical activities that seek to apply Confucian cosmopolitanism to teacher education courses. Each lesson is developed around a focal idea.

Activity 1

Co-developing dispositional routines for a caring class culture

1 Overview

This first example is a pedagogical exercise that can be used to encourage the co-development of dispositional routines. Often at the beginning of the school year, teachers introduce rules to manage behaviour. These rules are often conveyed in a top-down manner. How can we encourage the shift from seeing rules as instructions to be obeyed to routines that cultivate cosmopolitan character virtues?

1 Learning objectives	The objectives are: 1. To come to a collective agreement on the aims of learning and the kind of class culture and environment that can support this. 2. To collectively design routines and regular experiences that can reinforce the kinds of virtues that each person can practise to support a harmonious and caring class culture.
2 Teaching methods	Bingo game worksheet; small group discussion; jigsaw sharing
3 Guidance for educators	Provide opportunities for students to participate and take ownership in building a caring class culture. Help facilitate a consensus on routines that can be committed to. Provide space for students who may have alternative views.
4 Preparation materials	Bingo ice-breaker game; Post-it notes; A3-sized paper for each group; markers

2 Flow of this activity

Stage 1 Understanding the self

In the first stage, the teacher educator can start by helping student teachers understand themselves. In the first class, this can occur through a human bingo game (Note: you can find many templates online, such as Canva). In this game, student teachers walk around the class to find other student teachers who identify with one of the aspects indicated in the sheet (e.g., someone who speaks three languages, someone who plays a musical instrument, etc.). This person then signs off in the relevant box. Names should not be repeated.

Following this, the teacher educator may ask student teachers to individually write down the types of behaviours that tend to trigger, annoy or provoke a negative reaction in them. The teacher educator can also extend this further by asking each individual to reflect on why these behaviours affect them. If student teachers allow, these triggers can be shared anonymously with the class. This allows the entire class to become more sensitive to others in the class.

Stage 2 Response and responsibility to others

As students become more aware of their peers' interests and triggers, this can be used to develop a stronger sense of community. Here, students can be encouraged to co-create class norms and routines, thereby ensuring their voices are central to shaping a caring and inclusive learning community.

In this next stage, the teacher educator engages the class in a collective endeavour to consider how to build a conducive culture not just of learning but of caring for one another. They should not see the classroom instrumentally as a space where they can benefit or compete but as a community where they can grow together and help others flourish. For this to occur, the teacher educator can divide the class into groups. Each group should identify one important principle that they hope will characterise the class culture and justify why this is important.

Stage 3 Dispositional routines

In the final stage, using a jigsaw pedagogical approach, groups re-group so that they are now part of a new group with a mix of representatives from the previous groups in stage 2. Each member then shares their original group's principles and rationale so that at the end, a range of perspectives are shared. The group subsequently focuses on identifying routines that can be regularly practised to support these principles.

Here, the teacher educator can provide some guidelines.

- A routine is one that is regularly practised so that it becomes habitual. To be sustainable over the long term, such a routine should be simple, not overly complicated.
- A dispositional routine allows the routine to be anchored in a character disposition. The following are some examples: listening routines (anchored in the disposition of respect for others); noticing routines (anchored in the disposition of other-centric attentiveness); questioning routines (anchored in the disposition of curiosity and criticality); perspective-taking routines (anchored in the disposition of openness and hospitality).
- A dispositional routine should not be fixated on technical or rigid procedures. One can subscribe to its principle while expressing it in various aesthetic ways. For example, the routine of listening can be expressed by paying attention to someone else who is speaking or identifying key points from what someone says, among other ways.
- The ultimate aim of a dispositional routine is to disrupt one's ego, which includes tendencies to objectify and dominate another in order to deepen empathy and commitment to another. The regular practising of routines allows dispositions to become habits that form one's character.

Following each group's identification of dispositional routines, the teacher can facilitate whole-class sharing. The community should take note of commonalities and differences. At the end, the class can vote for one or two routines that they would be committed to practising. The teacher reminds the whole class that they are a learning community and these routines represent their commitment to shaping the class culture as they undertake a journey of learning together.

3 Assessment

In the course of the semester, the teacher can use various forms of assessments, including self-assessments, peer feedback, and reflective journals, so that students can evaluate their growth in terms of virtue. Students should be encouraged to reflect on the ways they have practised the various dispositional routines they have committed themselves to and other ways they have supported their peers in the learning process. Character-based assessments can encourage meta-cognition by asking student teachers to consider how and what they have learnt throughout the semester, what values and virtues they have applied to support their own learning and that of others, and how they can continue cultivating their character growth.

Scaling up or down

How to adjust the activities for **primary and secondary levels**

Learning objective	To establish a shared sense of community and the important values that would support openness, kindness and respect for different perspectives.
Key content and activities	
Stage 1. Understanding the self	Allow students to get to know one another better. Introduce icebreaker activities that encourage students to share about themselves as well as learn about others. These activities should progressively be used to establish openness and trust.
Stage 2. Response and responsibility to others	Design an experience for students such as giving a prompt that would yield divergent responses. Following this, have students reflect not on the issue itself but the ways they have responded and interacted with one another. Have students individually write down the values they consider important and the kind of classroom culture they envision. Explain that these will be shared anonymously with the class. The teacher collects these responses and initiates a discussion about common values raised. This could lead to student-led inquiry into proposed ways of practicing these values.
Stage 3. Dispositional routines	Part of the student-led inquiry could involve encouraging students to become more aware and sensitive to the routines of the class and how, instead of being rigid or mundane, class routines can more intentionally foster a sense of community and empathy for one another.

Recommended resources

- The Jubilee Centre for Character and Citizenship Education at the University of Birmingham, UK has distilled a useful framework for identifying the building blocks of character – intellectual, moral, civic, and performative. These can form the basis of dispositional routines. Link: https://www.jubileecentre.ac.uk/[1]
- The Singapore Centre for Character and Citizenship Education at the National Institute of Education, Nanyang Technological University, Singapore, has provided a system-wide framework to integrate character and citizenship education, including virtues-values, purpose, and socio-

1 The Jubilee Centre for Character & Virtues
https://www.jubileecentre.ac.uk/

emotional competencies in the total school environment. Link: https://www.ntu.edu.sg/nie/singapore-centre-for-character-and-citizenship-education-(sccce)[2]

- The virtues project is a global initiative that explores the practice of virtues in everyday life. Among its strategies is the infusing of virtues in everyday speech. Language is a basic way we relate to one another and is a powerful avenue for cultivating dispositional routines. When we practise speaking well to one another, we cultivate relational character habits. Link: https://www.virtuesproject.com/[3]
- Choo, S. S. (2023a)[4]. Doing justice to the other: Developing cosmopolitan dispositions through critical-ethical pedagogies. In Kerkhoff, S. N., & Spires, H. A. (Eds.), *Critical perspectives on global literacies: Bridging research and practice* (pp. 91–105). Routledge.

Activity 2

Using multimodal cross-cultural narratives to develop cosmopolitan sensitivities

1 Overview

In this second example, pedagogies revolve around the use of multimodal texts to develop cosmopolitan sensitivities. As student teachers will typically teach in K-12 schools, such texts could involve children's picture books and young adult graphic novels. These texts are more visually engaging for students compared to expository texts, such as news articles or linguistically dominant texts.

Note that this example need not be limited to Language Arts or Literature teachers, but can be used by all teachers regardless of their subject matter specialisation. Of course, Language Arts and Literature teachers may pay more attention to the aesthetic craft, but this need not limit the kinds of ethical engagement that all student teachers can draw from such narratives.

1 Learning objectives	The objectives are: 1. Read the text: To interpret what the text is saying about another culture. 2. Read beneath the text: Apply critical literacy to consider the underlying values and ideologies propagated by the text. 3. Read beyond the text: Connect the text to other texts (historical, information, and other texts) that provide a context.
2 Teaching methods	Small group and whole-class discussion; close reading; mind-mapping using the Web of Violence diagram (Figure 2)
3 Guidance for educators	The multimodal text is a starting point that enables student teachers to be immersed in a world where the ethical issue is brought to life. From this, teacher educators can extend to real-world ethical dilemmas, those which are somewhat similar to those portrayed in the text.
4 Preparation materials	Multimodal text (e.g., picture books or graphic novels; A3-sized paper; markers)

2 Singapore Centre for Character and Citizenship Education
https://www.ntu.edu.sg/nie/singapore-centre-for-character-and-citizenship-education-(sccce)

3 The Virtues Project
https://www.virtuesproject.com/

4 Book: Critical Perspectives on Global Literacies
https://www.google.co.kr/books/edition/Critical_Perspectives_on_Global_Literaci/zvGyEAAAQBAJ?hl=ko&gbpv=0

2 Flow of this activity

Stage 1 Read the text

The lesson may start with student teachers responding to the text: What is the story about? Who are the key characters? What is the main issue, concern or conflict? What struck you about the story? What are the key takeaways from the story? Student teachers can discuss in groups first before the teacher facilitates a whole-class discussion.

Teacher educators should select a text that offers room to discuss real-world ethical dilemmas, cross-cultural conflict, and social-global issues related to forms of injustice, such as racism, gender inequality, global warming, etc. See also the list of recommended resources at the end of this lesson. For example, the graphic novel *New Kid* by Jerry Craft (2019) revolves around a 12-year-old African American boy who enrolls in a private school that mostly comprises White students. Already, inter-racial conflict is an apparent theme.

Stage 2 Read beneath the text

Beyond the superficial portrayal of events and characters, what is the text really exploring? Teacher educators can engage the class in a close reading of the text. Probe into the ethical values and dilemmas within the text. What forms of injustice are perpetuated? How are these normalised? Beyond understanding what the text is critiquing, we can also analyse the implied author's portrayal of groups and issues. What stereotypes may be reinforced? What is the value system that is promoted by the author and do we agree with this?

Returning to the example of *New Kid,* we see that the author critiques the ways that racism is normalised. For example, the teacher associates African American students with misbehaviour, the librarian recommends street and gang-related books to African American students while recommending tales of magic and adventure to White students, and there is a general ignorance of other diverse cultures. We also note that the author reinforces cultural differences in the story but does not quite explore the ways that cultures may be more hybrid and intersecting in reality.

Stage 3 Read beyond the text

This is where the Confucian cosmopolitan notion of moral extension can apply. The multimodal narrative is a catalyst that stimulates consciousness of ethical conflict in particular situations. Students may feel empathy for the marginalised and those discriminated against. The task of the teacher is to extend this empathy from fictional text to their own lived experiences. How are similar forms of racism and discrimination observed in your community? How are they normalised through policies and cultural practices? How have we been complicit in perpetuating these practices and what can be done to promote a more harmonious society where all are treated with equal dignity regardless of race and other identity markers?

The following diagram (Figure 2) depicts the web of violence in which injustice may occur in explicit forms (e.g., war, bullying) to more invisible forms (e.g., linguistic, systemic, structural). These forms of injustices influence intersecting identities of race, class, gender, nationality, religion, and more. The teacher educator can show this diagram and ask students to work in groups to draw a mind-map that depicts a similar web of injustice related to the specific issue they are examining.

From the reading of *New Kid*, for example, student teachers can explore historical and present-day examples of racism, such as through the Black Lives Matter movement. Though it may have emerged from an American context, the movement itself also raised awareness of racism in other parts of the world, including Asia. For example, the Brown Lives Matter movement gained attention in social media in Singapore and discussions about racism and privilege became widespread in the public space. Attention can be drawn to various forms of racism (explicit and invisible) using the Web of Violence diagram. At the end, ask questions that may include some of the following: What does it mean to promote cosmopolitan ways of living with differences? What would everyday acts of hospitality look like? What structures and systems can support this?

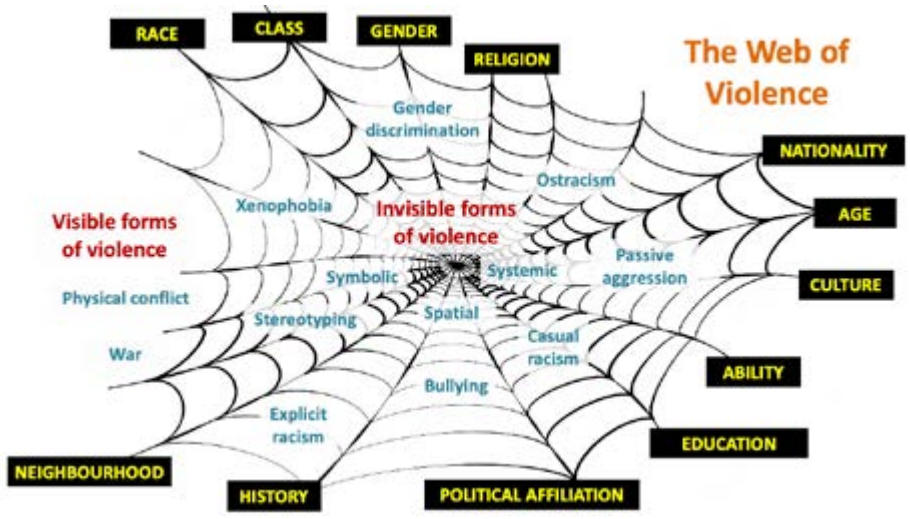

Figure 2 The web of violence as a lens to interpreting justice

3 Assessment

Assessment can take the form of an individual close reading of a text or a group project where students work in groups and participate in a forum to defend the rights of an individual or group that is marginalised. In both cases, students use the multimodal text they have discussed as the launchpad for demonstrating critical-ethical literacy. Here, students exhibit their capacity to apply textual, critical, and ethical readings of the text as substantiated by evidence. The best responses would demonstrate:

1 .Textual reading: In-depth understanding of the key issues and core dilemmas and conflicts explored in the text.

2. Critical reading: Deep analysis of the underlying intentions of the author; the structure and logic of the arguments; and the effects of the author's stylistic and other techniques used to convey the author's perspectives.

3. Ethical reading: Detailed evaluations of the underlying bias in the text, as well as how various groups and their issues are represented fairly. Connections to broader real-world contexts and histories.

Scaling up or down

How to adjust the activities for **primary and secondary levels**

Learning objectives	To develop cosmopolitan dispositions through reading a range of literature on social and global issues and to cultivate critical reading capacities.
Key content and activities	
Stage 1. Read the text	This stage focuses on understanding the text. For primary school students, basic questions would revolve around 5W1H – who, what, where, when, why and how. For secondary school students, this would involve comprehending the basic plot structure, the goals of key characters and significant tensions in the text.

Stage 2. Read beneath the text	This stage focuses on pushing students to think more critically about the craft of the text as well as its implicit messages and biases. For primary school students, a good strategy is to allow students to raise questions about the text. Provide examples of critical kinds of questions such as why the author used a particular word or technique or what appears unusual in the story. For secondary school students, push them to look beyond the story-world to the author world – that is the broader historical and sociopolitical contexts influencing the author's perception of issues and the construction of the text. Raise critical questions about the ways issues or particular groups are represented and evaluate the credibility and accuracy of these in comparison with other literary or non-literary texts such as historical accounts.
Stage 3. Read beyond the text	Encourage students to connect their reading of the text to issues in their world. For primary and secondary school students, push them to consider how their feelings of compassion can be extended to similar individuals facing these issues in their neighbourhood or community. For secondary school students, encourage them to focus not on the common issue between the text and their world but on the common ethical dilemmas faced. How are there similar ethical dilemmas being addressed in their society? Encourage dialogue and deliberation about whether they think current approaches by different social actors (governments, community workers, educators etc.) are sufficient.
Recommended resources	Encourage exposure to the range of children's picturebooks and young adult literature from different parts of the world. There are many useful resources on using multicultural literature and recommended texts such as the resource collection by the International Literacy Association[5]

Recommended resources

There are many multimodal and literary children and young adult stories that can be used to develop a cosmopolitan consciousness.

- The following is a link to my project that has consolidated a list of recommended young adult literature books on global issues such as immigration, poverty, climate change, war and conflict, discrimination, and more. Link: https://www.suzannechoo.com/projects
- Amnesty International, UK, has compiled an excellent website recommending the use of fiction to teach human rights to children and youths. Link: https://www.amnesty.org.uk/education-resources-fiction-literature-poetry[6]
- Noddings, N., & Brooks, L. (2016). *Teaching controversial issues: The case for critical thinking and moral commitment in the classroom*. Teachers College Press.[7]

5 International Literacy Association (ILA) Resource Collection
https://ila.digitellinc.com/p/pk/ila-resource-collection-using-culturally-relevant-and-responsive-childrens-literature-1620/view

6 Teach human rights with fiction (Amnesty International)
https://www.amnesty.org.uk/education-resources-fiction-literature-poetry

7 Book: Teaching Controversial Issues - The Case for Critical Thinking and Moral Commitment in the Classroom
https://www.google.co.kr/books/edition/Teaching_Controversial_Issues/NV5GvgAACAAJ?hl=ko

Activity 3

Applying ethical principles to explore the possibilities for human flourishing

1 Overview

Human flourishing is a buzzword today, but a narrow interpretation can centre on individual or hedonic flourishing that emphasises pleasure and happiness. Conversely, Confucian cosmopolitanism and its ideals of harmony support a collective notion of human flourishing. This envisions a society where all can flourish and not the few at the expense of others. How can this occur? Drawing on Confucian philosophy, an important condition is that society's leaders and teachers need to cultivate virtue in citizens. Cosmopolitan virtues of benevolence, justice, wisdom, and integrity are fundamental to collective flourishing.

1 Learning objectives	The objectives are: 1. Discuss complex ethical dilemmas from a range of perspectives. 2. Consider the ethical principles and virtues that can be used to inform how to approach the tackling of ethical dilemmas. 3. Explore and discuss ethical frameworks that can address these ethical dilemmas.
2 Teaching methods	Groupwork; ethical dilemma scenarios; role cards; small group and whole-class discussion
3 Guidance for educators	The scenario given is quite generic. Teacher educators can tweak it to fit the issues and dilemmas faced in their specific context.
4 Preparation materials	Worksheet, scenario, and guiding questions on PPT slides or handouts

2 Flow of this activity

Stage 1 The ethical dilemma

In this stage, the teacher educator provides a complex ethical dilemma. Essentially, an ethical dilemma offers a number of positions or solutions to a problem, none of which are without consequences.

You are part of your school's welfare committee. Your school is tasked to think of ways to support students from low-income families who may not have sufficient resources, such as access to after-school support, computers, food vouchers, etc.. Your school's most important value is empathy. Think of three concrete ways you can translate empathy into action by supporting these students. Provide a convincing justification.

Some guiding questions the teacher educator can ask are:

1. What are some basic needs required to support students from low-income families?
2. Are there other needs that would enable them to flourish?
3. Who is responsible for supporting their flourishing and how?
4. What ethical principles and virtues can inform the just distribution of resources?

Students discuss their ideas in groups. Each group then presents their ideas.

Stage 2 Ethical perspective-taking

In this stage, the class identifies one of the ideas shared in the previous stage. Each group now takes on different roles: teacher, parent representative, principal, government representative, and community

leader (teachers can adapt these roles based on their specific context). Each group is given time to discuss whether they agree with the idea or not and provide reasons. Some guiding questions the teacher educator can ask are:

1. In what ways do you see your group as involved in supporting low-income families in the school?
2. Do you agree or disagree with the suggested ideas proposed in Stage 1? Provide reasons.
3. From your group's perspective, how will you adapt the ideas or provide alternatives?
4. What ethical principles and virtues will you draw on to inform your proposal? Explain why.

Each group then presents their proposals. The teacher educator focuses on the principles they have used to support their proposals and consolidates these on the whiteboard.

Stage 3 Ethical frameworks

The teacher educator expands on the principles and virtues that the student teachers have been given. Here, various ethical frameworks are introduced as ways to tackle the ethical dilemma concerning the just distribution of resources to low-income students.

One common framework is to distinguish between equality and equity. Equality refers to giving everyone in society, regardless of their backgrounds, equal access to resources. However, the reality is that not everyone begins at the same starting point, as some are born into privilege. Therefore, equity recognises fairness as the operating principle that justifies why the less privileged may need other kinds of access to resources. In the case of students from low-income families, perhaps this may mean that the school provides extra after-school support for their academic needs or offers personalised laptops for their schoolwork.

Another important framework is the distinction between human capital and human capability approaches. The former perceives human beings as investments that bring economic returns to the nation. Such an approach utilises economic reasoning to justify resources given to the poor, often using a cost-benefit analysis.

For example, some may argue that items such as food vouchers are sufficient in providing for the basic needs of students from low-income families without costing too much from the state and without leading to poor families becoming overly dependent on government welfare provisions. However, the human capability approach, based on the work of Amartya Sen (2008) and Martha Nussbaum (2011), is premised on the well-being of the individual and the capabilities needed to allow them to pursue the life they value. In particular, Sen (2008) argues that freedom, opportunity, choice, and agency are fundamental to human well-being and, by extension, flourishing. In relation to the case scenario, the question then is not what items the poor need, but what opportunities are given to them in order that they may have agency in their lives. For example, if schools provide enrichment classes to the academically able, how will those who have fallen behind, because they did not have access to these opportunities in life, be able to catch up? How will they break out of the cycle of poverty and deprivation in order to thrive in life?

As students are introduced to these frameworks, opportunities are given to apply them to the case scenario and expand from this to other examples they have encountered in their society. The teacher educator then facilitates a discussion of the opportunities and limitations of each framework. The class may not arrive at a concrete solution, but the process of discussion will highlight important ethical considerations and their complexities. Throughout the process, the teacher engages students in thinking about the concept of human flourishing and utilises virtues as a lens to thinking about the just treatment of others.

2 Assessment

As part of their assessment, student teachers can conduct research into a topic of interest to them. Some examples are: Is meritocracy liberating or limiting? Is gifted education discriminatory or a catalyst for innovation? Is woke culture inclusive or exclusive? For their research, they need to examine the issue closely, explore its historical and contemporary contexts, and identify the key ethical dilemma of concern. The assessment should then focus on how student teachers have applied ethical principles and frameworks they have learnt to discuss how they would resolve these

dilemmas. Their arguments should be based not only on the justification of these frameworks but the kinds of virtues (such as justice as fairness or benevolence toward the poor) that anchor the application of these frameworks as well.

Recommended resources

Martha Nussbaum has proposed ten fundamental capabilities essential to human dignity and flourishing. These can be utilised in class discussions. Source: Nussbaum, M. C. (2011). *Creating Capabilities: The Human Development Approach*. Belknap Press.[8]

The Human Development Index by the United Nations Development Programme was established on the work of Amartya Sen and others. It explores an approach for advancing human well-being that goes beyond income as an end while recognising the importance of opportunities and choice in allowing people to reach their full potential. The dimensions of the index can provide a useful lens to discussions of distributive justice. Link: https://hdr.undp.org/[9]

The flourishing program at Harvard University's Institute for Quantitative Social Science has developed a systematic measurement of human flourishing centred on five domains: happiness and life satisfaction, physical and mental health, meaning and purpose, character and virtue, and close social relationships. These can also serve as lenses to discussions of human flourishing and dignity. Link: https://hfh.fas.harvard.edu/[10]

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8 Book: Creating Capabilities - The Human Development Approach
https://www.google.co.kr/books/edition/Creating_Capabilities/Gg7Q2V8fi8gC?hl=ko&gbpv=0

9 The Human Development Reports
https://hdr.undp.org/

10 The Human Flourishing Program
https://hfh.fas.harvard.edu/

11 Amartya Sen's Capability Approach and Social Justice in Education
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2 Grounding Global Citizenship Education in Asia-Pacific Philosophies and Religions

05

"Home and the World"

Rethinking Global Citizenship Education From Rabindranath Tagore's Perspective

Mousumi Mukherjee & Mousumi Roy

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Intended level

★ Primary education

★ Secondary education

Scaling up or down

☆ Teacher education

This chapter is based on "Home and the World": Rethinking Global Citizneship Education From Rabindranath Tagore's Perspective" by Mousumi Mukherjee in APCEIU(2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives*. This chapter was drafted by Mousumi Mukherjee, and the story and illustrations for Section 3, "Do," were co-created by Mousumi Mukherjee and Mousumi Roy.

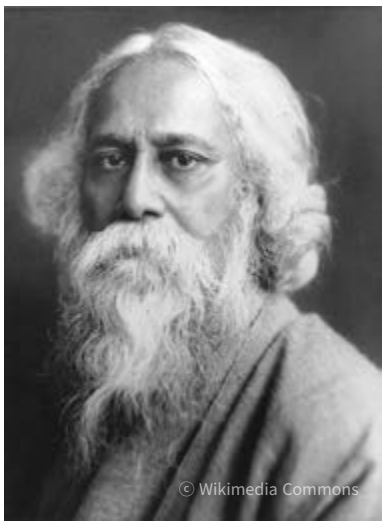
01 DISCOVER

Understand the essentials!

This section deals with Rabindranath Tagore's educational philosophy and pedagogical practices to demonstrate their relevance for contemporary times. Tagore's educational philosophy emphasised holistic development and community engagement, reflecting a deep understanding of the interconnectedness of humanity and nature. He built his own school and university at Shantiniketan (meaning "abode of peace") in the early twentieth century during British colonial India to reform education based on his educational philosophy. He established an alternative decolonial system for holistic education and local community development against the mainstream colonial "factory model" of schools, which only focused on the cognitive aspect of education and standardised assessment.

This section argues that Tagore's philosophy and pedagogic reform work is increasingly relevant in addressing the contemporary sustainability challenges of our planet. It demonstrates that Tagore's pedagogic practice of integrating the 3H's—the head (cognitive), the heart (social-emotional), and the hand (behavioural)—in education is similar to the core components of global citizenship education (GCED)—that is, GCED pedagogy that involves nurturing the cognitive, social-emotional, and behavioural domains of a learner to care for the environment and all living beings for sustainable development. Therefore, Tagore's philosophy of education can inform contemporary educational practices and policies aimed at fostering critical and compassionate global citizens.

Furthermore, this section shows that Tagore's philosophy and educational practices align with UNESCO's (2014) mandate of nurturing "critical global citizens" in the twenty-first century in the context of the UN's Sustainable Development Goals (SDGs, also known as the Global Goals). It should be noted that the new National Education Policy 2020 in India has also emphasised GCED. Hence, Tagore's work remains influential in shaping educational frameworks in India and similar postcolonial contexts of the Global South, especially because his philosophy encourages critical thinking, empathy, and ethical action in students for environmental protection and the promotion of peace.



Who is Rabindranath Tagore?
Rabindranath Tagore (born May 7, 1861, Calcutta [now Kolkata], India—died August 7, 1941, Calcutta) was a Bengali poet, short-story writer, song composer, playwright, essayist, and painter who introduced new prose and verse forms and the use of colloquial language into Bengali literature, thereby freeing it from traditional models based on classical Sanskrit. He was highly influential in introducing Indian culture to the West and vice versa, and he is generally regarded as the outstanding creative artist of early 20th-century India. In 1913 he became the first non-European to receive the Nobel Prize for Literature.
Source: Robinson, W.A. (2025, October 9)

Tagore's philosophy of education and academic debates on global citizenship education

Tagore's educational ideals were rooted in a vision of collective identity and universal humanism, aiming to integrate individuals into society meaningfully. His vision transcended narrow nationalism, promoting a broader humanistic concern.

This section of the chapter of the chapter also engaged extensively with the contemporary academic debates on global citizenship education (GCED). Thereafter, I have argued that Tagore's decolonial approach to reform education during British colonial India aligns most closely with Bosio and Waghid's (2023) framework of GCED for critical consciousness development.

As a colonial subject without citizenship rights, and observing the imperial-led capitalist destruction of the environment and the oppression of indigenous people, Tagore boldly sought to reform education from a decolonial perspective that incorporated a sense of caring ethics for people and the planet. His decolonial and ecocritical views grew out of his observation of the environmental destruction in rural India because of forced cash-crop plantations and deforestation for capitalist gains during the British Raj. The ultimate goal of Tagore's pedagogical practices was the empowerment of humanity, as is depicted in the diagram below, which shows the theoretical framework of GCED for critical consciousness development as theorised by Bosio and Waghid (2023).

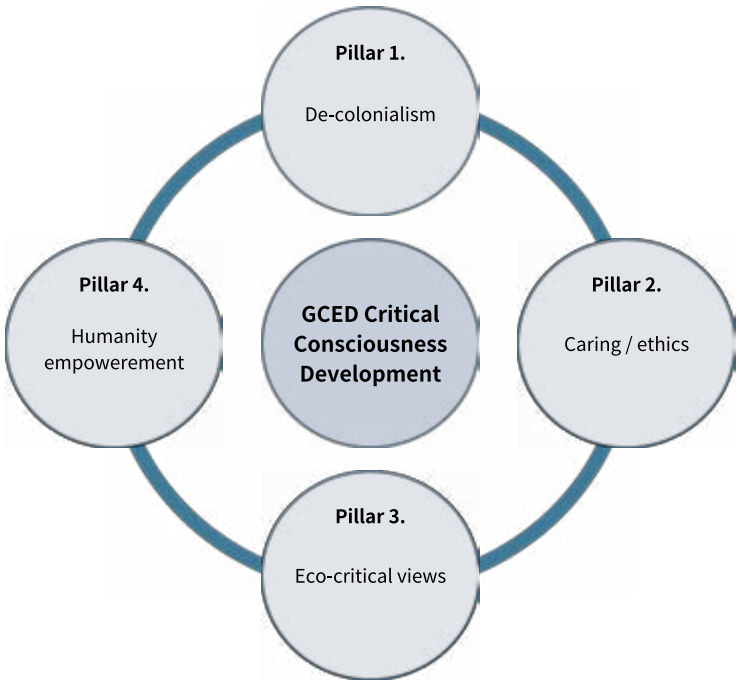


Figure 1 GCED for Critical Consciousness Development (Bosio & Waghid, 2023, p. 19)

UNESCO (2014) enumerated five competencies or characteristics of a critical-thinking global citizen in the context of the SDGs. In this chapter, I have further discussed that Tagore's philosophy of education and pedagogic practices sought to nurture a similar kind of critical-thinking global citizen in the context of British colonial India.

Tagore's educational philosophy and five characteristics/competencies of a "global citizen" according to UNESCO (2014) are:

1. Collective identity

Tagore aspired for a sense of collective identity among students, promoting the idea of world citizenship. As a colonial subject without citizenship rights, Tagore sought inspiration from India's cultural heritage, which taught us to consider all living being on earth as part of one family, or *vasudhaiva kutumbakam* (a Sanskrit phrase from the *Maha Upanishad*). Hence, he established Visva-Bharati University in 1921 as a global university to create an inclusive learning environment that transcended cultural and religious boundaries. Tagore aimed to unite diverse cultural streams in India with the world. In fact, he invited scholars from around the world to create a global educational community. Visva-Bharati was designed to be inclusive of students and teachers from diverse backgrounds. Tagore's vision was to nurture a rooted-cosmopolitan identity among students.

2. Universal humanist values

Tagore's educational philosophy was grounded in universal humanist values, aiming to connect India with the world. Tagore envisioned Shantiniketan as a hub for universal humanism. He sought to establish his school, and Visva-Bharati University in Shantiniketan, as a centre for the study of humanity, promoting international cooperation and understanding. He criticised nationalism and sought to promote global unity. His educational initiatives were non-sectarian and inclusive. The curriculum in his school and university emphasised empathy, intercultural communication, and peace.

3. Critical thinking and decolonial perspectives

Tagore encouraged critical thinking among students, urging them to reflect on their history and societal issues. He aimed to create an inclusive educational space that addressed the complexities of caste, class, and gender. Tagore was aware of the limitations of traditional "ashram schools." Hence, he nurtured an inclusive learning environment by inviting students from diverse backgrounds, though he modelled his school in Shantiniketan as an ancient Indian "ashram school." His literary writings addressed issues of caste and gender inequities. Cultural events were organised in his school and university based on these literary writings to raise critical consciousness about social injustices.

4. Empathy and intercultural communication

Empathy and intercultural communication were central to Tagore's educational practices. He promoted understanding and peace through arts-based pedagogy and community engagement. Students participated in caring activities and shared responsibilities. The curriculum included learning of foreign languages to enhance intercultural understanding. Tagore emphasised the importance of peace and international cooperation through education. Hence, he invited artists and scholars from around the world to come to Shantiniketan as teachers and scholars.

5. Collaborative action for community development

Tagore's educational philosophy included a strong emphasis on collaborative and responsible action. He envisioned a collaborative effort to improve village life and community development. He founded Sriniketan to promote rural handicrafts and art. Then he established the Institute of Rural Reconstruction to connect students with the realities of rural life and promote community

engagement. The Institute of Rural Reconstruction was established in 1922. He published accessible educational materials for the masses and aimed to spread literacy and education to rural communities. In this way, Tagore got the entire school and university community engaged in collaborative action for community development.

The world-minded, action-oriented, responsible citizens that Tagore envisioned to nurture in his twentieth century school and university provides a framework to rethink GCED in the twenty-first century from within the context of postcolonial India.

FIVE KEY TAKEAWAYS

1 Academic debates on global citizenship education

Know about the contemporary academic conceptual debates about GCED, particularly GCED for critical consciousness development.

2 Connection between global citizenship education and Tagore's philosophy

The connection between GCED for critical consciousness development with Tagore's philosophy of education and pedagogical praxis

3 Educating the head, the heart, and the hand

Rethinking GCED and global competencies or characteristics of *critical global citizens* as enumerated by UNESCO (2014) from Tagore's perspective and connecting the "home and the world."

4 Relevance for Global South contexts

Tagore's philosophy of education and practice could be beneficial for India and similar contexts of the Global South, where postcolonial social imaginary and a sense of national identity and belonging is very strong.

5 Relevance for sustainable development

Now more than ever, Tagore's philosophy and pedagogic practices are relevant for nurturing a sense of collective identity, universal values, critical thinking, empathy, intercultural communication, and collaborative and responsible action for environmental protection and promotion of peace for the sustainable development of India and the world.

02

DEEPEN

Reflect on the questions!

The connection between the home and the world and global citizenship education pedagogy

Within the Indian context, there are concepts such as vasudhaiva kutumbakam-in the ancient *Maha Upanishad* Sanskrit text—which means that all beings born out of Vasudha, or Mother Earth, are our relatives/family, or *kutumb*. This is how the indigenous philosophy of India connects the home and the world. This indigenous belief influenced Rabindranath Tagore's philosophy of education.

It is believed that most indigenous philosophies around the world, including the Asia-Pacific region, have similar concepts connecting the home and the world, since the concept of nation-states, which divides our planet into geo-political boundaries, is a modern man-made division.

Q Are you aware of similar concepts within your own indigenous societies and philosophies that connect the home and the world?

Q If yes, then what are these concepts? How did you learn about these concepts?

Q How will you bring these concepts into your classroom to enlighten the minds of your students so that they think about their citizenship rights and duties as citizens of the world?

According to many indigenous educational philosophies, there was a symbiotic relationship between the head, the heart, and the hand. Indigenous pedagogies involved all three components: the head, the heart, and the hand. The ancient Indian concept of *karma yoga* emphasised performing actions that are selfless and altruistic, with empathy at heart and higher consciousness of the mind. Tagore sought to revive this symbiotic relationship of the head, the heart, and the hand in his school during British colonial India, when education was becoming increasingly divided into two separate streams—academic and vocational—with the instrumental goals of education becoming prioritised. By connecting the 3H's pedagogically, Tagore sought to inspire young minds in the context of colonial exploitation to become engaged in rural reconstruction and community development, selflessly, and with empathy at heart. In the context of the SDGs, GCED is calling for a similar kind of pedagogy connecting the 3H's.

Q Are there similar approaches to pedagogy in the indigenous philosophies of your region?

Q How would you connect the cognitive (head), social-emotional (heart), and behavioural (hand) pedagogic components in your classroom teaching?

03 DO

Take it into teaching!

Storytelling and drama-based pedagogy are considered active and effective methods of teaching both the young and adult learners of the world (Arda Tuncdemir, 2025; Göksel, 2020; Landrum et al., 2019). The following story illustrates how we can incorporate the 3H's—the head, heart, and hand—of GCED pedagogy through storytelling as a method of teaching. This is also a method that aligns with Tagore's pedagogy, as he sought to teach and raise the consciousness of his students about various contemporary social, political, and economic issues through his literary writings, including his stories, novels, poems, and dance dramas (Radice, 2010).

Story 1

"We Can Save Our Home and the World" – Part 1: The scene takes place at the school assembly hall

(Authors: Mousumi Mukherjee & Mousumi Roy; Illustrator: Mousumi Roy)

1 Learning objectives

This activity involves reading a story and performing a short skit that focuses on the cognitive and social-emotional aspects of global citizenship education. Through the reading and enactment of this short story:

- Students will be able to reflect on what it means to be a global citizen.
- Students will be able to learn about local and global examples of noted "global citizens" who are well-known for their work on environmental protection and education reform.
- Students will be able to reflect on their own indigenous cultural heritage and many ancient teachings that emphasises all living beings on planet Earth are part of one family.

2 Story

"Did you know our principal is back to school and called us for a special assembly today?" one of the students asked.

"Oh, she already returned from Mumbai?" asked another student.

The class teacher, Mrs. Roy, who was standing nearby, said, "Students, let us go inside the hall. Principal Ma'am is already there. Today she will tell all of you the story of Dame Jane Goodall.

Who is she? And why will the principal talk about Jane Goodall? We thought she would tell us about her conference in Mumbai.

Mrs. Roy: Dear Students, let's go inside. We are running late for the morning assembly. The principal will tell you more about Jane Goodall and her conference trip.

Principal: Good morning, students and teachers! Thank you for assembling in the hall on time. Today I want to share with you my experience at the conference in Mumbai. The conference was on global citizens. I learnt about many important global citizens there. One of them is Jane Goodall. She is a renowned British primatologist, paleontologist, anthropologist, zoologist, conservationist, UN Messenger of Peace, and the founder of the Jane Goodall Institute.

She has announced a partnership between the Museum of Solutions and Roots & Shoots India, in collaboration with Godrej Industries, in Mumbai. She also visited Mumbai on her Hope Global Tour to empower young people to become compassionate leaders for animals, people, and the environment. She has dedicated her life to the conservation of the environment. I learnt about all her initiatives at the conference and wanted to share them with you because all of us need to care for the environment and be global citizens in the twenty-first century.

Do you know who inspired Jane Goodall to do all this work? Well, in terms of the inspiration for her work, it was a stuffed toy chimpanzee named Jubilee given to her by her father. She loved it. Later, she went to Gombe National Park to observe chimpanzees. Her mother accompanied her. She felt close to nature, and she loved the chimpanzees. But she found that their natural habitats were being destroyed. So, she decided to protect them, and she has spent her entire life for the protection of wildlife and the habitat of animals.

To me, Tagore can be your inspiration. He showed people how to stay in harmony with nature and diverse communities over 100 years ago. Jane Goodall has also spoken about Tagore in a documentary film, *Rabindranath Tagore: The Poet of Eternity*[1], which was made by Partha Bhattacharya and released in May 2014 to commemorate Tagore's sesquicentennial birth anniversary. Goodall said in this documentary that "He [Tagore] was very religious, very spiritual person but also very practical, improving the lives of rural people in India and talking to the great thinkers of the day and really leaving behind a fabulous legacy." Rabindranath Tagore established Visva-Bharati University at Shantiniketan, whose name means "abode of peace." He welcomed students and teachers from

1 Film: Rabindranath Tagore - The Poet of Eternity
https://www.tagorethepoetofeternity.org/

every part of the world. He was thinking, feeling, and acting like a true global citizen even when this term "global citizen" was not in use.

We all need peace to live happily, right? This is possible if we live in harmony. We were all very scared when we heard the news about the terrorist attack on tourists in Pahalgam and the death of so many people. But the military escalation between India and Pakistan after that was even scarier. I was at the conference in Mumbai, and I was constantly worrying about returning to our school. I heard from the vice-principal about a mock drill that took place in our school to prepare for a war-like situation. You must have felt anxious during the escalation, right?

I am very glad that the leaders of both India and Pakistan decided to de-escalate the situation and ensure that a war did not break out. There is no peace in this world. There are already too many wars happening in this world—in the Middle East, between Ukraine and Russia . . . War and its aftermath are very bad. It hurts people, it hurts flora and fauna, and it hurts the environment. War also increases the problems of pollution and extreme global warming. Mother Earth literally bleeds! We must avoid war to save Mother Earth.

Last century, Rabindranath Tagore witnessed the horrors of the two World Wars. We should not repeat those mistakes again. Tagore called for peace by writing about the horrors of war and blind nationalism. He also wrote songs calling for peace. Today in the assembly I have requested Mrs. Roy to sing a Tagore song calling for peace. Do you all know Mrs. Roy studied at Tagore's Visva-Bharati University?

Mrs. Roy: Thank you, Principal Ma'am, for inviting me to sing. I am happy to sing the song for all of you. Indeed, the song is a musical call for peace, and it is very relevant even today. But since it is in my mother tongue, Bengali, I have requested one my class students, Rya to recite a translation in English for other students and teachers, to understand the meaning of the lyrics.

Mrs. Roy sings the original Tagore song in Bengali ♫⋆｡♪ ₊ ˚ ♬ ˚ .

Borisho dhara-maajhe shaantiro baari
Shusko hridayo loye aachhe dnaaraiye
Urdhomukhe naronari.
Naa thaake andhokaar, naa thaake mohopaap,
Naa thaake shokoporitaap.
Hridayo bimalo hok, praan sabalo hok,
Bighno daao aposaari.
Keno e hingsadesh, keno e chhadmobesh,
Keno e maan-obhimaan.
Bitaro bitaro prem paashanohridaye,
Jayo jayo hok tomari.

Rya recites the English Translation of the song:

O Almighty, please shower the rain of peace
With thirsty hearts people are waiting
They are looking up to you for your blessings
O Almighty, please shower the rain of peace
Please remove the darkness of our greed and evil
Please remove our sorrow and stress
Please purify our hearts with your divine light
Please give us strength to remove all obstacles
O Almighty, please shower the rain of peace
Why this anger and violence? Why this mimicry?
Why these egotist misunderstandings?
Please ignite your love into all the stony hearts
Let your eternal love prevail
O Almighty, please shower the rain of peace
With thirsty hearts people are waiting
They are looking up to you for your blessings

Principal: That was beautiful, Mrs. Roy and Rya! Our country has such rich philosophical and cultural resources. We can spread peace around the world by preserving our cultural heritage and promoting it around the world. The *Maha Upanishad* tells us- vasudhaiva kutumbakam—all living beings born by Mother Earth are part of our family—and Rabindranath Tagore has left such a wonderful legacy for all of us. Each one of us can become an ambassador of peace in this world.

Rya: If our ancient philosophy and culture showed us how to live in harmony with nature, and if Rabindranath Tagore followed this path over a century ago, then why is Mother Earth dying and why there are so many wars still going on?

Principal: Because we have forgotten the wisdom of our own indigenous philosophy and cultures. We can save Mother Earth, if we plant trees, if we are not greedy and kill others like poachers. If we could avoid buying cheap things and throwing them away, those piles of garbage and waste would not be created. They make barriers which do not allow rainwater to seep back into the earth. Soil is becoming polluted, and ground water levels are decreasing. But we cannot survive without clean water. At the same time, coastal water levels are rising due to global warming, which is melting icebergs in the polar regions. It is putting at risk the lives of animals, such as polar bears, and the livelihoods of so many people who dwell in the coastal regions of the world.

We can use eco-friendly products, plant trees, and switch off electrical and electronic goods when not using them. We can use solar, biogas, and wind energy to reduce global warming. Both the mighty royal Bengal tigers and polar bears—even tiny sparrows—must be saved. Many interconnected species are going extinct because we fail to protect them. We are intelligent but we are lacking empathy, and without empathy our education is incomplete. This is why Rabindranath Tagore tried to reform education in his school: to promote empathy and environmental protection. I am concluding today's assembly with this hope that all of you will save Mother Earth as global citizens. See you again tomorrow.

3 From story to reflection

Educators encourage students to reflect on the questions after reading the story.

Q What does it mean to be a global citizen?

Q Can you name some global citizens known for protecting the environment or improving education?

Q Write about your own cultural heritage and what it teaches about living in harmony with nature and all beings.

Story 2

We can save our home and the world – Part 2: The scene takes place inside the classroom

(Authors: Mousumi Mukherjee & Mousumi Roy; Illustrator: Mousumi Roy)

1 Learning objectives

This activity involves reading a story and performing a short skit that focuses on the behavioural aspects of global citizenship education. Through the reading and enactment of this short story:

- Students will have a chance to reflect on their own responsibilities as global citizens to save the planet and all species.
- This second activity will begin with a student raising a question as part of the skit.
- The teacher will answer the question through storytelling and music in a biology class, following interdisciplinary GCED pedagogy.

2 Story

After the morning assembly, the students followed Mrs. Roy to their classroom while murmuring to each other. As Mrs. Roy was about to begin her biology lesson on the food chain, one of the students raised her hand and asked:

Rya: Ma'am, could we ask you a question?

Mrs. Roy: Yes, of course!

Rya: We understand what the principal said. But, even if we listen to you and what our ancient philosophy and Rabindranath Tagore said about taking care of nature, humans, and animals, what difference can we make? Who will listen to us? We are too small and young. Adults have created this polluted world of war and anxiety. What can we do to change anything?

Mrs. Roy: Children don't think you are too small and weak to do anything. Even a single step—a simple initiative—can make a difference. Let me tell you a story now.

It was a summer afternoon. My daughter and I were busy reading a storybook. We heard the soft sound of a bird chirping. We stopped reading. We thought the parents of the baby sparrow may have come back, so the chick was chirping out of joy. Within a second, we heard a painful cry. We got up hurriedly and rushed to the origin of the sound. It was our balcony. The bird's nest was there. Both of us felt sad to see the baby sparrow lying on the floor! The baby sparrow's parents were not there. We started to think about how we could help the baby. It was very cute. We went near the baby. But it was trying to move away from us. We felt sad. But the chick was fearful of us! It may be because of our big size or because we don't know how to properly show love towards them. So, what did we do to help the baby sparrow?

I lifted the chick in my palm. We made small granules with wheat dough to feed her. But the fearful baby didn't eat those. We tried to feed it sweetened water. I held the baby gently in my palm and my daughter poured the sweetened water on my palm slowly. She was very happy and excited. But I told her to hold her nerve until our job was done. The chick tried to have all the water at once. Then suddenly it became restless and started flapping its wings. I became cautious and gently put the chick on the floor. It was moving by hopping and flapping its wings. But suddenly the tiny baby fell through the grill! We became worried and a bit nervous. We shouldn't be nervous in such a tough situation. We knew we had to remain calm, hopeful, and mentally strong.

We kept peering down into the balcony grill. The chick fell in between the two walls and landed on the parapet. Suddenly we heard a loud chirping sound. The parents were coming. We were peering through the balcony grill. They were screaming and hovering as their baby had fallen from the nest! We decided to help them because they were helpless. So, we tied a lock to a long string. We tied the other end with the grill tightly. Then we dropped it slowly in between the walls. The parents went down. After a few minutes they came out with their baby with the help of the string. They supported their baby with one of their wings to fly up to the nest from the parapet. Their wings worked like hands and in a similar way to how our parents used to hold our hands when we were toddlers.

You see, we didn't save the baby sparrow. The parents saved their baby. We just helped them. It was endless bliss. You can save life if you love and care. You can save anybody by taking simple steps. You are the next generation who will shape the future as global citizens. Small drops of water can make a big ocean. Your small acts of love and care can save the lives of other species on this planet.

Rya: That's a beautiful story, Ma'am. Thank you for sharing that with us. But what difference can we make by saving one little sparrow?

Mrs. Roy: A big difference. We are supposed to learn about the food chain today in class, right? Well, sparrows are vital to the food chain. They are both predator and prey. They eat pest insects and thereby control their population growth. On the other hand, sparrows are a source of food for larger predators like hawks and snakes. By eating fruits and berries, sparrows help spread seeds, which is important for the germination and survival of various plant species. A decline in sparrows can disrupt the ecological balance by negatively impacting their predators, causing a ripple effect throughout the food web. If sparrows disappear, there could be an increase in insect populations, leading to damaged crops and potential disease spread.

Rya: Ma'am, this is incredible. We didn't know that saving a little sparrow can save so many lives.

Mrs. Roy: Yes, your little act of kindness and care has a ripple effect. India is now the most populous country in the world, with a majority of the population being young people. You are the future of this world. Every little thing you do each day has an impact on the world around you. We can have a world of peace and prosperity only if you work toward it. Don't think you are too young and powerless. Don't think about what you can do alone to bring about change. Your little acts of kindness and care will help save the planet and all living beings. Students, remember what Rabindranath Tagore said: "*Jodi tor daak shune keu na aashe tobe ekla cholo re"* (If they pay no heed to your call, walk alone for the just cause).

Children, let us all sing a song in today's class and let us all take a pledge to walk the talk to save our planet, Mother Earth, and all living beings. Once we take the first step courageously, others will eventually follow you.

Rya: Ma'am, can we sing the trilingual—English, Bengali, and Hindi—version of the song written by Clinton Cerejo and sung by Amitabh Bachchan in the movie *Kahaani* (*Story*)? All of us can then sing.

Mrs. Roy: Good idea! Let's sing.

All of the students start singing together, with Mrs. Roy and Rya taking lead ♫⋆｡ ♪ ₊ ˚ ♬ ˚

Open thy mind, walk alone
Be not afraid, walk alone
Jodi tor daak shune keu na aashe tobe ekla cholo re (2)
Tobe Ekla cholo ekla cholo ekla cholo ekla cholo re.
Open thy mind, walk alone
Be not afraid, walk alone
Jodi keu kotha na koy
ore ore o obhaga keu kotha nakoy
Jodi shobai thaake mukh phiraye shobai kore bhoy (2)
Tobe poran khuley… (2)
O tui mukh phutey tor moner kotha ekla bolo re (2)
Jodi tor daak shune keu na aashe tobe ekla cholo re
Tu ru ru ru ru ru ru…..
Jab kali ghata chaye
Ore o re o andhera sach ko nigal jaye
Jab duniya sari dar ke age sar apna jhukaye (2)
Tu shola banja…..
Wo shola banja…
Jo khud jal ke jahan raushan karde ekla jalo re (2)
Jodi tor dak sune keu na aashe tobe ekla cholo re
Open thy mind, walk alone
Be not afraid, walk alone (2)

The principal was taking her usual stroll across the corridor to check if all classes were running properly. She stopped outside Mrs. Roy's biology class, as she heard storytelling going on instead of any teaching about the food chain. Once the song ended, she entered the class.

Principal: That was so beautiful and powerful! Thank you and all the students. I truly appreciate your innovative teaching method, Mrs. Roy, and how you brought storytelling and music to a biology class! This is excellent. You and your students should sing this song again in the assembly tomorrow with me and the entire school. All of us will take the pledge as global citizens to save our only home—this beautiful blue and green planet called Earth. We will fulfil the mission that Rabindranath Tagore envisioned over a century ago!

3 From story to action

Educators encourage students to identify small actions they can take after reading the story. They can provide feedback on students' activities. Then, they can organise a poster presentation day at school and invite parents and other community members from outside the school to encourage students to become more engaged in mass education about peace and environmental issues. Educators can provide feedback on students' poster presentations.

	Actions
Step 1	With your classmates, talk about the little tasks you can do daily to care for the Earth and all living species.
Step 2	Take pictures of these daily tasks and make a collage of these pictures on chart paper to showcase your little tasks to protect life on Earth.
Step 3	Present your poster!

Scaling up or down

How to adjust the activities for **teacher education**

a) For pre-service student teachers in the university and higher education institutions, you can ask them to reflect on the 3 H's—the head, heart, and hand—of the GCED pedagogy and the core competencies/characteristics of being a global citizen as enumerated by UNESCO and as it was envisioned by Rabindranath Tagore.

b) You can ask them to write a reflective essay on how the short story "We Can Save Our Home and the World" incorporates the GCED pedagogy of the 3H's and then enact a short skit.

c) Based on their disciplinary area and school subject, you can ask the student teachers to write a lesson plan incorporating the GCED pedagogies.

Q Think about the content and resources through which the students would acquire the conceptual knowledge from the lesson.

Q Think about activities that can engage students socially and emotionally with the concept.

Q Think about an activity through which students can demonstrate their learning of the concept.

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06

GCED Educators' Guide Teaching Tolerance Through a Buddhist Lens

Thippapan Chuosavasdi & Athapol Anunthavorasakul

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Intended level

★ Non-formal and informal education

Scaling up or down

☆ Primary education

☆ Secondary education

☆ Higher education

This guide is based on "Tolerance, Interdependence and Global Citizenship Education: A Buddhist Perspective" by Thippapan Chuosavasdi in APCEIU's (2024) volume *Rethinking Global Citizenship Education from Asia-Pacific Perspectives*.

01 DISCOVER

Understand the essentials!

Tolerance is both a goal and a tool of global citizenship education (GCED). According to UNESCO, GCED aims to prepare people to be responsible global citizens who help create a "more peaceful, tolerant, inclusive, secure and sustainable world" (UNESCO, 2014, p. 11). Tolerance plays a crucial role in this vision because it fosters respect for diversity, one of the core values that GCED strives to promote.

There have been many philosophical accounts on tolerance. Generally, you can expect that to tolerate someone or something usually means to *accept something you disagree with*, for the sake of a greater good, such as peace or mutual respect. Rainer Forst (2017) describes three key elements that make up this kind of tolerance:

1. **Objection** – You judge the belief, practice, or way of life as wrong, harmful, or undesirable.
2. **Acceptance** – Even so, you choose not to interfere, because there are stronger reasons to allow it (like respecting someone's rights or pluralism).
3. **Limits** – Your tolerance has boundaries: if the behaviour crosses a certain line, such as causing harm to your way of life, you may no longer feel it should be tolerated.

In short, tolerance often means *putting up with* something you disapprove of, because doing so serves a higher value, like freedom or social harmony.

However, in "Tolerance, Interdependence and Global Citizenship Education," Chuosavasdi (2024) has shown that the way people usually think about tolerance—as simply "putting up with" things they disapprove of—has some limits. It focuses on enduring differences rather than trying to understand it. This can create more distance between "us" and "them" instead of bringing people closer together. It encourages people to hold back their reactions out of respect, but doesn't ask them to engage more deeply. As a result, tolerance can become passive: we accept others *despite* their differences, not *because* we understand or relate to them. A Buddhist idea of tolerance can instead fill that gap.

Śāntideva (1997), an eighth-century Buddhist thinker, wrote the *Bodhicaryāvatāra* as a guide for those who wish to follow the path of a bodhisattva, that is, someone who seeks to become enlightened in order to help others. But the practices he describes, especially his reflections on tolerance, can be useful for everyday life, even for those of us who are not aiming for enlightenment. In chapter six of the text, Śāntideva presents *kṣānti*—often translated as patience or forbearance—as an antidote to anger. Unlike the conventional idea of tolerance, which has clear limits, *kṣānti* is meant to be developed so that our tolerance becomes limitless. From a Buddhist perspective, getting angry and blaming someone when they hurt or offend us is based on a misunderstanding. We usually assume that their action is the sole cause of our suffering, but this ignores the broader picture. Things do not arise out of nowhere; everything, including someone's hurtful behaviour, comes about through many conditions. Practising *kṣānti* means responding calmly and with understanding, not just putting up with what we dislike, but recognising that the person who offended us is not fully and independently responsible.

In practical terms, the idea that everything is connected is not just a *reason* to tolerate; it is also a *means* to help you become more tolerant. By reflecting on how deeply connected we are to everything else, such as how an individual is reliant on their family, community, and the

environment, we can see how all is part of the same ecosystem, and thus conducive to becoming more caring for them. Moreover, we are not only dependent on others through physical needs like food or shelter, but also through emotions, habits, and social experiences. The practice of tolerance therefore requires us to see that people's actions come from many conditions, not just their own choices. As a result, it becomes easier to let go of blame and respond with patience. The more we understand this shared web of life, the harder it becomes to separate the world into "us" and "them." Instead of reacting from anger or judgment, we learn to respond with care.

FIVE KEY TAKEAWAYS

1 Rethink what tolerance means

Tolerance is not just about putting up with people you disagree with. In the Buddhist view, it means understanding that we are all connected and choosing kindness because we are part of the same world.

2 Help students see the bigger picture

People do things for all kinds of reasons—because of their background, feelings, or life situation. Teaching students to ask "What might be going on behind this?" helps them respond with understanding instead of anger.

3 Work on the inside, not just the outside

Real tolerance is not just about staying quiet or behaving politely. It is about learning to stay calm and kind even when something feels unfair or upsetting.

4 Start with shared human struggles

Everyone suffers and wants to be happy. If students can see that others hurt just like they do, they will find it easier to care and be patient.

5 Avoid "us vs. them" thinking

Instead of dividing people into "us" and "them," help students see that we are all part of the same human story. Tolerance grows when we stop thinking in terms of sides and start thinking in terms of shared lives.

02

DEEPEN

Reflect on the questions!

Q Do you have similar concepts such as tolerance in your culture/region/context?

Many cultures have ideas that resemble tolerance, even if they use different words or express it in different ways. In Thai culture, for example, several concepts can be related to tolerance, but each is used in a different context and connotation.

One is *kreng jai* (เกรงใจ), which reflects a passive kind of considerateness to avoid conflict or confrontation. It often encourages people to hold back their true feelings out of respect or fear of burdening others, but it does not always lead to understanding or active engagement.

Another is *odthon odklan* (อดทนอดกลั้น), which is a common translation from "tolerance." It is often used in situations where someone has to endure something undesirable by suppressing their emotions.

In contrast, *khanti* (ขันติ), borrowed from Buddhist teachings, refers to a deeper kind of forbearance that is similar to *kṣānti*, discussed above. It is not just about holding back anger, but about transforming how we relate to others through an understanding of shared suffering. It is often used in a moral and spiritual sense, as an aspirational virtue.

In other contexts, ideas like nonviolence, coexistence, or hospitality may function similarly. UNESCO (1999) has done a brilliant job in showing what it means to be tolerant from more than twenty languages, and it is clear that these ideas are highly associated with one another.

Educators can use this question to encourage students to explore how their own community practices ideas like patience, acceptance, or living with differences. The goal is to show that tolerance is not a foreign concept; it often already exists, but might be called by another name or take a different form.

Q *Is* there or *should* there be a limit to your tolerance? If so, can you think of the limit to your tolerance?

Most people, if not all, certainly have their limits. For example, someone might tolerate a friend's bad habits, but not dishonesty. Or they may tolerate a difference in opinion, but not actions they see as harmful or unjust. We all have different levels of tolerance, depending on the situation and the people involved.

- These limits raise further important questions: *Are the boundaries we set fair or overly rigid? Or are there times when not tolerating something is actually the right thing to do?*

From a Buddhist perspective, the goal is to gradually overcome these limits. Tolerance in this sense means developing understanding of our shared suffering, even toward those who challenge us most.

- You might also ask: *Could we tolerate certain things better if we understood them more deeply? Would the world be more peaceful if we could stretch or overcome our limits of tolerance?* And if so, *what personal effort or sacrifice might that require?*

Q What opportunities are there to integrate learning or activities relating to this theme into the teaching of regular school subjects/extra-curricular activities? What subjects or topics offer the best opportunities for this?

There are many ways to bring the theme of tolerance into regular school subjects. From a Buddhist perspective, this can be approached through the concepts of tolerance or interdependence, as the two are mutually supportive.

- In science, students might explore global warming by examining how human actions interact with the environment to create chain reactions of impact. You could also choose a topic closer to their experience, such as global health, using the recent case of COVID-19. Related discussions like international cooperation also offer opportunities to practise engaging with diverse views and shared responsibility.

- Social studies and history offer chances to reflect on how intolerance has shaped societies, both globally and within their own cultures in particular, and what it takes to build more peaceful communities.
- In literature and language classes, students can explore characters from different backgrounds. By learning to understand each character's motives, they engage in an imaginative exercise that helps them practise seeing the world from different perspectives, which is an important step toward developing empathy and, potentially, tolerance in everyday life.

Can practising empathetic understanding help cultivate tolerance?

Yes, but not always, and not by itself. Empathy, in the common sense, involves feeling what someone else feels, or at least imagining it. This can help us relate to others and understand their experiences, but it has limits. Sometimes we cannot—or even should not—try to feel what another person feels, especially if doing so would lead to undesirable consequences, such as emotional burnout, over-identification, or a mistaking others' experience.

Tolerance, particularly in the Buddhist sense, does not depend on matching someone's emotions. Instead, it comes from recognising that we share a common vulnerability to suffering. It is less about *feeling the same* and more about *understanding our connection through suffering*. So while empathy can support tolerance, it needs to be grounded in awareness, reflection, and compassion—not just emotional resonance.

Q What problems or issues related to the promotion of tolerance are currently in the news? Can these be used to prompt discussion in the classroom?

Educators, unfortunately, have ample resources for students to discuss in the classroom. A notable example is ongoing wars around the world. Since it is a very emotionally charged topic, educators could lead the discussion by focusing on the suffering of the people in the conflict, rather than the conflict itself and the belligerents involved. The rise of political violence in the US is another prominent problem worth discussing. While some people try to pit the political left and right against each other to explain, this only results in further hatred. Educators should draw students' attention to the suffering society as a whole must endure and how it can be alleviated. However, everyday conflict examples, as suggested in the next section, will probably be most effective at inspiring students to practise tolerance because they are more relevant and meaningful to them.

03 DO

Take it into teaching!

Activity 1

Crossing the decision line

1 Overview

1 Topic	Tolerance through the lens of *kṣānti*
2 Level	Lower secondary
3 Time	50 mins
4 Learning objectives	Students will: 1. Describe the Buddhist concept of kṣānti and its link to interdependence. 2. Identify personal limits of tolerance and factors influencing them. 3. Practise respectful dialogue with people holding different views.
5 Materials	• Masking tape (to mark the decision line) • Printed debatable statements • Reflection sheet

2 Flow of this activity

Stage 1 Introduction (5 mins)
- Ask: "When is it hard for you to be tolerant?"
- Briefly explain conventional tolerance vs. *kṣānti.*

Stage 2 Activity: Crossing the decision line (20 mins)
- Mark "Agree"/"Disagree" sides.
- Read statements (e.g., "Global warming is everyone's problem").
- Students choose positions, discuss in small groups, and share reasoning.

Stage 3 Mini-reflection (10 mins)
- Prompt: "Did you change your mind? Why or why not?"
- Highlight how understanding others' reasons can expand tolerance.

Stage 4 Buddhist connection (10 mins)
- Share the idea of interdependence—everything arises from many conditions.
- Link to practical examples in daily school/community life.

Stage 5 Closure (5 mins)
- Students write one action they will take this week to practise deeper tolerance.

3 Assessment

The educator can devise a self-assessment sheet for students to reflect their shift of attitudes, from before the discussion, after the discussion, and after the Buddhist connection. This can be done in rating scales for comparison. See an Assessment template in Activity 2 as an example.

Scaling up or down

Examples of debatable statements

Level	Adaptation
How to adjust the statements for **upper primary level**	• When our friends suffer, we suffer as well. • If the environment we live in deteriorates, we will be affected. • The garbage we throw away can affect other lives. • Farmers depend on city residents, and city residents depend on farmers. • The duty of a good citizen is only to take good care of oneself and avoid causing trouble to others.
How to adjust the statements for **lower secondary level**	• The suffering of others is always related to us. • Global warming is everyone's problem, no matter where you live. • Each country should plan its own disaster response rather than waiting for help from other countries. • Those who damage the environment must take responsibility for the problems they caused; it is not our responsibility to bear this burden. • Sharing and helping others is a duty, not an option.
How to adjust the statements for **upper secondary level**	• Helping others means we also help ourselves escape suffering. • Wars and conflicts happening anywhere in the world relate to us all. • Poverty is inevitable for those who do not put sufficient effort into improving their lives. • Gender equality is a cause women should fight for; it is not men's responsibility to join advocacy efforts. • In a multicultural society, respecting each other's cultural rights is a value everyone must collectively promote.
How to adjust the statements for **higher education and lifelong education**	• Empathising with the suffering of fellow human beings is the solution for humanity. • Helping others is charity; it is politicians' responsibility to enact relevant laws. • A good society is one that provides mutual support, ensuring even the most vulnerable receive care through state mechanisms. • Poverty and malnutrition are the shared suffering of humanity. • Caring for the global ecosystem is a responsibility that industrialised countries must lead and take accountability for.

Activity 2

Learning tolerance through role-play

1 Overview

1 Learning objectives	This activity invites students to reflect on their own limits of tolerance and consider other people's point of view through their explanations for causing harm. It also encourages them to reflect on how they can become more caring for others' suffering.

❷ Teaching methods	This activity primarily employs role-play and group discussion. The former helps students reflect on concrete situations which make them more accessible than merely imaginative scenarios; the latter is a great met hod to help them reflect themselves and understand different perspectives.
❸ Preparation/Materials	• A self-assessment sheet containing a scenario for every student • Any props relevant to the scenario

2 Flow of this activity

Stage 1 Introduction (10 mins)

- Teacher explains: The purpose of the activity is to explore tolerance—how people have different limits for what they can accept, and how reasons and circumstances affect our judgments.
- Introduce a rating scale: 0 = not angry, 1–8 = somewhat tolerable, 9 = intolerable/most angry.
- Link to concepts: Highlight that tolerance involves intention, harm, and perspective. Optionally introduce Buddhist and traditional views of tolerance.

Stage 2 First self-assessment (2 mins)

- Students imagine themselves as the "victim" in the chosen scenario.
- Students' rating: Their initial reaction on the rating scale (before hearing reasons).
- Goal: Capture immediate biases/attitudes.

Stage 3 Role-play (10–15 mins)

- Role players act out the scenario (e.g., borrower vs. lender, bully vs. victim, everyday conflict).
- Borrower/Perpetrator presents reasons.
- Victim/Other parties respond based on their tolerance level.
- Rest of the class observes.

Stage 4 Second self-assessment (2 mins)

- Students re-rate themselves after hearing the reasons in the role-play.
- Goal: See if tolerance shifts once circumstances are explained.

Stage 5 Group discussion (15–20 mins)

- Teacher facilitates: invite students to share and compare their ratings.
- Prompts:
  - Was the perpetrator's reason acceptable? Why/why not?
  - Did your rating change? What influenced the change?
  - Should tolerance have limits? If so, where?
  - (Optional, Buddhist lens) How do interdependence and conditions affect responsibility and blame?
- Students debate, listen, and reflect on diverse perspectives.

Stage 6 Final self-assessment (2 mins)

- Students give final rating after group discussion.
- Goal: Demonstrate growth from individual reaction → reasoned judgment → social deliberation.

Stage 7 **Reflection and wrap-up (10 mins)**

- Teacher highlights:
  - Tolerance varies by intention, harm, and perspective.
  - People's limits differ — and can shift when reasons or contexts are understood.
  - In Buddhist thought, tolerance can be expanded through reflection on interdependence.
- Students reflect in writing or through discussion on what they learnt about themselves and others.

Time 60-70 mins

3 Assessment

Due to the self-reflective nature of the objectives, this activity is best assessed formatively and can be effectively incorporated into social studies or ethics subjects. Self-assessment can take place three times: once before the role-play, once after the role-play, and once after the group discussion.

These three stages of assessment are meant to demonstrate different levels of students' thinking, from their initial biases and attitudes to their later reflections and social deliberation on a given scenario. The first assessment captures their immediate reactions, which personal experiences or implicit biases may shape. At this stage, each student fills in the circumstances and evaluates how tolerant they are willing to be based on their own perspective. After hearing the reasons presented by the role players, students are prompted to reconsider. Here they must judge whether those reasons are strong enough to justify tolerance. The group discussion that follows gives them the chance to share, debate, and reflect on both their own and their peers' views before giving another rating.

On the assessment sheet, students rate how angry they would feel if they were the victim in the scenario. The scale ranges from *not angry* (0), to *somewhat tolerable* (1–8), to *intolerable/most angry* (9). Educators can use this moment to explain the differences between traditional and Buddhist ideas of tolerance, particularly around its limits and the practices aimed at expanding—and even removing—those limits. After watching the role-play, students rate themselves again, this time in light of the explanations given by the role players. Since the role-play presents (potentially acceptable) justifications from the perpetrator's perspective, students can compare whether they feel more or less tolerant or understanding of others' situations than before. Educators can invite reflection on the reasons behind any change.

During the discussion, educators should also pose questions that help students connect the scenarios to their own experiences and reasoning. If adopting a Buddhist approach, educators might help them present an imaginary situation showing how the perpetrator's actions depend on many other conditions. It is natural for students not to immediately accept such reasoning, since it takes repeated meditation and reflection to internalise the Buddhist idea of interdependence and, by extension, tolerance.

Finally, students can review how their ratings changed across the stages. Educators may encourage them to consider why their attitudes shifted and compare their reflections with those of their peers.

Here's an example of the self-assessment sheet:

Self-Assessment Sheet										
Instructions: Read the following scenario and rate how angry you are, from 0 (not angry) to 9 (most angry). Rate yourself again after the scenario role-play, and again after the group discussion. Scenario: A classmate has borrowed something you really care about (for example, a game, a book, or a toy), but returns it damaged. *0 = not angry, 1–8 = in-between/tolerable, 9 = most angry/intolerable*										
Before role-play	0	1	2	3	4	5	6	7	8	9
After role-play	0	1	2	3	4	5	6	7	8	9
After discussion	0	1	2	3	4	5	6	7	8	9

Here are some follow-up questions that the facilitator can raise for the students' group discussion. You may adjust the questions to become more specifically applicable to the scenario:

- What reasons were given by the perpetrator in the role-play? Are they different to your own reason when you rated your reaction the first time?
- Did you agree with the victim's reaction in the role-play? Why or why not?
- Have you become more understanding of the perpetrator's situations after their explanation in the role-play?
    - If you do or if you do not, why do you think so?
- Is there a better explanation that will make you become more empathetic of their suffering?
- If your answer is 0 (or whatever number students chose), what exactly do you think or feel?
    - Do you find the perpetrator's behaviour objectionable but simply put up with it?
    - Do you understand that they are not in control of the situation?
- Imagine that the perpetrator has suffered considerably and that could be an explanation for their bad behaviour. For example, your friend did not return your toys undamaged not because they were spiteful or careless, but because they were physically punished by their parents and they damaged your toys in the process.

Examples of debatable scenarios and roles

These role-play scenarios are designed to help students explore the concept of tolerance. Each scenario varies in terms of how intentional the harm is and how preventable the situation might have been. The scenarios are also organised by complexity, from simpler situations with fewer participants to more complex ones involving multiple people, and are matched to the students' developmental stages.

A key idea in these activities is that people often judge whether or how much they can tolerate something based on the other person's intention and how much control he is in. Educators should draw students' attention to these features by asking questions, including: *Was the harm caused on purpose or by accident?* and *Did the person have a good reason for what they did, even if it caused harm?*

Through these scenarios, students are encouraged to reflect on how different people have different levels of tolerance, and that those differences often depend on context, relationships, and the reasons behind others' actions. Even scenarios designed for younger students can be meaningful for older ones, prompting deeper discussion about fairness, empathy, and moral judgment.

Scaling up or down

How to adjust the scenario for **upper primary level**

Roles	Lender and borrower
Scenario	A classmate has borrowed something you really care about (for example, a game, a book, or a toy), but returns it damaged.
Role-play instructions	• The Borrower thinks of a good reason why the item got damaged. It should be a reason the Lender might understand or accept. • The Lender listens and decides whether the Borrower's reason is acceptable or not. Whether it is or not, think about how you would respond. Would you: - Forgive your friend and let it go? - Ask for something in return (like fixing or replacing the item)? - Get upset and decide not to trust your friend again?
Some specific group discussion questions	• Was the Borrower's reason acceptable? Why or why not? • What would be the best way to respond in this situation?

How to adjust the scenario for **lower secondary level**

Roles	Teaser, Target, Teaser's Friend, Target's Friend
Scenario	At school, the Teaser has been teasing the Target repeatedly—making fun of their clothes, hobbies, or the way they speak. It started as a joke, but the Target is now visibly upset. The Teaser's Friend sometimes laughs along or stays silent. The Target's Friend notices what is going on and wants to step in, but isn't sure how. One day, things escalate in front of others, and all four characters are involved in some way.
Role-play instructions	• Teaser thinks about why they behave this way—is it peer pressure, insecurity, boredom, or a desire to be funny? Think of how you might justify your actions when confronted. • Target expresses how the bullying has made them feel and what they want to happen next (an apology, for the bullying to stop, or help from others). • Teaser's Friend decides whether to support the Bully, stay neutral, or speak up against the bullying. • Target's Friend decides whether to comfort the Victim, report the incident, confront the Bully, or try to talk things through.
Some specific group discussion questions	• Was the Bully's behaviour ever acceptable? At what point did it cross the line? • If you were the Bully's Friend, what would you do—and what would be too much for you to tolerate? • Should the Victim forgive the Bully? Why or why not? What would be fair? • How did the Victim's Friend help (or fail to help), and what else could they do? • What does it mean to be tolerant in a situation like this? Can tolerance have limits?
Notes for facilitators	• Encourage students to notice that everyone has a different level of tolerance for teasing, joking, and social pressure. • Discuss the difference between tolerating someone's behaviour and enabling harm. • Highlight the idea that tolerance doesn't mean staying silent when someone is hurt.

How to adjust the scenario for **upper secondary level**

Roles	Bike Rider 1, Bike Rider 2, Jogger, and Bystander
Scenario	In a park, Bike Rider 1 is travelling within the speed limit. Since the park does not have a separate bike lane, he has to share the path with joggers and other park visitors. The Jogger enjoys running with her headphones on, so she is not very aware of her surroundings. As she starts to feel tired, she decides to stop running and move off the path to rest on a bench, unaware that a bike is approaching from behind. Her sudden change of direction forces Bike Rider 1 to swerve, cutting into the path of Bike Rider 2. The two cyclists crash and begin arguing. A Bystander witnesses the incident and tries to calm them down.
Role-play instructions	• Each role player decides for themselves how they want to handle the situation.
Some specific group discussion questions	• This situation appears to be an accident. If you were Bike Rider 2, would you feel angry? Why or why not? • Is there someone in particular to blame? Who? To what extent is each person responsible, and why? • How would you handle the situation from the perspective of each role?
Notes for facilitators	This scenario is different than the others in that it appears like a total accident. As a result, some students might want to brush it off like that. However, there is an element where you can still say that the Jogger is at fault for not being mindful enough by putting her headphones on. This is why each role player could be left to decide how they want to interpret and handle the situation.

How to adjust the scenario for **higher education** and **lifelong education**

Roles	Flatmate A, Flatmate B, Neighbour, Building Manager
Scenario	Flatmate A and Flatmate B share a rental apartment. One weekend, Flatmate A invites several friends over for a small party while Flatmate B is away. They play music, eat, and socialise. Flatmate A believes the noise was kept at a reasonable level and that the gathering ended by midnight. However, the next day, a Neighbour lodges a complaint about loud noise and strong food smells. The Building Manager issues a formal warning to both tenants, even though Flatmate B was not present. Flatmate B is upset about being held responsible and feels that Flatmate A acted without proper consideration. Flatmate A, in turn, feels it was a harmless social event and is frustrated by what they see as an overreaction from both the neighbour and their flatmate.
Role-play instructions	• Flatmate A explains why they decided to host the gathering, believing it was within acceptable limits. • Flatmate B shares how the consequences affected them and whether they think their flatmate was being inconsiderate. • Neighbour explains their perspective, what bothered them, and whether they see the complaint as reasonable. • Building Manager presents the building's policy and their reasons for issuing a warning to both tenants. • Each character reflects on their own limits of tolerance: - What do they see as acceptable or unacceptable behaviour in shared living spaces? - Do they believe the other parties had good reasons for acting the way they did? - Is anyone willing to compromise or understand the others' perspective?

Some specific group discussion questions	• Who in this situation has the strongest claim to being wronged? Why? • Did Flatmate A act irresponsibly, or is the complaint an overreaction? • Should Flatmate B be held accountable for something they weren't involved in? • What factors affect how tolerant each character is—and how should they resolve the conflict?

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07

How to Perform Global Citizenship Through National Citizenship Education

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Intended level

★ Primary education

Scaling up or down

☆ Secondary education

☆ Non-formal and informal education

This chapter is based on "Performing Global Citizenship Through National Citizenship Education: Humanity, Criticality and Competency" by this author in APCEIU(2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

01 DISCOVER

Understand the essentials!

Global citizenship education (GCED) differs from national citizenship education (NCED). The former pertains to education for global citizenship, while the latter focuses on national citizenship. Nevertheless, the differing educational goals do not prevent them from overlapping in content (or curriculum) and approach (or pedagogy). Against the backdrop that NCED predominates in many Asia-Pacific societies, including China and Japan, this chapter provides a practical guide for developing global citizenship through NCED, or, in other words, leveraging NCED for the development of global citizenship. Before detailing the activities related to this aim, it is necessary to clarify what global citizenship means and how to contextualise it within specific, concrete educational settings.

Global citizenship, according to Chen (2024), involves taking action based on an ethical concern for humanity and a political consciousness of criticality. First, being a global citizen entails **1) a moral and ethical responsibility** toward humanity. It is moral due to a shared humanity identity that entails the interdependence with strangers and compassion for the vulnerable. More significantly, it is also ethical because human beings, as de facto global citizens (well before the concept of global citizenship), bear ethico-political obligations derived from their "causal relationship," however indirect and remote, in the unequal power relations and attendant inequalities and injustices in an asymmetrically globalised world. An ethical global citizen does not merely show empathy for people's sufferings in the world but also reflects on what one has done or not done that might have contributed to the situation and what one can do to alleviate it.

Such reflection demonstrates **2) a critical political consciousness**, the second component of global citizenship. Recognising that all human beings share complicity in the suffering of the marginalised, ethico-critical global citizens reflexively examine their own positions. Furthermore, they constantly question the taken-for-granted and the universalised. They identify, question, and challenge the unequal structures, assumptions, and power relations that underpin social injustices in all forms and levels, whether local, national, or global. GCED, by encouraging ethical concern and critical consciousness, does not ground itself merely in a moral commitment to humanity (cosmopolitan GCED), nor does it take universal values for granted (liberal GCED), or instrumentalise itself to serve national priorities (neoconservative GCED) or economic purposes (neoliberal GCED).[1]

3) Action-taking represents the third component of global citizenship as defined here. Civic acts are envisioned as performances, neither reductively habitual practices nor radically disruptive acts, but rather pragmatically nuanced in between. Performative acts do not one-dimensionally adhere to or deviate from established orders; instead, they involve subjectively reworking these orders in their repetition. These acts are performed during the everyday repetition of mundane behaviours, through which our various identities—from gender and ethnicity to national and global citizenship—are constructed and maintained. By repeating specific acts, individuals express and identify themselves as, for example, Chinese, Japanese, or Korean. In other words, what we perform defines us. At the same time, repetition entails bodily reiterating certain norms; it embodies and realises

1 For an overview of how these less desirable approaches to GCED manifest in Asia, see Alviar-Martin and Baildon (2022).

Book: Research on Global Citizenship Education in Asia
https://www.google.co.kr/books/edition/Research_on_Global_Citizenship_Education/UrUTEAAAQBAJ?hl=ko&gbpv=0

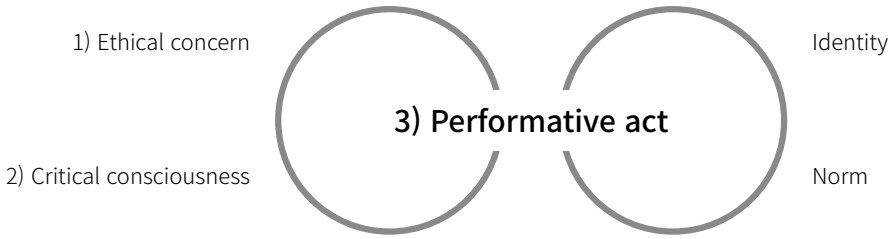

Figure 1 *The matrix of performative global citizenship*

the normal while simultaneously excluding and repudiating the abnormal. What we perform is not neutral but normative; it brings some norms to life and denies others. To the extent that norms are embodied in performative acts, they are temporal, as it is always possible for the repetition to fall outside normative limits and fail to produce normalised identities. It is in this potential to rework during repetition, due to human subjectivity, that existing norms can be altered. How we perform matters, for it has consequences for established norms and identities. As the institutionalised, predominant order, national citizenship conditions global citizenship, which nevertheless can be performed through subjectively reworking the former in its repetition. GCED is thus teaching and learning less about how to be a global citizen and more about how to ethically and critically rework everyday national citizenship, and by doing so, becoming a global citizen. Performative global citizenship (Figure 1) suggests that there are three competencies central to performing global citizenship through NCED:

- *The competence of identity reflexivity and reconstruction.* The capability to self-reflect on how identities, particularly national identity, are formed through everyday repetition and how to rework them for a more ethical relationship with others in the world.
- *The competence of normative examination and action.* The capability to examine the normative presuppositions and assumptions about citizenship in public discourse and practice, and to reason and defend the values of liberty, equality, and justice in everyday life.
- *The competence of social critique and transformation.* The capability to critically engage with established norms, rules, and orders to identify, question, and challenge oppressive structures and unequal power relations, thereby transforming them into more liberal, equal and just ones in local, national, and global contexts.

FIVE KEY TAKEAWAYS

1 Leverage while engaging

GCED is posited to critically engage with and creatively leverage the established, predominant NCED.

2 Ethico-political action

Global citizenship is defined as taking action based on an ethical concern for humanity and a political consciousness of criticality.

3 Performativity

Civic acts are understood as performative acts, which lie between habitual practice and radical rupture, manifesting ethical and critical subjectivity in everyday repetitive practice.

4 Identity and norm

The performative act of everyday repetition has consequences for the identity it defines and the norm it embodies.

5 Everyday reworking

Performative global citizenship reworks the established national citizenship in everyday life.

02

DEEPEN

Reflect on the questions!

To explore strategies and activities for teaching and learning performative global citizenship, teachers must first understand the conditions, resources, and constraints of their specific educational settings. Schools are integral to society. The political, social, cultural, and historical contexts of the broader society influence citizenship education in schools, which is also governed by educational policies at different administrative levels, with the national curriculum being the most authoritative in many East Asian societies. Schools themselves constitute a complex system. Citizenship teaching and learning are not confined to a few subjects but permeate all subjects and activities within schools. Effective citizenship education relies on various aspects of the school as a social system, including, but not limited to, school policy, the formal curriculum and instructional materials, teaching styles, student experiences, assessment, and school culture (Banks, 2016, p. 19). Table 1 presents some questions to help teachers understand the societal and school contexts that may constrain or enable the teaching and learning of performative global citizenship.

Questions for contextualising performative global citizenship

Societal context	
Political	Q To what extent do the authorities permit the public to openly discuss citizenship-related issues?
	Q To what extent is citizenship education influenced by government policies?
Social	Q Do citizens actively participate in public affairs?

Social	Q What attitude does the public hold toward authority?
Social	Q Are nationalistic sentiments high in society?
	Q Which would the public prioritise when the national interest and human interest come into conflict?
Cultural	Q How is humanity considered in local philosophy and literature?
	Q What are the prevailing norms, values, and beliefs concerning public life?
Historical	Q How are domestic and cross-border inequalities and injustices in modern history received by the government and the public?

Historical	Q To what extent has society changed in terms of liberty, equality and justice, as compared to one decade ago?

School context

School policy	Q How autonomous is the school in designing a school-based curriculum?
	Q Is developing national or global citizenship an education priority?
	Q Is the school policy concerned about liberty, equality and justice? How does it define them?
Formal curriculum and instructional materials	Q To what extent are the three competencies of performative global citizenship consistent with the formal (national and school-based) curriculum?
	Q What elements in the formal curriculum might be consistent with performative global citizenship?

Formal curriculum and instructional materials	Q To what extent are teachers able (in terms of time, resources, regulations) to develop and use extra instructional materials other than official textbooks?
Teaching styles	Q Is the teaching more teacher-centred or student-centred?
	Q Does the teacher encourage students to ask questions?
Teaching styles	Q How does the teacher understand teacher authority?
	Q Does the teacher consider education as knowledge transmission or knowledge transformation?

Student experiences	Q Are students considered knowledge receivers or knowledge makers?
Student experiences	Q Are students encouraged to discuss public issues that concern them?
	Q Are students involved in the school's decision-making process that affects them?
Assessment	Q Is student participation in school and community valued?
	Q Are students able to self-/peer-assess individual learning progress and achievement?

School culture	Q Does the school welcome new ideas?
	Q What hidden curriculum might exist in the school?
School culture	Q What attitudes does the school community take toward inequalities and injustices in and beyond schools?

Teaching and learning the three competencies that represent performative global citizenship are not context-free but are conditioned by both the immediate school environment and the broader societal context. Thus, carrying this out is more feasible in a less nationalistic, conservative, and authoritarian society. Favourable sociopolitical conditions include political liberty, civic participation in public affairs, and public scrutiny of government. Cultural resources, public norms and beliefs, and how a society responds to past and present inequalities and injustices also influence the reception and practice of the three competencies in and beyond schools. At the school level, the feasibility of teaching and learning performative global citizenship improves with greater curricular and pedagogical space and resources aligned with it within the formal curriculum, greater school autonomy from government regulations, and a school culture that encourages more open, democratic, and transformative teaching, learning, and assessment.

It is important to note that global elements have been increasingly integrated into national citizenship curricula in many societies across the region, as evidenced by the cases of China and Japan (Chen, 2020). However, existing national curricula rarely aim to develop ethical, critical, and performative global citizenship (Chen, 2024). Under this constraining condition, it relies on committed teachers and educators to leverage the established medium of national citizenship education, including the officially endorsed global elements, to cultivate the three competencies through precise contextualisation and creative intervention. The following section introduces three leveraging examples.

03 DO

Take it into teaching!

This section presents three activities designed to illustrate how to practically teach and learn the three competencies of performative global citizenship through NCED in schools. Each activity focuses on developing one competence. The activities target upper primary students and beyond, that is, those who have presumably already acquired basic cognitive skills for reflecting on personal experiences and identity, socio-emotional skills for recognising and relating to others, and behavioural skills for engaging in conscious and reflective actions. The description below centres on schools, particularly those in China and Japan.

The objectives, expected outcomes, and teaching methods of the three activities suggest that formative approaches are more suitable than summative ones for assessing student learning in these activities. This means that the assessment is not a one-off event, but should instead emphasise providing real-time feedback to students, while at the same time considering individual learning styles, to support their personal development of the three competencies during these activities. In other words, the assessment is an integral part of the learning process. Furthermore, feedback can be given not only from teacher to student but also through self-assessment and peer assessment.

There are two sets of general questions to consider for the assessment in the three activities:

- *At the individual level*: How does the student complete the worksheet, journal, or project portfolio? What difficulties does the student have during the activity? How can the teacher help the student overcome those difficulties? What additional guidance is necessary to help the student better understand and perform the activity?
- *At the interpersonal level*: How does the student engage with peers during groupwork and discussions? Does the student find it challenging to make their voice heard and to listen to others? What can the teacher and students do to facilitate more meaningful engagement during the activities?

Activity 1

"What makes me who I am?"

1 Overview

1 Learning objectives	This activity invites students to reflect on the identities they hold and the everyday behaviours that contribute to their identity expression and formation. It raises students' consciousness of the inclusion and exclusion associated with identities, particularly national identity. It encourages students to consider ethical questions related to others and take action for more equal and just relationships through everyday practice.
2 Expected outcome	The competence of identity reflexivity and reconstruction

❸ Relevance to the national curriculum	Understanding self-other relationships and recognising one's role within family, school, society, and the nation-state are often essential components of the national curricula for subjects such as moral and social studies in East Asian societies. School citizenship education across the region typically focuses on shaping national identity. This activity can be integrated into the teaching and learning of social identities and relationships, particularly national identity.
❹ Teaching methods	This activity features arts-based inquiry, individual work, and group discussion. Teachers must create a safe and trusting atmosphere where students can explore their identities, a subject which may be sensitive and emotionally charged. Teachers can create such an environment by establishing rules together with students. Another approach is that teachers reflect on their own identities and demonstrate how to perform this activity.
❺ Preparation/ Materials	There are two worksheet options to consider, depending on the teacher's familiarity and the students' readiness to use them. • Identity chart[2] This straightforward worksheet enables students to explore the roles or identities they perceive themselves to possess. Different colours can be employed to signify the varied meanings that different identities may hold for students. • Identity body map (Figure 2) This worksheet allows students to record the roles or identities they believe they possess, and place them on various body parts using different colours as a way to embody those identities and express their feelings toward them.

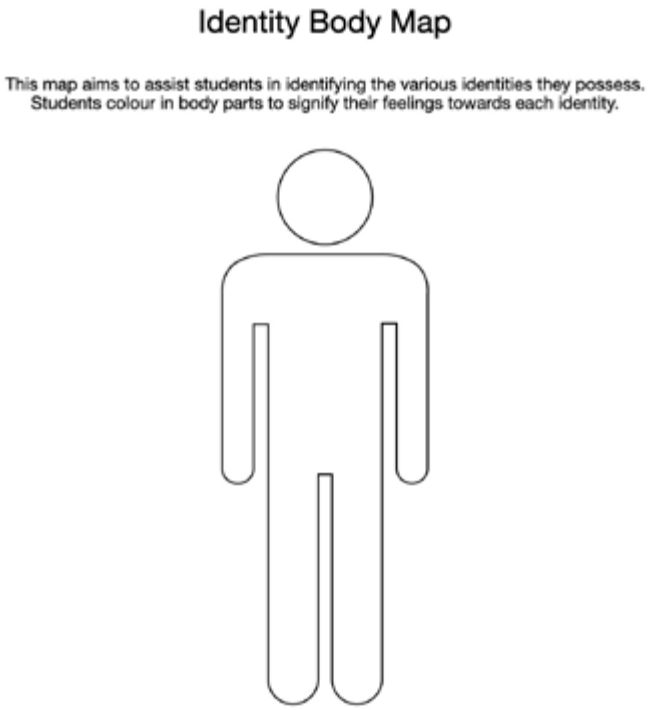

Figure 2 *Identity body map worksheet*

2 Identity Chart
https://www.learningforjustice.org/sites/default/files/general/tt_identity%20chart.pdf

2 Flow of this activity

Stage 1 Opening

Teacher

Explain that this activity is for students to explore individually and collectively the question, "What makes me who I am?", that is, who do they think they are, and furthermore, through what everyday behaviours they construct and express those roles or identities.

Teachers should stress that the activity is not about judging their identities, but about exploring their formation, that is, how identities are shaped through daily practices.

Student

Understand and get prepared to explore the question

Stage 2 Warm-up

Teacher

Start with an initial question, "Who am I?", and prompt individual students to consider the roles they identify with in their school, family, community, and society as a whole.

Examples: student, volleyball player, student union member, girl, brother, son, grandchild, Muslim, Japanese

Students might come up with labels not self-identified but imposed by others (such as "disabled"). Teachers can stress that this activity only deals with the identities they embrace and accept. There might be students who are vulnerable in expressing their identities. Teachers should take into account the group makeup during discussion to ensure that these students can also take part.

Student

Discuss in groups and share ideas in class

Stage 3 Work

Teacher

Choose a worksheet. Guide students to work out the identities they think they possess.

Student

Work individually to list as many identities as possible

Stage 4 Discussion

Teacher

Pose the central question, "What makes me who I am?" Encourage students to reflect on what everyday behaviours express those identities.

Student

Discuss in groups and share ideas in class

Stage 5 Work

Teacher

Instruct students to list their daily behaviours, regardless of how insignificant they may seem, that they believe help shape each identity noted on the worksheet.

Student

Work individually to note as many behaviours as possible

Stage 6 Reflection

Teacher

Ask students to (a) reflect on and see if their everyday attitude and treatment toward in-group and out-group people are justifiable. and (b) explore what behaviours they should change to have a more equal and just relationship with others, especially with out-group people.

Student

Reflect individually, explore in groups, and share ideas in class

3 Assessment

A student's performance in this activity is assessed based on the completion of the worksheet (skill), the individual reflection of social identity, everyday behaviours, and the self-other relationship (knowledge and understanding), as well as their engagement with others in group discussion (attitude).

Scaling up or down

How to adjust the activities for **secondary level**

When conducting this activity in primary schools, greater emphasis can be placed on students' personal experiences. By contrast, secondary teachers can focus more on social structure (such as social institutions, policies, and relationships), thereby helping students develop a more theoretical understanding of how an individual identity forms in relation to others. Secondary curricula are often more condensed than primary ones, and students face increased examination pressures, particularly in East Asia. Secondary teachers may need strategies to allocate time and persuade students to engage in the activity. One practical approach is to incorporate the activity into relevant topics within the national curriculum.

How to adjust the activities for **non-formal education**

This activity is also well-suited for non-formal educational settings, such as family workshops and community events. Participants are often from more diverse backgrounds in nonformal education. This requires the instructor to put in extra effort to create and maintain a safe and trusting environment for identity expression and reflection.

Activity 2

Making the unconscious conscious

1 Overview

1 Learning objectives	This activity aims to facilitate a shift from unconscious assumption to conscious examination. It helps students recognise the norms and beliefs often unconsciously assumed in daily behaviours and narratives about national identity and culture, and foster an understanding of liberty, equality, and justice to examine those narratives and behaviours.[3]
2 Expected outcome	The competence of normative examination and action

3 Unlike commonsensical "comforting" learning that takes knowledge and underlying assumptions for granted, questioning learned knowledge in light of social justice can be "discomforting." For an argument concerning "discomforting learning," see Chapter 2, "Preparing teachers for crisis: a sample lesson" (pp. 19–33) in Kumashiro (2015).

Book: Against Common Sense
https://www.google.co.kr/books/edition/Against_Common_Sense/yaKsBwAAQBAJ?hl=ko&gbpv=0

③ Relevance to the national curriculum	This activity can complement the teaching and learning of national identity and culture, which is a standard requirement in the national curricula in East Asia. The activity is more feasible when national identity, culture, and citizenship are envisioned as reflective, inclusive, and subjective, rather than blind, exclusive, and obedient. Furthermore, East Asian national curricula often promote the values of liberty, equality, and justice. This activity enables students not only to understand the official definitions but also to develop their own understandings of these values.
④ Teaching methods	This activity employs journal-based learning, which entails students keeping a journal to regularly document their daily observations, experiences, reflections, and thoughts. As such, it is not limited to one or two classes, but spans days, weeks or even months.

2 Flow of this activity

Stage 1 Opening

Teacher

Explain:

- What people say and do carries normative presuppositions and assumptions.
- This activity aims to recognise and examine the norms, values, and beliefs underlying what is said and done concerning national identity and culture in everyday life.
- The examination itself is normative; it is based on liberty, equality, and justice.

Example: The statement "I love Chinese culture because I am Chinese" carries assumptions about what Chinese culture is (e.g., Mandarin Chinese) and what counts as being Chinese (e.g., holding a Chinese passport), as well as the normative requirement that all Chinese should love Chinese culture (e.g., all people holding a Chinese passport should speak Mandarin Chinese). Who is excluded or marginalised from these assumptions and requirements?

Student

Understand why and what to do in this activity

Stage 2 Review

Teacher

Review what has been taught and learnt related to (a) national identity and culture and (b) the values of liberty, equality and justice, according to the national curriculum.

Student

Understand the official definitions of relevant concepts

Stage 3 Preparatory discussion

Teacher

Establish an open and safe environment for students to discuss:

- What (a) and (b) mean to them personally
- To what extent (b) can be achieved through (a)
- Might (a) violate (b)

Student

Groupwork and whole-class conversation

Stage 4 Journal initiation

Teacher

Guide students to create a journal to record and document their daily experiences and observations, both of themselves and others, across interpersonal interactions and media, including the internet, about:

- Behaviours conducted in the name of national identity and culture
- Narratives about national identity and culture

Guide students to analyse what values, norms, and beliefs are assumed behind the documented behaviours and narratives and examine whether they align with the values of liberty, equality, and justice according to their understanding.

Student
Maintain a journal with a record, analysis, and examination across weeks or months

Stage 5 **Presentation**

Teacher
Dedicate time and resources for students to present their journals and discuss their experiences and thoughts on how to evaluate the unconscious normative assumptions behind everyday practices and conversations.

Student
Present and share individual journals

Scaling up or down

Level	Adaptation
How to adjust the activities for **secondary level**	This activity can also be well incorporated within established secondary national curricula. Secondary teachers can focus more on developing students' theoretical understanding of concepts such as national identity, national culture, social norms, liberty, equality, and justice.
How to adjust the activities for **non-formal education**	This activity involving creating, maintaining, and presenting a journal might suit some non-formal educational programmes, such as those in community learning centres, which are not one-off events but recurring sessions. The more diverse backgrounds of participants in non-formal education compared to schools, particularly in age, require instructors to be more attentive to their varying knowledge levels and learning styles.

3 Assessment

A student's performance in this activity is assessed based on the completion of the journal (skill) and the understanding of national identity and culture on the one hand, and liberty, equality, and justice on the other hand (knowledge and understanding). In addition, a student's performance in this activity is also assessed based on their engagement with others in group discussion (attitude).

Activity 3

Beyond empathy, toward social justice

1 Overview

1 Learning objectives	This activity urges students to go beyond simply expressing sympathy and empathy for people who are suffering, whether locally, nationally, or globally, and examine the societal factors that contribute to their difficulties. It also encourages students to explore ideas and take action to eliminate social inequalities and injustices.[4]
2 Expected outcome	The competence of social critique and transformation
3 Relevance to the national curriculum	National citizenship curricula typically regard sympathy and empathy as essential. However, they often fail to promote a critical examination of society, including social institutions, policies, and relationships. While they increasingly value social justice and global awareness, global justice remains absent. This activity can serve as an extension of teaching and learning sympathy and empathy, as well as an expansion and combination of teaching and learning social justice and global awareness.
4 Teaching methods	This activity employs project-based learning, which enables students to identify a social issue of concern, conduct individual and group research, develop practical solutions, and implement them through group action and individual practices. It is an activity that lasts weeks or months.

Stage 1 Opening

Teacher

Explain:

Interpersonal sympathy and empathy are merely the beginning of recognising people's sufferings, the root causes of which often lie not in individuals but society, sometimes on a scale that is not just local or national but global.

This activity helps students develop a social understanding of personal challenges by critically examining social factors and exploring social solutions.

Student

Understand why and what to gain from this activity

4 For a comprehensive and accessible guide on how to "see beyond the immediate surface level to the deeply embedded injustice below" (p. xxiv), see Sensoy and DiAngelo (2017).

Book: Is Everyone Really Equal?
https://www.google.co.kr/books/edition/Is_Everyone_Really_Equal/t4stDwAAQBAJ?hl=ko&gbpv=0

2 Flow of this activity

Stage 2 Issue identification

Teacher

Ask students to individually consider and describe a group of people they feel the greatest empathy for regarding their difficulties and challenges.

Example: people who are bullied, the poor, persons with disabilities, immigrants, refugees, and orphans

Have each student explain why they feel empathy toward a specific group of people and have them share their experience. This helps contextualise their empathy and avoids objectifying or generalising the group.

Group students with similar concerns discuss the specific difficulties and challenges those people may face and the factors that may contribute to these difficulties and challenges.

Student

Individual work, group discussion

Stage 3 Project initiation

Teacher

Designate the groups as project teams. Explain what project-based learning is, including how to create and develop a project portfolio that documents the process of the project. Guide the teams to investigate:

What contributes to a particular group's suffering, especially societal factors at the local, national, and global levels.

What individual students, classes, schools, local communities, and the government can do to address suffering as a social issue.

The investigation may include, for instance, reviewing books, news reports, and public policies; interviewing individuals; and conducting fieldwork.

Student

Groupwork

Stage 4 Report

Teacher

Arrange a class conference for the teams to report their findings.

Student

Presentation

Stage 5 Exploration and action

Teacher

Encourage students to explore what they can do in everyday life and how they can influence others to address social injustices.

Student

Explore solutions and take action

Scaling up or down

Level	Adaptation
How to adjust the activities for **secondary education**	It is also possible to accommodate this activity in secondary national curricula. Similar to the former two activities, in this activity, secondary teachers can focus more on the theoretical exploration of relevant concepts, such as social structures, social critiques, and social justice.
How to adjust the activities for **non-formal education**	When applying this activity in non-formal education settings, instructors may put in extra effort to get to know the diverse participants and leverage their existing experience and knowledge during the activity. Like the second activity above, this project-based activity, which relies on close teamwork, is practicable in recurring nonformal education programmes.

3 Assessment

A student's performance in this activity is assessed based on the completion of the project (skill), the capability to connect personal sufferings with societal causes based on evidence (knowledge and understanding), and engagement with others through teamwork and group discussion (attitude).

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08

Making Global Citizenship Education Work Locally

Curriculum Tools for Higher Education

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Intended level

★ Higher education

Scaling up or down

☆ Secondary education

This chapter is based on "The State of Global Citizenship in Central Asia and Kazakhstan: Problems, Progress and Possibilities" by this author in APCEIU (2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

01 DISCOVER

Understand the essentials!

> For UNESCO, GCED is an educational approach that nurtures respect and solidarity in learners in order to build a sense of belonging to a common humanity and help them become responsible and active global citizens in building inclusive and peaceful societies.
>
> UNESCO (2018a). *Global citizenship education: Taking it local*

A recent study on the state of global citizenship in Central Asia and Kazakhstan, part of a larger project initiated by the Asia-Pacific Centre of Education for International Understanding (APCEIU), indicated that global citizenship education (GCED) may remain merely symbolic or aspirational unless supported by a clear, systematic, and locally relevant implementation plan (Kulnazarova, 2024). This observation holds true not just in Central Asia, but in other regions of the world as well.

Since 2015, UNESCO (2015a, 2015b, 2018a, 2018c) has advanced a globally recognised GCED framework aimed at cultivating ethical, empathetic, and respectful learners equipped with the knowledge, skills, and attitudes needed for tolerance, mutual respect, and "a sense of belonging to a common humanity." Yet the implementation has been uneven, particularly in regions with unique historical, ideological, political, and cultural contexts, such as Central Asia. Several interrelated factors explain this inconsistency.

Although GCED has gained prominence and visibility in international and regional policy dialogues, its practical realisation within Central Asian education systems faces considerable challenges. The framework's normative ambitions—human rights, cultural diversity, environmental sustainability, peaceful coexistence, and civic engagement—are persistently incongruent with classroom realities limited by teacher preparation gaps, insufficient resources, and competing policy priorities (Kulnazarova, 2024). Across much of the region, curricula and teacher education lack the essential materials, effective pedagogical approaches, and supportive policies necessary to *transform* global educational ideals into concrete practice. Geopolitical and cultural dynamics further complicate adoption. Concerns about national identity, state sovereignty, and ideological autonomy prompt measured or selective implementation, particularly when GCED appears externally driven or conflicting with established educational traditions (Kulnazarova, 2024).

Comparable struggles can be observed in postcolonial African contexts, where educational systems balance global citizenship narratives with the imperative of decolonising knowledge and reaffirming indigenous epistemologies. In South and Southeast Asia, efforts to promote GCED also encounter obstacles from deeply rooted religious, linguistic, and ethnic divisions, which complicate the development of a shared global belonging. Similarly, in Latin America, where legacies of inequality, authoritarianism, and external dependency remain powerful, GCED implementation is refracted through national projects of social justice and sovereignty. In parts of East Asia and Eastern Europe, homogenisation, political influence, or the erosion of traditional values also generate resistance. These varied experiences suggest that the uneven uptake of GCED is less a failure of the framework itself and more a challenge of reconciling universalist aspirations with local realities.

To address this gap, locally grounded practices and interpretations are essential—ones that recognise historical legacies, ethnic diversity, and postcolonial aspirations. What is needed is a more context-sensitive, transformative, and culturally responsive approach. In this practical guide,

the author introduces localised global citizenship education (LGCED),[1] an adaptation of GCED that blends innovative teaching with consistent policy design tailored to specific contexts. The concept emphasises two priorities:

- Transformative applied education rooted in local realities
- Curriculum tools that integrate global competencies with regional and national objectives

Central Asia, with its rich historical, cultural and intellectual heritage, Soviet past, diverse populations, and the ongoing processes of state- and nation-building, requires—like any other region with comparable contexts—innovative educational approaches and pedagogical tools that considerately balance global interconnectedness with the distinctive national and regional priorities of its constituent states. Kazakhstan exemplifies this dynamic particularly well. Bordering China to the east, Russia to the north and west, Kyrgyzstan and Uzbekistan to the south, and Turkmenistan to the southwest, the country occupies a strategically important position at the crossroads of civilisations. Given these geopolitical realities, the country's higher education system faces both opportunities and hurdles. To ensure quality education and build student capabilities, it needs to integrate global citizenship into the curriculum, instructor training, textbooks, and other teaching resources. Figure 1 presents a framework that positions LGCED as a bridge connecting heritage with modernity and local identity with global consciousness.

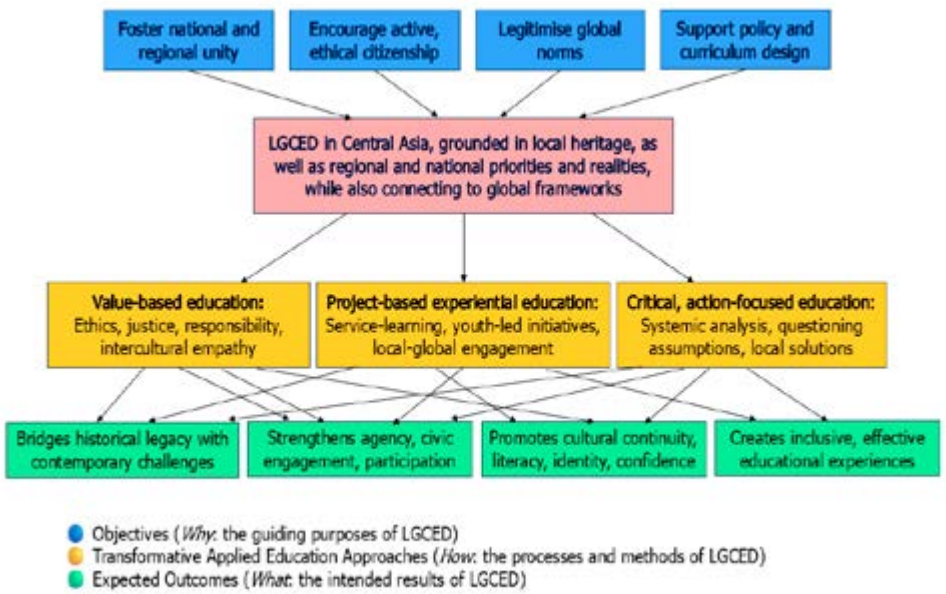

Figure 1 *Transformative Framework of Localised Global Citizenship Education for Central Asia and Beyond*

The framework elaborates three core dimensions of transformative applied education: 1) local belonging and civic responsibility; 2) global consciousness and interdependence; and 3) constructive agency and dialogue, as detailed in Table 1. These interconnected dimensions—emphasising values-based, experiential, and critical action-focused approaches—correspond to the "why," "how," and "what" of LGCED, respectively, mirroring its purpose, methods, and outcomes (Figure 1).

1 LGCED is an approach that contextualises UNESCO's GCED principles within Central Asian intellectual traditions, historical legacies, and contemporary needs.

Table 1 *Core Dimensions of Localised Global Citizenship Education*

Dimension	Guiding question	Approach	Key elements	Expected outcome
Local belonging and civic responsibility	How do we cultivate deep community connections while honouring cultural heritage and civic responsibilities?	Values-based	Central Asian values and traditions; national narratives and priorities; moral reasoning and ethical foundations; local heritage engagement without exclusionary nationalism	Strengthened civic ethics and cultural continuity; enhanced agency and confidence in local contexts; deep understanding of regional/national identity within global frameworks
Global consciousness and interdependence	How do local realities connect to broader global systems and challenges?	Project-based and experiential	Youth-led initiatives and service learning; regional and international collaborations; historical cosmopolitanism; linking community concerns to global frameworks	Awareness of global interdependence and shared challenges; balanced local-global perspectives; responsible global citizenship grounded in solidarity
Constructive agency and dialogue	How can students become effective agents of positive change in their communities and beyond?	Critical and action-focused	Systemic analysis and questioning; local challenges and development; participatory dialogue and inclusive problem-solving skills	student agency and leadership capacity; student-led solutions to local challenges; civic engagement and peacebuilding; ethical leadership and social responsibility

The *Five Key Takeaways* further synthesise findings from this study and the prior publication (Kulnazarova, 2024), focusing on practical and innovative implementation strategies using the LGCED framework. The research suggests that successful GCED in Central Asia requires a shift: moving away from top-down approaches and toward strategies that are rooted in local contexts. To move beyond stating symbolic policy commitments and achieve real results in higher education, the region needs to strategically invest in *LGCED curriculum* that respond to local needs, provide relevant training for instructors, and develop effective teaching resources, including course syllabi, textbooks, and methodological guidelines.

Definitions of curriculum vary. Broadly speaking, it includes all the elements, components, methods, and steps that enable students to engage in organised, purposeful and interactive learning. According to UNESCO, a curriculum is the "description of *what, why, how, and how well students should learn* in a systematic and intentional way. The curriculum is not an end in itself but rather a means to fostering quality learning" (UNESCO, 2013, p. 16, emphasis added).

FIVE KEY TAKEAWAYS

1 GCED in Central Asia remains largely symbolic and aspirational

Despite growing attention in policy discourse and development frameworks, GCED has yet to be implicitly integrated into Central Asian educational systems. It is discussed at the conceptual level, but lacks substantial connections to national curricula, educational policies, classroom practices, teacher preparation programmes, and youth development initiatives.

2 A persistent disconnect exists between global ideals and local contexts

Case studies across Kazakhstan, Kyrgyzstan, Uzbekistan, and neighbouring countries consistently reveal limited congruence between GCED's universalist framework and the distinct sociopolitical, cultural, and economic realities of Central Asian nations. The contextual gap diminishes the framework's perceived relevance and hampers its practical implementation among educators, policymakers, and students.

3 Practical and policy-driven implementation is essential to ensure a real impact

The effectiveness of GCED in the region depends critically on its translation into actionable, locally resonant educational policies and practices. Without strategic investment in institutional capacity, contextually appropriate teacher training, and sustained curriculum development, core GCED principles risk remaining rhetorical rather than transformative.

4 GCED must be grounded in local histories, values, and cultural frameworks

Resistance to externally driven educational models stems from legitimate concerns about national identity, cultural authenticity, and educational sovereignty. GCED requires reframing as a collaborative, locally relevant process that draws upon indigenous knowledge systems, national narratives, and regional intellectual traditions, including nomadic heritage, ecological worldviews, and civic values rooted in Central Asia's rich cultural legacy.

5 LGCED offers a promising pathway forward

LGCED represents not a rejection of global citizenship, but a strategic adaptation that enhances accessibility and impact. This approach involves enriching GCED with locally grounded content, culturally responsive pedagogies, and regional perspectives. It recognises that impactful global citizenship emerges from deep place-based connections, cultural memory, and community responsibility, while simultaneously fostering cross-cultural and international understanding.

The following sections feature curriculum tools tailored for higher education, encompassing both in-class and off-campus activities. These resources are designed to implement the LGCED framework within a Central Asian setting, with a particular focus on Kazakhstan. While developed for this specific context, the tools can also be adapted for use in other countries and regions, and even scaled down for secondary schools.

02

DEEPEN

Reflect on the questions!

Curriculum tools, activities, and a sample syllabus—together presented as a pilot LGCED model—have been mainly developed with reference to Kazakhstan, drawing on its history, scholarship, culture, and post-Soviet educational reforms. Yet the model's significance extends beyond this single case. It intends to demonstrate that GCED, when *localised*, can function as a practically transferable framework: the core logic of variation lies not in the specific content of one national context, but in the method of contextualisation itself. The model can be altered for different regions by substituting its actors, agents, and stakeholders with their local counterparts, so that contextualisation can help students connect new knowledge to their lived experiences. For example, the Kazakh intellectual and spiritual figures of Abu Nasr Al-Farabi (870–950)[2] and Khoja Ahmed Yasawi (c. 1093–1166),[3] introduced in this guide, could be replaced by local or regional philosophers, poets, or reformers elsewhere, while Kazakhstan's unique cultural sites, such as the Mausoleum of Khoja Ahmed Yasawi, or local civic organisations could be substituted with their functional analogues in other countries. In this sense, the LGCED illustrates a broader theoretical and policy claim: global citizenship is not a fixed universalism but a relational construct that acquires meaning through local heritage, practices, and institutions. In other words, what makes the model generalisable is its capacity to integrate universal ideals of GCED into varied cultural and historical experiences, offering a framework that can be replicated, tested, and refined across different local, national or regional contexts.

Transformative learning in LGCED is effective when it is integrated across different disciplines and grade levels.

- This means embedding LGCED themes and activities into courses such as history, politics, economy, science, environment, and others.
- This approach needs more than just a syllabus; it also requires engaging activities, relevant themes, and a concrete implementation plan, drawing from local history, influential thinkers, current issues and case studies.

For LGCED's first dimension, "Local Belonging and Civic Responsibility," which emphasises values-based education, the medieval texts of Al-Farabi provide a compelling foundation (see Activity 1). Al-Farabi, a renowned philosopher and political theorist of the Islamic Golden Age and a native of southern Kazakhstan, offers a rich basis for implementing core GCED competencies as defined by UNESCO (2015a, 2015b) and adapted to LGCED to include cognitive, socio-emotional, and behavioural skills (Table 2). His *Tractate on the Beliefs of Those Living in a Virtuous City*, written around the tenth century, represents a "roadmap for integrating individual and collective aspirations, serving as a foundation for creating a thriving society on both local and global scales" (Kulnazarova, 2024, p. 209).

Excerpt 1 from the "Tractate" offers a passage conducive to sparking engaging classroom discussions, connecting them to a core UNESCO goal: fostering a sense of belonging to a common humanity.

2 For more on Al-Farabi's intellectual heritage, see Kulnazarova. (2024).

3 Khoja Ahmed Yasawi, a 12th-century Turkic Sufi, was a poet, scholar, and mystic. He played a crucial role in spreading Islam throughout Central Asia. Born around 1093 in Sayram (southern Kazakhstan), he studied in Bukhara before returning to Yassy (modern Turkestan) to teach Sufism. His teachings conveyed deep truths, love and tolerance through poetry. He founded the first Turkic Sufi order.

Excerpt 1 (from the "Tractate"):

"By nature everyone is arranged so that to provide his/her own existence and attain the highest perfection s/he needs many things that s/he cannot deliver by him/herself. In order to acquire those things s/he needs some kind of a community of people who individually provide him/her with anything required from the total amount of what s/he is in want of. In this regard, each person in relation to another is in exactly the same position. That is why only through the union of many people helping each other, when everyone gives the other a bit of what is necessary for their existence, can a person attain the perfection to which s/he is designed by nature."

(Al-Farabi, *Book of Mind*, pp. 69–70)

Following the in-class reading of Excerpt 1, instructors might begin by posing several questions. Subsequently, they could prompt students to write relevant, real-world examples in the spaces provided.

Critical discussion questions based on Excerpt 1

Q In what ways can historical traditions of philosophical and intellectual inquiry shape students' transformative agency and civic responsibility?

Q How can Al-Farabi's ideas be reinterpreted to address today's global challenges, such as belonging to a common humanity?

By delving into these questions, students experience an experiential, participatory form of citizenship. This method blends local knowledge with global principles, allowing students to grasp and internalise LGCED values in a way that resonates culturally and carries political weight. Thoughtfully planned discussions can foster critical thinking, empathy, and a drive to take action. Students will evolve from passive learners to active participants, capable of influencing their communities and the world. Ultimately, they can develop a sophisticated understanding of complex global issues, recognising how local actions affect global outcomes. Table 2 outlines competencies and skills for assessing student development in each of these key areas. Teachers and instructors can use them to create learning experiences that empower students to become engaged and responsible global citizens within their *local* communities.

Table 2 *Localised Global Citizenship Education Competencies and Skills Adapted from UNESCO*

Competencies	Skills
Cognitive	Critical analysis of historical and contemporary governance models; understanding ethical systems and values; connecting classical philosophy (e.g., Al-Farabi) and historical contexts (e.g., Silk Road cosmopolitanism) to present-day global and local challenges; problem-solving through reflective reasoning and contextualisation
Socio-emotional	Dialogue and active listening across cultural differences; tolerance and empathy for diverse perspectives; appreciation of cultural, intellectual, and historical diversity; self-awareness of personal biases and ethical responsibilities; fostering inclusive attitudes in group and community settings
Behavioural	Civic engagement at local and global levels; responsible and ethical decision-making; conflict mediation and negotiation; translating reflective understanding into concrete actions for community improvement; advocacy for social justice, sustainability, and culturally grounded global citizenship initiatives

03 DO

Take it into teaching!

To make GCED work locally, the following three activities, including a sample syllabus,[4] have been additionally developed to guide local educators, instructors, and administrators in Kazakhstan and elsewhere around Central Asia through different types, forms, and choices of implementation. Activity 1 targets values-based education through the integration of ethics, compassion, and justice into the classroom, using local narratives. Activity 2 emphasises the role of nomadic traditions and the writings of local scholars in contemporary environmental citizenship. Activity 3 focuses on project-based and experiential learning, with the proposed sample syllabus aimed at guiding educators in community engagement, service learning, and local/regional/global projects.

Abu Nasr Al-Farabi (870-950)
Source: Prachaya Roekdeethaweesab/Shutterstock.com

Activity 1 encourages university students of all levels to critically explore the intellectual legacy of Al-Farabi through the application of LGCED. Structured over two weeks, it includes three seminar-style sessions, each lasting 90 to 120 minutes depending on institutional requirements. It can be integrated into courses such as Peace and Conflict Studies, Political Science/Political Philosophy, Legal Theory/Legal History, Government, Central Asian Studies/Area Studies, Comparative Education, Philosophy, and Ethics. The sessions foster transformative learning through interactive methods. These include reading translated primary texts, comparing them to current civic issues, and engaging in reflective discussions. The goal is to connect classical political philosophy to students' lives, empowering them to become agents of change in society.

Instructors can choose to either pre-select specific passages from Al-Farabi's *Book of Mind* for their students or assign the entire text for comprehensive reading and analysis.[5] Such flexibility would allow for tailoring the material to the specific learning objectives and time constraints of the course. One particularly insightful excerpt from the "Aphorisms of the Statesman" offers rich material for critical analysis, writing assignments, and role-playing exercises, especially in courses focused on peace and conflict studies, humanitarian law, comparative politics, peacebuilding, governance, and ethics.

4 A syllabus is more than just a list of goals and expected outcomes. It is a comprehensive document outlining a course's specifics: the topics covered, their order, how the material will be taught, the resources used, the activities students will do, and how their work will be graded. This applies to individual courses, modules, or integrated themes.

5 The complete text of Al-Farabi's *Book of Mind*, which includes the Tractate, is available online through the Kazakhstan National Electronic Library: https://kazneb.kz/en/bookView/view?brId=1600373&simple=true#

Book: Al-Farabi's *Book of Mind*
https://kazneb.kz/en/bookView/view?brId=1600373&simple=true

Excerpt 2 (from the "Aphorisms of the Statesman"):

When a ruler leads a war against some people to conquer them and subsequently force them to worship him, obey his regulations, agree with his governance, and accept his constitution; this is—an unfair war. It is mostly people who are brimming over with anger who aspire to murder others in order to slake their anger, thereby killing those who are not guilty but are innocent.

The virtuous man shouldn't think about death but he should try to lengthen his life, which allows him to happiness; but he should do this in a way that does not diminish the welfare that he brings the citizens of the town through his virtue.

Those human deeds which are great, based on freedom, favors and arts, can become evil ones or causes of misfortune that occur in this world.

(Al-Farabi, *Book of Mind*, pp. 64–65)

The "Aphorisms" provides a context for understanding complex political and ethical issues through the lens of Al-Farabi's philosophical visions. Here are three key concepts that can be explored with students:

1. Unjust Wars: Al-Farabi's critique of wars of conquest and domination offers a timeless perspective on the ethics of conflict. His arguments resonate strongly with contemporary debates surrounding aggression, expansionism, and interventions lacking legitimacy under international law. Students can analyse ongoing interstate wars in Eurasia, the Middle East, or other regions, and apply Al-Farabi's principles to evaluate their justness and consequences.[6] This can be the basis of a debate: is intervention (including humanitarian interventions) justified, under what conditions, and what are the legitimate limitations?
2. The Role of the Virtuous Leader: Al-Farabi emphasises the importance of a virtuous leader who balances personal interests with the common good. He argued that a leader should embrace self-sacrifice only when it genuinely benefits society. This concept connects directly to current discussions about ethical leadership, public service, and political responsibility. Students can explore leadership qualities, the role of ethics in decision-making, and the potential for corruption within any political system. A role-playing activity could include students taking on the role of leaders and having to make hard decisions.
3. Corruption of Human Achievements: Al-Farabi warns that even noble achievements, such as freedom, art, and societal favours, can be perverted into sources of harm. This concept resonates with contemporary concerns about the misuse of technology, cultural manipulation, or weaponisation of ideals. Students can analyse how concepts such as "freedom" are sometimes used as a pretext for exploitation or how technological advancements have led to both benefits and harms. Students could be assigned to create an essay: How do we prevent this from happening?

6 See Kulnazarova (2026). World Peace. Trapped Again. In Kulnazarova, A. (Ed.), *The Palgrave Handbook of Global Approaches to Peace (2nd ed.)*. Palgrave Macmillan.

Critical discussion questions based on Excerpt 2

On war and justice	Q How does Al-Farabi's critique of "unfair wars" compare with modern principles in international law (e.g., the UN Charter, the Geneva conventions, just war theory)?
	Q Can humanitarian interventions ever be justified under his reasoning, or do they risk becoming disguised conquests?
On leadership and ethics	Q According to Al-Farabi, when should a leader prioritise personal survival, and when should they accept personal sacrifice?
On leadership and ethics	Q Could you think of contemporary political figures who embody or fail this balance?

On corruption of human achievements	Q What are examples today of "great human deeds" (freedom, favours, or art) being turned into harmful forces—for example, through social media, AI, or autocratic systems?
	Q How can societies guard against the misuse of noble ideals?

Activity 1

Reimagining Good Governance with Al-Farabi

1 Overview

1 Learning objectives	By the end of this activity, students will be able to: • analyse Al-Farabi's concepts of virtuous leadership, "the indispensable city," and good governance; • compare these ideas with global citizenship values and UNESCO's GCED competencies; • apply Al-Farabi's principles to propose solutions for contemporary local or global governance challenges; and • reflect on the relevance of Islamic philosophical heritage for GCED.
2 Why this activity matter?	The integration of Al-Farabi's work in university programmes allows the recovery and revitalisation of regional intellectual heritage as a vital resource for contemporary citizenship education. It counters the perception that GCED is externally imposed or culturally detached. Instead, the activity shows that GCED's core values have deep roots in Central Asian and Islamic philosophical traditions. Through this activity, students are not only introduced to global citizenship as a normative ideal but are also empowered to see themselves as both inheritors of a rich civic legacy and active contributors to shaping a model of citizenship that is tellingly local and genuinely global. This localised-global perspective strengthens the relevance and transformative potential of GCED, especially in post-Soviet and culturally diverse educational contexts.

2 Flow of this activity

Session 1 Introduction and conceptual foundation

Theme: *Al-Farabi's ideal society and leadership vision*

Mini-lecture: Overview of Al-Farabi's "Virtuous City," the qualities of a "First Leader," and the city's ethical foundations.

Pre-class preparation:

Reading excerpts from Al-Farabi's *Tractate on the Beliefs of Those Living in a Virtuous City.*

Discussion points:

- What is the role of education in the *Virtuous City?*
- How does Al-Farabi define "virtue" in a political community?
- How do these ideas relate to social justice, cooperation, and peace?

UNESCO's GCED link:

Cognitive: understanding local/global systems

Socio-emotional: appreciation of diversity, empathy

Session 2 Localising virtue – Roleplay and comparative reflection

Theme: *Translating the virtuous leader in today's world*

Roleplay scenario: Students are divided into groups representing:

- Local leaders (e.g., city mayors, educators, youth leaders)
- Al-Farabi's "First Leader" perspective
- Community members dealing with issues of social (gender) inequality, corruption, climate action, human rights, post-conflict peacebuilding, and others

Each group works on a scenario (e.g., rebuilding trust after a local crisis or implementing an education reform) using Al-Farabi's principles.

Discussion points:

- What were the tensions between idealism and realism?
- How did Al-Farabi's ideas support moral reasoning and cooperation?

UNESCO's GCED link:

Behavioural: negotiation, conflict resolution

Socio-emotional: empathy, civic-mindedness

Session 3 Reflective project and assessment

Theme: *Al-Farabi-inspired civic proposal*

Assignment: Students develop a short civic action proposal (~2 pages or a 5-minute video) addressing a local or regional challenge using:

- Al-Farabi's concept of the ideal city and virtuous leadership
- UNESCO's GCED values (e.g., sustainability, inclusivity, intercultural understanding)

Peer review: Students exchange proposals and give feedback using a rubric focused on:

- Relevance of philosophical grounding
- Feasibility of action
- Link to GCED competencies

Optional: Submit top proposals to local civic bodies or NGOs as part of public engagement

UNESCO's GCED link: *All three domains—cognitive, socio-emotional, and behavioural*

UNESCO's GCED link:

Behavioural: negotiation, conflict resolution

Socio-emotional: empathy, civic-mindedness

3 Assessment rubric (20 points total)

Criteria	Excellent (5)	Good (3–4)	Needs improvement (1–2)
Understanding and interpretation of Al-Farabi's concepts of a virtuous city, ideal city, governance	Demonstrates deep, well-structured analysis with clear conceptual understanding and strong textual engagement	Shows a clear and accurate grasp of concepts	Limited or inconsistent analysis; concepts unclear or underdeveloped
Application to a contemporary issue	Applies ideas effectively to a real-world challenge with originality and clarity	Addresses a relevant issue with a logical and realistic proposal	Somewhat relevant issue; basic application basic
GCED competency integration	Thoughtfully connects all GCED domains with strong examples	Integrates at least two domains effectively	Some GCED elements present; remains underdeveloped
Communication and engagement	Clear, well-organised proposal, with thoughtful and constructive feedback	Mostly clear and structured; offers relevant peer input	Some clarity issues or minimal feedback effort

Activity 2

Environmental Citizenship Through Nomadic Voices of the Steppe

1 Overview

1 Learning objectives	By the end of this activity, students will: • understand and interpret nomadic ecological consciousness and its literary-philosophical expressions; • link environmental governance with cultural identity, justice, and sustainability; • apply local knowledge systems to global citizenship and environmental activism; and • reflect on how nomadic traditions can inspire contemporary ecological ethics and civic action.
2 Why this activity matter?	Nomadic ecological consciousness, as embodied in the oral traditions, literature, and cultural practices of Central Asia, offers a compelling model of *living lightly on the land*,[7] which is grounded in restraint, reciprocity, and reverence for nature. Consequently, these principles are not only relevant for achieving environmental justice within the region, but they are also urgently needed to inform global discussions surrounding climate change, overconsumption, and ecological degradation and preservation. By connecting this worldview to civic action, as demonstrated by the Kok Zhailau protection movement, students are stimulated to move beyond abstract environmental concerns and develop localised, ethically grounded, and globally aware responses. Ultimately, Activity 2 cultivates all three GCED competencies: cognitive (knowledge of systems), socio-emotional (empathy and respect for other worldviews), and behavioural (civic engagement and problem-solving), and equips students to become environmentally responsible citizens who draw strength from both ancestral wisdom and modern global frameworks.
3 Period	2-3 weeks (3 sessions + student project)

7 *Living lightly on the land*, as expressed here, reflects Central Asian nomadic environmental ethics, which emphasised mobility, restraint, and environmental consciousness—values found in oral traditions, the poetry of Abai Kunanbayev, and the works of Chingiz Aitmatov.

2 Flow of this activity

Session 1 The ethical landscape of the steppe

Theme: *Nomadic worldview and environmental harmony*

Pre-class preparation/ readings excerpts from:

- Abai Kunanbayev, *The Book of Words* – on nature, restraint, and ethical living.
- Selected oral proverbs and folk poetry about the steppe, land, and livestock.
- Visual excerpts or film clips from *The White Ship* by Chingiz Aitmatov.

Class activities:

a. Group interpretation of selected texts and oral traditions in teams of 4–5 students.

b. Guided discussion on how nomads perceive the land—as a living, sacred, interdependent space.

Reflection prompt:
"What does it mean to live *lightly on the land*, and how can this guide today's global environmental citizenship?"

Follow-up questions (for deeper classroom engagement):

- How did nomadic societies in Central Asia practise environmental restraint and respect?
- In what ways does "living lightly" contrast with modern extractive and consumerist lifestyles?
- How can this principle inform personal choices, community planning, or climate policy today?
- Can indigenous and traditional ecological knowledge complement global sustainability frameworks such as the United Nations SDGs and UNESCO's GCED?

UNESCO'S GCED link:

Cognitive: understand indigenous/local ecological knowledge systems and their relevance to sustainability.

Socio-emotional: cultivate empathy and respect for non-Western environmental lived experiences and philosophies.

Session 2 Displacement, loss, and ecological crisis

Theme: *Aitmatov's novels as early warnings and lessons*

Pre-class preparation:

- *The Day Lasts More Than a Hundred Years* by Chingiz Aitmatov.
- Focus on environmental estrangement, loss of traditional knowledge, and spiritual disconnection from land.

Class activities:

Debate or panel:
"Is the modern ecological crisis primarily a moral failure rooted in disconnection from ancestral wisdom?"

Ethical dilemma case studies (localised):

- Shrinking of the Aral Sea (see Case Study 1)[8]
- Loss of biodiversity in steppe and mountain ecosystems: Kok-Zhailau (see Case Study 2)
- Mining and land degradation.

UNESCO'S GCED link:

Cognitive: Analyse global-local systems causing environmental degradation.

Behavioural: Practise critical debate, ethical reasoning, and collaborative problem-solving.

Session 3 From the steppe to the city – Reviving environmental citizenship

Theme: *Translating steppe wisdom into civic action: The Kok-Zhailau controversy*

Class activities:

1. Brief mini-lecture or student-prepared presentation on:
   - location and ecological significance of Kok-Zhailau
   - government ski resort proposal and international backlash

- legal protection (Ile-Alatau National Park, UNESCO concerns)
- environmental activism in Kazakhstan

2. Small group discussion – Groups analyse Kok-Zhailau through three lenses:
   - Environmental lens: What ecosystems or species are threatened?
   - Civic lens: What forms of activism and civic engagement emerged?
   - Cultural lens: How do nomadic traditions shape perceptions of land and its use?
   - Each group presents 1–2 key takeaways.

UNESCO'S GCED link:

All three domains—cognitive, socioemotional, behavioural

Activity 2, spanning two to three weeks, explores the deep interconnection between nomadic ecological awareness and the foundations of environmental citizenship in Central Asia. Students will embark on a journey to understand how nomadic philosophies and oral traditions, deeply rooted in a sustainable way of life, offer invaluable lessons for contemporary environmental challenges. Inspired by Abai Kunanbayev, Chingiz Aitmatov, and the voices of present-day eco-activists, the activity aims to explore how these perspectives cultivate sustainable relationships with the land, its animals, and the community. The very survival of nomadic communities in Central Asia hinged upon a deep understanding of, and harmony with, the natural world. This was reflected in a unique ethical code, practical skills, and a lifestyle that embraced mobility to prevent the over-exploitation of resources. This complex worldview, passed down through generations as lived experiences, evocative poetry, captivating stories, and enduring customs, serves as a rich source of insight, linking perfectly with the LGCED and UNESCO's global citizenship vision.

Through a variety of activities, including readings, discussions, group projects, and potentially guest speakers, students will not only learn about these values but also actively apply them to current environmental issues and civic responsibilities. This involve analysing contemporary environmental challenges in Central Asia, such as climate change, ecological preservation, and water scarcity, and considering how the principles of nomadic (*Ana*-Jer) awareness can inform sustainable solutions.

To further enrich the learning experience, the activity incorporated two compelling case studies from contemporary Kazakhstan, which illustrate how the lessons of the past can be applied to build a more sustainable future.

8 In the early 1960s, the Aral Sea was the fourth-largest inland lake in the world, covering around 68,000 square kilometres. It was fed by the Amu Darya and Syr Darya rivers. This vast body of water supported rich biodiversity, including over 20 native fish species, migratory birds, and extensive wetlands. Economically, it was a thriving fishing hub, producing about 40,000 tons of fish annually and sustaining over 60,000 livelihoods. By the early 2000s, the Aral Sea had shrunk to about 10 percent of its original size. What was once water is now the Aralkum Desert, generating toxic dust storms laden with salts and pesticides. The fishing industry collapsed, leading to widespread unemployment. Communities now face health crises, including respiratory illnesses, cancers, and water-borne diseases. The decline began in the 1960s with large-scale Soviet irrigation projects designed to boost cotton production, which diverted the Amu Darya and Syr Darya rivers away from the Aral Sea. Without effective transboundary management, Kazakhstan and Uzbekistan prioritised their own needs. Climate variability added stress, but the main driver was human mismanagement of water resources. Soviet planners were aware of potential environmental risks but prioritised economic output. The region became one of the largest cotton exporters in the world. However, the Aral Sea's rapid shrinking led to the collapse of the fishing industry and ecosystems, environmental degradation, and other problems (Kulnazarova, 2025).

Case Study 1: The shrinking of the Aral Sea (through the lens of localised global citizenship education)

Once the world's fourth-largest lake, the Aral Sea shrank dramatically after Soviet-era irrigation projects diverted its rivers (Amu-Darya and Syr-Darya) to grow cotton. This caused ecological collapse, unemployment, health crises, and cultural disruption in Central Asia, particularly Kazakhstan and Uzbekistan. Through the LGCED framework, the case may highlight different aspects of the Aral Sea issue:

Cosmopolitan: A global ecological disaster linked to unsustainable development and lack of shared responsibility.

Advocacy: Local activists, NGOs, and international organisations working on restoration and awareness.

Localised: The lived experiences of the Karakalpakstan and Kazakh communities, showing resilience and indigenous adaptation.

Students learn to analyse how global systems and local realities intersect, and to design responses that respect both sustainability and community needs (see Session 2/Activity 2).

Students will actively engage with fundamental values, exploring the following concepts:

- Respect for the Land (*Ana-Jer)*: Understanding the sacredness of the earth and the importance of responsible resource management.
- Interdependence and Reciprocity: Recognising the interconnectedness of all living and non-living things (biotic and abiotic), and the ethical obligation to give back to nature.
- Community and Collective Responsibility: Examining the role of communal decision-making and shared governance in protecting natural resources.

Case Study 2: The Kok Zhailau controversy (through the lens of localised global citizenship education)

Kok Zhailau, a mountain plateau near Almaty, became the centre of controversy when plans emerged to build a ski resort in this ecologically sensitive area (it is part of the Ile-Alatau National Park). Civil society groups, environmental activists, and local residents opposed the project, citing threats to biodiversity, water systems, and public access. The state promoted the resort as a driver of tourism and economic growth. The conflict illustrates evolving state–society tensions in Kazakhstan increasing civic engagement, environmental awareness, and public mobilisation versus state-driven development agendas. The case shows how contested spaces can become arenas for negotiation between government authority, citizen activism, and global sustainability norms.

Cosmopolitan: Connects to global debates on sustainable development and balancing growth with ecological protection.

Advocacy: Highlights how NGOs, activists, and online campaigns amplified citizen voices and pressured authorities.

Localised: Centres the lived experiences of Almaty residents who value Kok Zhailau as cultural, ecological, and communal space.

The case illustrates how state–society relations in Kazakhstan are being reshaped through civic engagement and environmental citizenship (see Session 2/Activity 2).

3 Assessment rubric (20 points total)

Criteria	Excellent (5)	Good (3–4)	Needs improvement (1–2)
Textual and conceptual analysis	Demonstrates deep, well-structured analysis with clear conceptual understanding and strong textual engagement	Adequate analysis with a general understanding of key concepts	Limited or inconsistent analysis; concepts unclear or underdeveloped
Environmental awareness	Thorough and reflective engagement with environmental themes, supported by relevant research and examples	Demonstrates some understanding with limited supporting evidence	Basic or superficial awareness; lacks depth or support
GCED competency integration	Effectively integrates global citizenship competencies (cognitive, socio-emotional, behavioural)	Partial or uneven integration of competencies; some connections present	Minimal or unclear references to competencies; lacks coherence
Creativity and actionability	Original and practical ideas; clearly implementable and context-sensitive	Reasonably creative with some potential for implementation	Lacks originality or feasibility; ideas vague or impractical

Activity 3

A Sample Syllabus for Localised Global Citizenship Education

1 Overview

❶ Course title	Silk Road Cosmopolitanism
❷ Course description	This course explores the Silk Road's historical role as a hub for cosmopolitan exchange, intercultural dialogue, and global-local interconnectedness. It intends to empower students across different disciplines through collaborative, and hands-on learning experiences. Key components include a Silk Road Public Exhibit, Policy Forum, and a field trip to the Mausoleum of Khoja Ahmed Yasawi in Kazakhstan.
❸ Learning objectives	By the end of the course, students will: • develop a deep understanding of the historical, cultural, political, economic, and social significance of the Silk Road as an early site of globalisation, cosmopolitan exchange, and intercultural cooperation; • critically engage with the values, competencies, and goals of a localised-GCED framework; • collaborate effectively on interdisciplinary teams to produce public educational and policy outputs; • apply GCED principles to contemporary local-global challenges through experiential learning and community engagement; And develop ethical, civic, and intercultural competencies by reflecting on local heritage and field experiences.

4 Critical, action-oriented approach to LGCED	Interdisciplinary learning: Students from multiple disciplines work in thematic teams to explore issues from different perspectives. Project-based learning: Teams co-design a public cultural exhibit and policy forum linked to Silk Road cosmopolitanism and local-global issues. Community-based learning: Students engage with local schools, museums, and communities through interviews, site visits, and collaborative projects. Global-local bridging: Field visit to the Mausoleum of Khoja Ahmed Yasawi enables grounding GCED in local experience and heritage.[9]
5 Course components	- Weekly lectures, workshops, and guest speakers - Interdisciplinary team project (exhibit and policy forum) - Field trip to Khoja Ahmed Yasawi Mausoleum - Local engagement activities (e.g., interviews, schools, museums) - Weekly learning journals and peer feedback - Public presentation and policy dissemination
5 Core readings and resources	• Frankopan, P. (2017). The Silk Roads: A New History of the World. Vintage. • Nurulla-Khodzhaeva, N.T. (2017). "Танцующие" купцы вне империй на Велик ом Шёлковом пути (Dancing merchants outside the Empires on the Silk Road). Vestnik MGIMO, 1(52), 119–139. • UNESCO Silk Roads Online Platform, https://en.unesco.org/silkroad • Whitfield, S. (1999). Life Along the Silk Road. University of California Press.

2 15-week course schedule

Week	Theme	Activities and assignments
1	Introduction and orientation	Course overview: Silk Road as a metaphor; GCED values and framework; team formation; mapping disciplinary roles
2	Intercultural networks	Silk Road as a site of early globalisation; guest lecture (by a Silk Road historian); UNESCO Silk Road exploration
3	Disciplinary research I	Discipline-based inquiry begins (law, environment, trade, history, etc.); Journal 1: "My Discipline and LGCED"
4	Disciplinary research II	Continue disciplinary inquiry: collect data/visuals/artifacts, and inter-team resource sharing
5	Silk Road ethics and philosophies	Exploration of comparative religious, civic, and ethical systems; discussion of universal values and local moral systems
6	Law, trade, and governance	International Relations, economics, and law students lead a seminar on diplomacy, ancient legal and trade systems; simulation: drafting mock intercultural agreements
7	Sustainability and ecology	Ecology students present the Silk Road's environmental legacy; case studies; field visit to eco-museum or sustainable sites

9 For educators and students unable to physically visit the Khoja Ahmed Yasawi Mausoleum in Turkestan, Kazakhstan, several engaging virtual resources are available to explore this UNESCO World Heritage Site: *UNESCO World Heritage Site – Khoja Ahmed Yasawi Mausoleum*: https://www.youtube.com/watch?v=i6gSbgQZh04. This immersive 360° video offers a comprehensive virtual tour of the mausoleum, providing insights into its architectural grandeur and historical significance.

UNESCO World Heritage Site - Khoja Ahmed Yasawi Mausoleum
https://www.youtube.com/watch?v=i6gSbgQZh04

8	Midterm integration	Interdisciplinary team workshop; midterm draft feedback; Journal 2: interdisciplinary synthesis and insights
9	Local engagement field week	Fieldtrip to Khoja Ahmed Yasawi Mausoleum; briefings with local educators, museum curators, and youth; submission of local engagement proposal
10	Cultural hybridity and the arts	Seminar led by cultural/media students; exploration of music, textiles, literature, storytelling along the Silk Road; optional student performance
11	Global governance today: From the Silk Road to the Belt & Road Initiative	International Relations and economics students host discussion on the Silk Road's modern implications and contemporary geopolitics and geoeconomics; drafting policy recommendations
12	Public project design I	Teams complete exhibit components, design posters, prepare digital outputs; instructor and peer feedback
13	Public project design II	Rehearsal of presentations; reflection on impact and local connections; Journal 3: "Silk Road Legacy in Today's World"
14	Presentation week	Public Silk Road Cultural Exhibit and Policy Forum; open to faculty, NGOs, community, and others
15	Reflection and future pathways	Final essays due; self-assessment of GCED/LGCED competencies; course debrief and closing discussion

3 Assessment rubric (100% total)

Component	Weight
Public presentation	15%
Individual reflective essay	20%
Participation and peer review	15%
Weekly learning journals (LGCED reflections)	10%
Local engagement activity report	10%
Team project deliverable (Exhibit/Policy report)	30%

Activity 3 is a project-based and experiential course, which connects the Silk Road's historic cosmopolitanism to the proposed LGCED model. The field visit to Turkestan (a city in southern Kazakhstan), engagement with Kazakh cultural and educational institutions, and student work are key to ensuring that LGCED is grounded in Central Asian realities, while also appealing to international students seeking to understand how global values can intersect with local knowledge, memory, and heritage. The course is designed for upper-level undergraduate and graduate students who possess basic research skills.

Scaling up or down

How to adjust the activities for **secondary level**

The historical Silk Road (Activity 3) provides excellent illustration of LGCED dimensions at play and the activity could also be applied at the secondary level. For centuries, the Silk Road's land and sea routes spanned Eurasia, linking China, India, Persia, Central Asia, and Europe. This "major social network" enabled not only the exchange of goods (silks, spices, horses, etc.), but the widespread transfer of ideas, languages and art. At its peak, the Silk Road developed cosmopolitan societies: caravan cities

and oasis towns hosted traders, scholars and refugees from multiple ethnic and faith backgrounds (Hansen, 2012). Here are some example questions that teachers might pose to secondary school students:

- How did the Silk Road cultivate cosmopolitanism and intercultural understanding in these cosmopolitan societies?
- What lessons can we draw from its example for promoting ethical reasoning and global citizenship today?
- How can we relate this historical network to contemporary social, cultural, or economic connections in our own communities?

By linking global citizenship competencies and skills (Table 2) to the culturally and historically significant Silk Road (Activity 3), this exercise encourages students to reflect on contemporary issues, practise ethical thinking, and acquire the knowledge, skills, and values necessary to be informed and empathetic members of the community. The activity prompts students to consider the impact of cultural exchange, trade, and interconnectedness, fostering their understanding of global citizenship. The ultimate goal is to enhance their ability to analyse complex issues, develop ethical perspectives, and engage with history, connecting it to the present day.

Closing Remarks

Tackling challenges on the road to localised global citizenship education in Central Asia

The road to the sustainable integration of LGCED and effective teaching lies in well-trained specialists, supportive learning environments, and high-quality instructional materials. In most countries, the educational process, including curriculum development, is highly centralised at the national level. Central Asian nations are no exception.[10] Ministries of education (in some countries, the ministries of higher education and science), are the primary authority in these countries, regulating both the oversight and the scope of educational plans and programmes.

To successfully and consistently integrate and implement LGCED in Central Asia, a state policy focused on citizenship education is essential, ultimately integrated into university curricula and professional programmes. Currently, the region lacks such a national strategy. Beyond teaching students about local heritage, conscious citizenship, human rights, ethical leadership, and peacebuilding, LGCED is a process of empowerment, starting at the individual level and expanding to society. The state is therefore crucial to the long-term value and impact of this framework. Although approaches to promoting, implementing, and integrating LGCED may differ depending on national and local contexts, key stages can be identified, as illustrated in Figure 2. These fundamental processes must also reflect the core principles of democratic citizenship and respect for human rights, including active consultation with all stakeholders, such as government agencies, universities, teacher training institutions, educators, students, experts, and community organisations. Only inclusive processes can ensure the legitimacy and effectiveness of any educational policies and reforms. Furthermore, curriculum and program development or revision should consider the specific conditions of each country and its region.

However, to advance LGCED in Central Asia, persistent issues should be resolved. A pressing concern is the preparation of educators, teachers and instructors; without well-trained instructors, even the most thoughtfully designed curricula may prove ineffective. While universities in the region offer professional development and training-of-trainers programmes, these institutions need to collaborate with UNESCO, APCEIU, and similar international organisations. This would allow for piloting more

10 See Kulnazarova, A. (2024). The state of global citizenship in Central Asia and Kazakhstan: Problems, progress and possibilities. In Lim et al. (Eds.), Rethinking Global Citizenship Education from Asia-Pacific Perspectives (pp. 192–223). APCEIU.

training workshops on global citizenship and intercultural competencies, helping to equip educators with both the knowledge and pedagogical tools needed to integrate LGCED into the classroom.

Equally important is the learning environment itself. Traditional classroom structures and methodologies limit dialogue and critical engagement, making it difficult to cultivate the attitudes and skills central to LGCED. In response, universities need to experiment more with participatory and active learning approaches—debates, simulations, and project-based learning—that provide students with opportunities to apply theory to practice.

Another hurdle is the availability of suitable teaching materials. Textbooks and other resources do not always effectively incorporate global citizenship themes. Addressing this gap requires both local innovation and adaptation of international resources, such as the LGCED model developed for this practical guide, along with UNESCO's larger policy frameworks. Ministries of Higher Education need to take a significant step by commissioning new textbooks on citizenship that embed local heritage within a broader global agenda. This approach demonstrates how LGCED can be localised without losing its universal dimensions.

The combination of LGCED model, empowered educators, inclusive learning environments, and contextually relevant teaching materials will be critical to ensuring that GCED takes firm root in the region's higher education systems.

Figure 2 *Stages for Improving, Integrating, and Implementing Localised Global Citizenship Education*

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3 Weaving Global Citizenship Education Within and Beyond Classrooms in the Asia-Pacific Region

09

A Guideline for Global Citizenship Education With Inspiration From the Tianxia System

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Intended level

★ School leadership

Scaling up or down

☆ Primary education

☆ Secondary education

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01

DISCOVER

Understand the essentials!

The intensifying process of globalisation has created a deep system of interdependence, connecting the countries of the world as never before, and weaving them into a network of international relations that is highly interdependent, interactive, and full of complexities. Reflections based on previous textual reviews suggest that Western-dominated theories of global competence, rooted in neoliberalism and the logic of human capital, have fundamental limitations: first, the instrumentalisation of the individual, which reduces hum an beings to tools of economic production and ignores individual agency and structural inequality (Li & Zhang, 2020; Teng, 2024); second, the flattening of the "global concept," which conceals the clash of civilisations and power imbalance with geography, impedes equality and interconnectedness, and lacks the transformative power needed to solve problems (Zhao, 2015, p. 7; Teng, 2024); third, the mindset of binary opposition leads to the separation of knowing and doing, where cross-cultural cognitive and practical self-interested motives are severed, exacerbating the opposition between multiple cultural identities of individuals in different groups (OECD, 2016; Teng, 2024). The Chinese term "Tianxia" originates from Confucianism and Taoism, and is a comprehensive conception of world order, political legitimacy, and ethical culture. The new Tianxia is a modernised interpretation of this traditional thought, distinguishing it from mainstream Western thought and reconceptualising a model of global community based on cultural tolerance, moral responsibility, and interconnectedness (Zhao, 2016; Chen, 2017). The theoretical reconstruction framework with the core of the Chinese Tianxia System philosophy is individual-centred, with mobility as the starting point, consistent with China's unique cultural and social dynamics, and emphasising the inner self-cultivation and individual's conscious social responsibility (Zhu, 1987; Xu, 2015; Lou, 2020). In the era of globalisation, the new Tianxia philosophy has been given a new meaning: advocating cooperation rather than competition, emphasising respect for differences rather than fear of differences, and teaching responsibility rather than shirking it. Thus, the new Tianxia concept provides a more peaceful and inclusive Chinese solution for the world. The new Tianxia framework exposes the ideological nature of the Western discourse that reduces "competitiveness" as a tool for capital appreciation and proposes a four-dimensional competence model covering the knowledge-intention-capability-action relationship. Based on the logic of "Harmony in Diversity-The Unity of Knowledge and Action-Harmonious Coexistence under Heaven," the new Tianxia framework promotes a paradigm shift from conflict to coexistence, and provides the Global South with a way of coexistence that transcends conflict (Teng, 2024).

As an important path for responding to the community with a shared future for humanity (Communist Party of China, 2012) and the global issues it has spawned (Teng, 2024), the new Tianxia philosophy and global citizenship education (GCED) show a high degree of consistency and complementarity in terms of their core goals and paths of practice. GCED provides specific educational goals and pedagogies, while the Tianxia philosophy provides a rich philosophical foundation and cultural context derived from non-Western traditions. Both point to a future in which citizens who are able to transcend narrow nationalisms can develop a global perspective and a deep sense of responsibility to meet the complex challenges of the globalisation era. Specifically, the notion that there is harmony in diversity is consistent with multicultural education in GCED. In fact, the core of GCED is to respect cultural diversity, promote cross-cultural understanding, and oppose discrimination and exclusion. This idea that there is harmony in diversity is precisely the ideal Chinese philosophical expression of the "new Tianxia" framework, which provides the cultural foundation and theoretical support for GCED. It emphasises equal dialogue, opposes homogenising hegemony, and advocates cultural

pluralism (Shi, 2013). Furthermore, the idea of supporting a unity of knowledge and action highlights the moral dimension and responsibility of global governance (Gao, 2020), and GCED emphasises that citizens have responsibilities to the global community and others (e.g., environmental protection, upholding human rights, and promoting social justice), which correspond to and complement one another. Harmonious coexistence transcends state-centrism (Zhang, 2023), points to the wholeness of the eco-social system, and emphasises the community with a shared future for humanity, which resonates deeply with the GCED's global interconnectedness. Harmonious coexistence also contributes to the philosophical foundation of GCED, that is, the world is one, and we are all in solidarity with each other.

FIVE KEY TAKEAWAYS

1 Every individual can participate in globalisation and reshape the future world through zhi xing he yi (the unity of knowledge and action).

The process of globalisation means that no civilisation can remain completely isolated. Different civilisations coexist in this increasingly interconnected global village, and contact, collision, and mutual influence between them are inevitable objective processes. Differences are the basis for mutual learning and exchange, rather than obstacles. Through active and constructive interaction, civilisations can overcome the negative effects of passive contact and ultimately achieve common progress.

2 Civilisations are diverse, and it is through diversity that they interact, through interaction that they learn from one another, and through mutual learning that they progress.

Cultural diversity is regarded as a resource with the potential for interaction, offering opportunities for connection and learning that enable civilisations to achieve innovative development and mutual advancement through interaction, collision, learning, and rejection. The overall picture of global civilisation also becomes more colourful and vibrant due to the dialectical interaction between diverse entities, with progress itself giving rise to new diversity.

3 Civilisational conflicts are inevitable, while coexistence still needs to be guaranteed. When facing conflicts, we can seek common ground while reserving differences, resolving conflicts peacefully through dialogue and cooperation. Minimizing mutual harm is more important than maximizing individual interests.

Significant cultural differences and conflict in values amplify the visibility of differences, making the interaction process fraught with friction, conflict, and even confrontation. Contradictions are the

fundamental driving force behind the development of all things. The key to resolving conflicts lies in seeking consensus through dialogue and transforming differences into cooperation. It is necessary to recognise the reasonableness of differences. Through dialogue, understanding, respect, and creative transformation, it is possible to transform tension into a driving force to promote renewal and common progress. On the premise of respecting diversity, we should join hands to explore more inclusive and innovative solutions.

4 Even without firsthand experience of different cultures, factual knowledge about different cultures needs to be acquired through various channels—a prerequisite for cultivating independent and critical thinking.

Acquiring authentic intercultural knowledge is the cornerstone of independent thinking, and it is equally important to proactively acquire authentic and objective knowledge about different countries and peoples through a variety of channels (e.g., reading literature, watching documentaries, browsing various media platforms). The accumulation of cultural knowledge that goes beyond personal experience is not simply the accumulation of information, as the core value of going beyond personal experience lies in breaking down cognitive limitations, obtaining comparative references, and resisting prejudices and stereotypes.

5 National identity and global responsibility are not contradictory; on the contrary, global responsibility is built upon the foundation of national identity.

A strong sense of national identity is the prerequisite and driving force for understanding and assuming global responsibilities. This concept is deeply rooted in China's traditional Tianxia worldview, which points toward an ideal world order characterised by ethical order and universal concern. The cultivation of individual virtue is the foundation for governing the family, and good family governance is the prerequisite for governing the state, while stable state governance ultimately leads to the responsibility of maintaining world order and peace. A healthy and stable sense of national identity is not an obstacle to globalisation but rather the essential foundation and starting point for responsibly participating in global affairs and contributing to global solutions. True global responsibility arises precisely from a deep sense of identity with one's own culture and community and from the responsible practice of that identity.

02

DEEPEN

Reflect on the questions!

(1) What are some examples that can help students understand international cooperation in the collision of increasingly close globalisation?

Collaboration in vaccine development and production during the COVID-19 pandemic

During the COVID-19 pandemic, the international prevention, control, and treatment of the epidemic embodied the Tianxia philosophy. At the beginning of the pandemic, Chinese scientists shared the genetic sequence of the new coronavirus with the world, which can be regarded as a concrete practice of the Tianxia philosophy, as that action showed concern for the common destiny of mankind. On this basis, China has further promoted the transfer of vaccine production technology to developing countries, rather than only providing finished vaccines. For example, China's Central Scrience and Techonology Commission (CSTC) has established localised production cooperation with partners in many countries, including Brazil, Indonesia, Egypt, and Chile, initially building a global synergistic network with technology sharing as the link. This initiative has alleviated, to a certain extent, the structural unfairness in global vaccine distribution, embodies the concept of benefiting the whole world through the sharing of key technologies and knowledge, and as a result, has gained wide international recognition and trust. Additionally, in the course of cooperation with pharmaceutical enterprises in various countries, Chinese officials have made corresponding adjustments in accordance with local regulations, production conditions, and actual needs, which not only reflects respect for differences, but also realises synergistic cooperation—harmony in diversity—under the overall goal of combating the epidemic together.

Q How can I help students understand global solidarity as global citizens?

(2) What are some examples of intercultural exchanges in our culture/region/context that demonstrate how intercultural exchanges promote the innovative development and joint enhancement of civilisations?

Luckin Coffee, a Chinese coffee company and coffeehouse chain, launched a soy latte that is a fusion of the Chinese liquor called Moutai (or Maotai) and Western coffee. As a symbol of traditional Chinese culture, Moutai carries a thousand years of brewing wisdom and ceremonial spirit, representing the essence of Eastern culture. Coffee, on the other hand, symbolises the modern Western lifestyle and cultural trends, representing the globalised daily experience. The combination of the two demonstrates that different cultures are not antagonistic to each other, but transcend the limitations of a single culture, creating a new cultural symbol that is both oriental and international, and highlighting the possibility of the coexistence and co-prosperity of different civilisation elements in the process of intermingling.

Beyond the scope of beverages, soy latte has become a concrete expression of the concept of harmonious coexistence, as it shows how cultural elements from different regions, traditions, and eras can seek harmony amidst differences, and realise coexistence in fusion by means of equal dialogues, mutual respect, and creative transformations. Together, a new chapter in the richness and variety of human civilisation will be written in such ways.

Q What kinds of intercultural exchanges in our region encourage us to think and act as global citizens?

(3) What are some examples that can help students understand the concept of seeking common ground while reserving differences when faced with intercultural collisions and conflicts?

The Dunhuang Mogao Caves are a fusion of Indian Buddhist art and the traditional Chinese aesthetics of the Tang Dynasty with the Western styles of Central Asia. Specifically, the Dunhuang Mogao Caves retained the three-dimensionality of Indian sculpture, fused with Chinese techniques, and continued to absorb both external and internal artistic nourishment to form the "Dunhuang style," which embodies the philosophical concept of *harmony in diversity.* Through practical innovation, the painters mixed mineral pigments with vegetable gum to harmonise different painting systems, which embodies the philosophical concept of the unity of *knowledge and action*. The Dunhuang Mogao Caves have formed artistic symbols that transcend regional cultures, such as the "flying sky" art, and have become a common cultural heritage of mankind through the fusion and mutual understanding of multiple cultures, which embodies the philosophical concept of *harmonious coexistence under heaven* (Xie, 2025).

Q What examples can I present to help students, as global citizens, learn to seek common ground while respecting differences in intercultural conflicts?

(4) What are some examples that can help students understand how to break through cultural barriers and develop critical thinking by learning factual knowledge about other countries through books, the media, or other multicultural sources?

The Chrysanthemum and the Sword (by Ruth Benedict)

Breaking down cognitive limitations and resisting prejudice and stereotypes form the foundation and safeguard understanding of harmonious coexistence under heaven. *Harmonious coexistence under heaven*" emphasises that the world is an interdependent and cohesive whole, and that limiting oneself to a single perspective makes it impossible to truly understand other civilisations, thereby leading to misjudgment of the actions of other groups and making it difficult to empathise with them. In addition, acquiring factual knowledge about other nations or groups enables one to understand the rationality of different survival wisdom and development paths, and to truly establish a symbiotic relationship of equality, justice, and harmony.

Ruth Benedict is a leading American cultural anthropologist. Her core academic contribution is the theory of "cultural patterns." She believed that cultures, like individuals, have their own unique patterns and personalities, and that each culture selects and reinforces certain traits in human behaviour, thus forming values and lifestyles unique to that culture. During World War II, she was commissioned by the U.S. government to study Japan from a distance using cultural anthropology methods, which is when she wrote her now famous book titled *The Chrysanthemum and the Sword*. The book deeply analysed the contradictions and uniqueness of Japanese culture, successfully predicted the behaviour of post-war Japan, and became a landmark work in cross-cultural studies. Using the metaphorical imagery of a chrysanthemum and a sword, she replaced vague, distorted impressions with concrete, vivid, and multidimensional insights, profoundly revealing the essence of Japanese national character and identity. This helps people to challenge preconceptions, promote cultural respect, and foster empathy.

Q What other sources can I use to foster global citizenship through international understanding and the development of critical thinking?

(5) What examples support students' understanding that global responsibility is based on national identity?

China's Kubuqi Desert Restoration Project

In recent years, Chinese policies have emphasised that "mountains, waters, forests, farmlands, grasslands, and deserts form a community with a shared future for humanity" (Lu, 2022). Desertification control is vital for humanity's sustainable future, as it contributes to the atmospheric circulation system beyond any single region. From the perspective of a shared future for humanity, sand and dust issues impact climate change, and integrating desert restoration into the national ecological security framework embodies China's commitment as a major nation(Lu, 2022). This signifies that, as a major nation, China does not follow the old path of hegemony, but is committed to actively participating in global governmance.

Kubuqi's transformation—where greenery advances as desert retreats—represents not only the reshaping of land but also a spiritual journey turning "devotion to homes and homeland" into "responsibility for the world" (Lu, 2022). When a herder plants a single willow on the dunes, they stand as both a guardian of their homeland and a contributor to global ecological security, actively building a community with a shared future for humanity. This is the highest expression of the *unity of knowledge and action*: having people fulfill global responsibilities on the ground they tread.

Q In my context, what examples can help students understand that global responsibility is based on national identity?

03 DO

Take it into teaching!

This chapter attempts to think about GCED in terms of the Tianxia System, linking local and global perspectives and integrating them into GCED.

Guidance for school leaders and curriculum developers

Within the school governance system, consider the whole school approach (WSA) as a guide to support the implementation of GCED and improve student learning, behaviour, and well-being. A whole school approach to GCED that will maximise the impact and benefits for all learners may involve policy, curriculum, syllabus, instructional practices, activities in and out of the classroom, learning resources, teacher training, and professional development. GCED assessments can be established in formal education settings and made applicable to nonformal learning environments. A WSA encompasses all staff, students, and community partners, and is integrated into all aspects of school life, ensuring that every school member feels safe and welcome in the school. The successful introduction of a WSA implies the establishment of partnerships and collaborative mechanisms with different stakeholders, including, but not limited to, community-based organisations, nongovernmental organisations, and others, such as youth initiatives, health, and social services, in order to support the well-being of the school and to expand participation in education and sustainable development globally (International Bureau of Education, 2018).

A successful GCED school development strategy needs to include the following (International Bureau of Education, 2018):

1. Setting sound school goals: in conjunction with UNESCO's GCED learning goals, draft school-wide GCED learning goals for teachers and students that include content knowledge, values, and action-oriented skills.
2. School-wide review: conduct regular reviews of the overall school climate, curriculum documents, instructional resources, school policies, educator teaching competencies, level of engagement, staff development, administrative commitment and support, community relations, and partnerships.
3. Organising educator training: teachers are encouraged to implement WSA through additional support, and educators can be further exposed to GCED through professional development courses, in-service training, and internships or jobs dedicated to global citizenship issues.
4. Encouraging parental and community involvement: schools should work to develop partnerships outside of school to ensure that parents and the community play an important role in GCED.
5. Implementing GCED to develop an action plan: ensure that the entire school is a learning environment. Firstly, in terms of instructional content, integrate GCED curriculum using the Global General Education Curriculum Topics and Learning Objectives (GCED TLOs) (UNESCO, 2015), and consider incorporating key local and global issues into the curriculum. In addition, consider using the GCED planning framework and pedagogy to develop a GCED curriculum (Oxfam, 2025). Secondly, in terms of teaching and learning methods, design teaching and learning methodologies in an interactive way, always encouraging critical and analytical thinking, creativity, openness, self-confidence, and self-esteem.

Global citizenship education curriculum **1**

Programme on "The Global Water Crisis"

1 Curriculum and instructional design

Target student: Upper primary or lower secondary

Learning Objectives: employing a team-based teaching model, students will explore global water resources knowledge to understand the current ecological crisis facing the world's water systems. The GCED curriculum aims to cultivate holistic thinking among students, helping them recognise that the water crisis stems from systemic imbalances across ecological, economic, and cultural domains. It is dedicated to cultivating students' awareness as global citizens who transcend national boundaries.

STEP 1: Global citizenship education activities (45 mins)	STEP 2: Learning objectives (45 mins)	STEP 3: Learning objectives assessment (45 mins)
History: 1. Explore the historical origins of Chinese water culture; 2. Investigate how other historical civilisations depended on water (e.g., Nile River Valley civilisation, Mesopotamian civilisation).	Understand water's central role in human cultural development, how to foster respect for water culture, and creating a mindset of water conservation.	1. Assess whether students can identify the relationship between civilisations and water resources. 2. Assess whether students can articulate how the stability of water resources influenced the trajectory of civilisational development.
Geography: 1. Study the water cycle process; 2. Study precipitation patterns; 3. Analyze the South-to-North Water Diversion Project case study in China.	1. Master the scientific principles of the water cycle and understand the global challenge of uneven water resource distribution; 2. Recognize the complexity of water resource management and the necessity of global collaboration.	Assess students' critical thinking: analyse whether they demonstrate an understanding of the chain reaction effects of engineering projects on the natural water cycle, rather than viewing the issue in isolation.
Moral education: 1. Explore the concept of a water footprint; 2. Understand specific water-saving measures in daily life.	1. Understand the concepts of "virtual water" and "water footprint," recognising the connection between personal consumption habits and global water resource consumption; 2. Internalise water conservation responsibility, guiding students to create water commitment pledges.	Evaluate whether personal pledges are specific, measurable, and achievable; 2. Design a small project to promote water conservation to family or community (e.g., create a household water-saving checklist, design a water-saving themed poster).

It is worth noting that classroom learning has to encompass potential cultural conflicts: respecting multicultural views of water ethics, making peace, and resolving conflicts.

STEP 1: Global citizenship education Activities (45 mins)	STEP 2: Learning objectives (45 mins)	STEP 3: Learning objectives assessment (45 mins)
History: Understanding historical conflicts or collaborations related to water (e.g., the Narmada Dam protests in India—controversy over submerging cultural sites; Indigenous participation in governance of the Murray-Darling Basin).	Examine how water-related conflicts or collaborations interact with national and local institutions.	From a global interconnectedness perspective, assess whether students can identify the global issues reflected in each case that is addressed (e.g., Sustainable Development Goal 6: Clean Water and Sanitation; Goal 16: Peace, Justice, and Strong Institutions).
Geography: studying the United Nations Water Distribution Map	Understand how human activities impact water distribution and explore global citizenship awareness.	1. Assess whether students can clearly establish the causal chain linking local consumption to global impacts and comprehend the implicit water flows within global economic integration. 2. Evaluate whether students demonstrate concern for global water equity and self-awareness as global citizens.
Moral education: grounded in *harmony in diversity*, simulating a cross-cultural water ethics convention to resolve water resource conflicts.	Assess the root causes of water-related conflicts and their connection to local and global factors.	Evaluate students' capacity for conflict resolution and collaboration—whether they can apply the principle of *harmony in diversity* to seek consensus through compromise and innovative solutions, rather than resorting to simple confrontation.

2 Learner-centred assessment strategies

- **Assessment dimensions (Echoing the previous model)**

	Local	National	International	Global
Knowledge (knowing)				
Intention (willing)				
Capability (being able to)				
Action (doing)				

This framework helps capture learners' progress in understanding the knowledge-intention-capability-action relationship regarding global water issues. Taking the knowledge part of this as an example:

Measure learners' understanding and mastery of facts, concepts, theories, systems, and their interrelationships related to water issues. This encompasses not only scientific knowledge but also social, cultural, historical, and political knowledge. Educators can pose key questions such as: Can learners accurately describe the water cycle? Can they explain the concepts of "virtual water" and "water footprint"? Can they analyse the interplay of historical, cultural, and political factors in a specific water conflict case?

At the local/national level: Help students become familiar with water-related concept maps, such as

mapping the relationship between local water supply systems and the water cycle.

At the international/global level: Students need to master the ability to comparatively analyse conflicts or cooperation; develop data interpretation skills, such as analysing UN water distribution maps and drawing conclusions; and enhance their ability to critique global events like the World Water Forum.

• Assessment tool: Self-developed questionnaire

We have designed a questionnaire based on our previous experience as follows:

a. Developed through literature review and the Delphi method with six education specialists to ensure validity and applicability

b. Demographic information (e.g., gender, grade, ethnicity, residence)

c. Global competence scale (willingness, capability, knowledge, action in multicultural understanding and global awareness

Please tick the option that suits your actual situation to indicate to what extent you agree or disagree with this statement.

1=Strongly disagree 2=Disagree 3=Uncertain 4=Agree 5=Strongly agree

	1	2	3	4	5
When I see others grabbing food with their hands abroad, I feel very uncomfortable.					
When I see cars driving on the left abroad, I find it very strange.					
When I saw a man wearing a skirt abroad, I was very surprised.					
When I see houses built around cemeteries abroad, I think it's very terrifying.					

Scaling up or down

For cross-curricular design, educators need to grasp three key parameters, paying heed to cognitive complexity, cultural relevance, and skill-building ladders.

Level	Adaptation
How to adjust the activities for **lower primary level**	This focuses on building students' basic understanding of water, fostering familiarity with water-related issues, and developing initial environmental awareness. Instruction emphasises: 1. Stressing personal ethical responsibility through organising a Water Conservation Pledge Ceremony; 2. Guiding students in implementing water conservation and resource management practices in daily life, aiming to translate the concept of water conservation into actionable routines. The emphasis is on fostering empathy, developing an initial understanding of the global significance of water conservation, and cultivating care for others.
How to adjust the activities for **upper secondary level**	The instructional objectives at this stage are significantly elevated, with content aligned to GCED themes. The aim is to cultivate students' critical thinking, systematic analysis skills, and deep understanding of water security as a complex global issue. Instruction focuses on: 1. In-depth analysis of water security, which means moving beyond foundational concepts to critically examine water security as a multidimensional challenge. This includes critically examining inequalities in water access, allocation conflicts, and decision-making consequences both within nations (e.g., across regions, urban-rural divides, and social groups) and between nations (e.g., transboundary rivers, shared aquifers). 2. Global perspectives and international frameworks, which means introducing the fundamental principles and treaties of international water law, analysing their role and challenges in coordinating transboundary water management, and conflict prevention.

Global citizenship education curriculum 2

From our table to global farms—Food security and trade

1 Curriculum and instructional design

Background: Our daily food intake is far more than sustenance and culinary pleasure. It forms a dense and intricate web of global connections, linking natural ecosystems, human labour, economic technologies, geopolitics, and cultural traditions. Every grain of rice and every vegetable leaf carries an unspoken story about how the world operates. Traditional global education often stops at knowledge transfer, that is, informing students about globalisation's existence without guiding them to better understand the ethical connections and symbiotic relationships between themselves, distant others, and all of nature. This course aims to break through this paradigm. We selected the hamburger—the most ubiquitous and personally relevant medium of daily life when it comes to food—to guide students on a journey through time and space, exploring everything from the microcosm of the dining table to the macrocosm of the world. Its fundamental educational significance lies not merely in understanding global food systems, but in using the wisdom of China's Tianxia philosophy as a compass to cultivate a symbiotic ethics rooted in the interconnectedness of all things. This enables learners to internalise knowledge while undergoing a profound transformation, one that changes them from a global bystander to a responsible ecological citizen.

Theme activities: World map in a burger		
Learning objectives: As food is also a medium for understanding global symbiosis, the pedagogical significance of the course "From our table to the global farm" should be defined from the perspective of the Tianxia System. It is necessary to go beyond the traditional global education paradigm of *knowledge transfer* and build a *symbiotic ethics of the interconnectedness* of all things. Teachers should design the GCED programme based on the three principles of the Tianxia System: 1. to cultivate students' concept of symbiosis (harmony between mankind and nature): to understand that the food chain is a network of life, from nature to human beings and to the economy; 2. to cultivate students' concept of responsibility (the world belongs to all): local choices affect global equity; and 3. to develop students' concept of *harmony in diversity*: respecting food and cultural differences and resolving resource conflicts.		
Target student: Upper primary or lower secondary		
GCED activities 1 (60 mins): Deconstructing the burger, dissecting the raw food web of the Internet of Everything (IoE).	GCED activities 2 (60 mins): Conflict arises, the dilemma of resource competition.	GCED activities 3 (60 mins): Traceability and symbiosis, from conflict to responsibility.
Step 1 – Pre-class preparation materials: 3D-printed hamburger model, ingredient origin shipping route map.	Step 1 – Pre-class preparation materials: Traceability chain map illustrating ecological/social costs at each stage	Step 1 – Pre-class preparation materials: Hamburger supply chain data, simulated pledge signing exercise
Step 2 – Classroom task: 1. Break down where each component of a hamburger is produced. 2. Identify which countries collaborate in the cultivation process of its ingredients.	Step 2 – Classroom task: 1. Discuss why Brazilian rainforests are cleared for cattle ranches while local children face hunger. 2. Compare the water consumption required to produce beef for one hamburger with the water usage of one African household.	Step 2 – Classroom tasks: 1. Work in groups to develop symbiotic compensation plans. Examples include replacing hamburger paper wrappers with edible seaweed or other eco-friendly materials; globally opposing labour exploitation and child labour. 2. Create green environmental awareness campaigns and draft community initiative proposals.

Step 3 – Learning objectives: 1. Understand how a single hamburger is produced through global collaboration. 2. Grasp the concept of "everything interconnected."	Step 3 – Learning objectives: 1. Deepen students' understanding of conflict through specific, relatable questions. 2. Recognise how food waste contributes to global crises like climate change, capital expansion, and rainforest deforestation.	Step 3 – Learning objectives: 1. Cultivate students' sense of responsibility for specific living beings through ecological conflicts, developing an empathetic emotional dimension. 2. Focus on nurturing students' action-oriented capabilities, practising the ethics of compassion for people and care for all things.
Step 4 – Learning objectives assessment: 1. Assess whether students can analyse interdependencies within global food webs and infer how changes in one segment impact the entire system. 2. Evaluate whether students have internalised the concept of the Internet of Everything and if they demonstrate concern and empathy for global symbiotic relationships.	Step 4 – Learning objectives assessment: 1. Evaluate whether students can accurately identify and describe the specific ecological and social costs associated with the hamburger beef production chain. 2. Assess whether students demonstrate genuine empathy for people and ecosystems negatively impacted by the global food system, along with concern and indignation toward injustices.	Step 4 – Learning objectives assessment: 1. Evaluate students' group collaboration efficiency and their ability to translate ideas into concrete, actionable plans. 2. Assess whether students demonstrate genuine care for *people* (labourers, consumers, communities) and compassion for *things* (nature, animals) in their plan design, that is, true empathy and responsibility.

2 Learner-centred assessment strategies

• Assessment dimensions (Echoing the previous model)

	local	national	international	global
Knowledge (knowing)				
Intention (willing)				
Capability (being able to)				
Action (doing)				

Teachers can assess student learning in terms of the four components of knowledge-intention-capability-action. For example, *knowledge* can be examined by how much students know about how one burger is synergistically produced on a global scale.

• Assessment tool: Self-developed questionnaire

Same as curriculum 1.

Scaling up or down

Level	Adaptation
How to adjust the activities for **lower primary level**	The curriculum is designed to progressively enhance children's environmental awareness through initiatives such as the Clean Plate Campaign for ecological enlightenment and keeping family food waste diaries. From a global perspective, it guides students to recognise the interconnectedness of food worldwide. For instance, nonfiction picture books illustrate where common foods like milk, coffee, chocolate, and vegetables originate, as well as which fruits we consume regularly are transported from other countries. Children are encouraged to create a Global Food Friendship Map.
How to adjust the activities for **upper secondary level**	The curriculum covers topics such as how China resolves dietary cultural conflicts domestically and fosters agricultural cooperation across regions, emphasising the integration of Chinese governance wisdom with modern technology in teaching activities. From a global perspective, it focuses on international governance frameworks, introducing real-world complex cases like the Russia-Ukraine wheat crisis. At the same time, it provides analytical tools and encourages students to design systematic solutions, such as simulating global policy proposals.

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10

Learning About Human Rights and Peace Through a Difficult History in Asia

Using Statues of Peace With Both Locality and Universality

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Intended level

★ Secondary education

Scaling up or down

☆ Primary education

☆ Non-formal and informal education

This chapter is based on "A Future Direction for Global Citizenship Education in Asia: Beginning With Locality and Expanding to Universality" by this author in APCEIU(2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

01

DISCOVER

Understand the essentials!

Background and purpose of research

The theories and practices of global citizenship education (GCED) are widespread around the world. Many of the approaches to GCED are deeply related to cosmopolitanism, which views all human beings as members of a single community called Earth and emphasises common and universal moral standards that transcend differences among various individuals, groups, and regions (Chang et al., 2015; Ruck et al., 2020). In this respect, GCED reflecting cosmopolitanism could be described as a kind of antidote to ethnonationalism (Sen, 2006; Han, 2022). This can also be said to be a contribution of cosmopolitanism to GCED.

On the other hand, such conceptions of GCED in terms of cosmopolitanism are often criticised because of the myth of Western supremacy (Andreotti, 2006). This myth may have led to Western perspectives and methods of GCED becoming the standard or model in non-Western countries, such as those in Asia. Of course, it is necessary that Asian countries refer to the concept, principles, and trials and errors of GCED in Western countries and learn from them. However, copying Western perspectives or practices to the letter is neither desirable nor recommended because Western discourses or experiences might not always be applicable in non-Western contexts (Dobson, 2006).

As such, this research aims to suggest a direction for GCED in the local context of Asia, particularly South Korea. That direction begins at the local level and uses the local to then construct global and universal values.

Contextualising global citizenship education: Beginning with locality and expanding to universality

UNESCO delineates global citizenship education (GCED) as an education which "aims to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become pro-active contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world" (UNESCO, 2014, p. 15).

Why is locality important for GCED? Citizens in the age of globalisation are those who can take both local and transnational approaches to various issues around themselves and the world, as well as deal with global issues in the context of locality, and reflect on local issues from a global perspective (Seol, 2001). If social issues are illuminated only at the global level, it could grow distant or become detached from citizens' everyday lives.

How can locality be in balance with universality? Here, I focus on Clarke's idea (1996) of *a posteriori* universalism instead of *a priori* universalism. *A priori* universalism can be defined as a universalism that begins with given and fixed universality. It is based on liberalism, which emphasises universal human freedom and reason, and gives priority to individual, civil, and political rights. On the other hand, a *posteriori* universalism does not rely on universality as *a priori*, but discovers universality in our actual life and lived experience. It focuses on differences and particularities in each local community. This universality is not a given but an acquired and constructed one. *A posteriori* universalism ultimately pursues universality in the process of examining our everyday local life in terms of a global perspective.

Applying global citizenship education of a posteriori universalism: Statues of Peace in South Korea

One example of a difficult history related to South Korea is the Statue of Peace (*Pyeonghwaui*

Sonyeosang) commemorating the so-called "comfort women" during World War II[1]. Similarly built statues have also been built in parks, universities, and local community centres throughout South Korea, giving citizens the opportunity to see them in their everyday lives.

Dealing with these Statues of Peace might seem to be related to nationalism, but we must not be bound by nationalism or stay focused on nationalism. Instead, we must reflect this local history of a specific region in terms of more universal and global perspectives. Statues of Peace tell the difficult history of numerous females who were sexual violence victims during World War II. A significant number of Korean women were subjected to such violence by the Japanese military, which constituted a grave violation of human rights rooted in severe gender and racial discrimination (Cumings, 1997, p. 155; Asian Women Fund, 2007, pp. 10–11). Many of the victims who survived continue to live with the painful memories of those experiences to this day.

Such a difficult history does not remain only in the past nor just in South Korea but transcends time and space. It also concerns universal values that we still need to heed today, in all corners of the globe, including Ukraine, Israel, and Gaza.

FIVE KEY TAKEAWAYS

1 Take a universal view

GCED seeks to approach social issues not from the perspective of any specific nation, but from a universal perspective that embraces all humanity.

2 Challenge the myth of Western universality

The pursuit of a universal perspective in GCED does not imply convergence toward Western content or methods of GCED.

3 Focus on Asia's unique context

GCED in Asia should not imitate Western GCED, but rather reflect and utilise the unique contexts of each country and region in Asia.

4 Go from particular to universal

To implement GCED that takes into account the Asian context, the concept of a posteriori universalism can be applied—starting from the particular and moving toward universal values.

5 Utilise and reflect on local resources

GCED based on a posteriori universalism begins with utilising the resources found in our local communities, reflects on them from a global perspective, and seeks to move toward universal values through such reflection.

1 In this study, the plural form *Statues of Peace* refers to the statues erected not only in different regions of South Korea but also abroad. When the singular form is used, depending on the context, it refers either to the statue located in front of the Japanese Embassy in Seoul or to one in another location.

02

DEEPEN

Reflect on the questions!

Here, I raise six questions and seek their answers to deepen people's understanding of GCED that starts from local contexts and aims toward universal values.

1. What are some examples where local and universal values come into conflict, and where they can coexist?

Universal values are those which are not limited to a specific region or country, but are widely endorsed across the globe (Grossman, 2017). Examples include environmental sustainability, human rights, and peace (Landorf, 2009; Sim, 2016). In contrast, local values are shared among people within a particular nation, region, or community, and reflect the specific interests or concerns of those groups (Seol et al., 2022).

A clear example of the tension between universal and local values is found in the issue of accepting refugees. Imagine that Country A experiences a large-scale crisis—such as war or a natural disaster—causing a sudden refugee outflow. Many of these refugees may attempt to enter a neighbouring country, Country B. From the standpoint of universal values such as human dignity and global solidarity, receiving refugees is a recommended course of action. Even countries not directly responsible for the crisis are often seen to be sharing a collective responsibility to respond to humanitarian needs.

However, Country B may lack the economic capacity or social infrastructure to host a large number of refugees. It may also cite religious or cultural differences as reasons to refuse entry. In such cases, the citizens of Country B may prioritise their own national context and interests, thus upholding local values over universal ones.

On the other hand, there are cases in which universal and local values align harmoniously. The Maldives and Tuvalu, for example, face the long-term threat of submersion due to rising sea levels. Global efforts to combat climate change are not only vital for preserving the planet but also for the survival of the Maldivian and Tuvaluan communities (Newton, 2025; Ward, 2025). In this context, actions taken for the *common good* of humanity can also support the *local needs* of a vulnerable population.

Q In my context, are there any examples where local and universal values come into conflict or coexist?

2. What are the benefits of adapting global citizenship education to the context of Asian countries?

Asia, with its vast geographical expanse and a long history of settlement by numerous nations and ethnic groups, is not only geographically diverse but also culturally rich. This diversity can serve to greatly enrich GCED. Asia may therefore be seen as a "world within the world," one where relationships between countries and regions have historically involved cycles of conflict, competition, and cooperation. This long-standing history, grounded in diversity, provides meaningful content for GCED, particularly in fostering coexistence and harmony from among differences (Seol et al., 2020).

Moreover, GCED that is rooted in the specific contexts of Asian countries and regions can enhance both relevance and relatability for learners. As GCED often focuses on abstract and universal values such as human rights, peace, and environmental protection, some learners may find it distant from their everyday lives. However, by incorporating natural resources, cultural heritage from the learners' own country or region, and universal values, GCED can be made more engaging and meaningful. In this way, it becomes easier for learners to connect global values to their own lives and experiences. Ultimately, this approach supports the realisation of universal values in learners' daily practices (Seol et al., 2022).

Q What are the benefits of applying GCED to my own context?

3. What should educators be mindful of when adapting global citizenship education to the specific contexts of different countries and regions in Asia?

In context-based GCED, it is important not to impose universal values unilaterally, but rather to adapt them to the local or national context through thoughtful and respectful engagement. However, this process of contextualisation must be approached with caution, as it can risk falling into the trap of relativism.

For example, the right of children to education—rather than the duty to work—is a universal human right, and a core value promoted in GCED (Sharma et al., 2007). Yet in some countries, child labour may be regarded as a long-standing practice, justified as necessary for the survival of the family. In such cases, there is a risk that GCED may avoid addressing the issue of child labour out of respect for the local context, potentially excluding it from the curriculum altogether.

This could lead to a contradiction: while supporting human rights in general, educators might treat children's rights—particularly the right to education—more passively, depending on the cultural or economic circumstances of the country. This highlights a potential limitation of contextualised approaches to GCED.

Therefore, efforts to reflect local or national uniqueness must always be balanced with critical reflection from the perspective of universal values (Sterba, 1995). Only then can GCED remain both contextually relevant and ethically consistent.

Q What aspects should I be mindful of when applying global citizenship education in my context?

4. When learning about the difficult history between Korea and Japan through Statues of Peace commemorating comfort women, what can be done to help learners from both countries move beyond narrow nationalism?

Learning about the history of comfort women can stir strong emotions. Korean learners may feel anger and a desire for revenge toward Japan for forcing Korean women to become comfort women, a serious abuse of their rights. At the same time, Japanese learners may feel an instinct to deny or hide the fact that the Japanese military operated a comfort women system during the Second World War. It is understandable that learners from both countries might have such feelings from a nationalistic point of view, but it is important not to get stuck in those emotions.

To move beyond this, two things are needed. First, we must confirm the facts about the comfort women issue. It is vital to distinguish between what is a confirmed fact, what is inferred, and what is claimed (Vickers & Frost, 2021; Shin, 2021). To understand the truth clearly, it is best to look at a range of evidence—including testimonies, photographs, and documents—rather than relying on just one or two records.

Second, we should view the comfort women issue and Statues of Peace from a global, universal perspective. In other words, we need to connect this issue to the ongoing struggles for women's rights and human rights in conflict areas around the world today. By doing this, we can move beyond seeing it as an issue between Korea and Japan, that is, as an Asian matter, or as something confined to the past. Rather, we can understand it as a global issue that still matters today (OHCHR, 2022; Gall & Boushnak, 2023; Robertson, 2024).

Q In my context, what kinds of themes could be used to help learners move beyond narrow nationalism? How can I design learning experiences around the themes?

5. What lessons might learners from other contexts draw about justice, memory, and healing from the difficult history surrounding comfort women and Statues of Peace?

First, students can connect the comfort women and Statues of Peace issue to difficult histories in their own countries. Many nations have memories of communities that suffered due to war, colonial rule, racism, and/or sexual violence. For example, students might compare this history with the experiences of Holocaust survivors in Europe, the forced relocation of Indigenous peoples in the United States, Canada, and Australia, the oppression of women and violations of their rights in parts of South America and South Asia, and the genocide brought about during Pol Pot's rule of Cambodia. Through such comparisons, students can understand that the voices of comfort women are not simply part of a Korea–Japan conflict, but part of a global and historical pattern of repeated oppression.

Second, students can explore how different countries remember difficult histories and work to restore justice. Many societies have made efforts to heal past wounds and promote truth and reconciliation, such as building memorial museums, organising truth and reconciliation commissions, collecting and sharing survivor testimonies, and issuing official government apologies. These actions share similar goals with the meaning behind Statues of Peace. By learning about such efforts, students can reflect on how remembrance and healing are approached in their own national or local context (Manning et al., 2024).

Third, students can engage in experiences of international solidarity. For example, through multinational projects, exhibitions, or online workshops, students from different backgrounds can share their experiences and perspectives. These shared learning spaces help them learn about each other's histories, build empathy, and develop a deeper sense of global citizenship grounded in solidarity and mutual respect.

Q How could I guide learners to reflect on about justice, memory, and healing from the difficult history surrounding comfort women and Statues of Peace?

6. What examples can help learners move from local community resources toward reflecting on universal values? How can these examples be used effectively?

Local markets and shops that we often visit in our daily lives can serve as meaningful entry points for exploring the universal values emphasised in GCED (National Association of Social Studies Teachers, 2017). These places are part of the local community and are run by small business owners, local producers, and self-employed workers.

Learners can visit a nearby market or shop, and with permission from the shopkeepers, engage in conversations with them or observe how goods and services are delivered. Through this process, they can gain insight into the working conditions of those employed in local businesses, as well as the processes involved in the distribution of products.

It should be pointed out that this learning experience can also be linked to universal values. For example, by examining the working conditions of people in local markets and shops, learners can reflect on the meaning of labour rights, why these rights matter, and what is required to ensure they are upheld. Observing how products are sourced and sold can also open up discussions on fair trade. Learners can be encouraged to think critically about the items they consume in everyday life—where they come from, how they are made, or under what conditions they are made (Park, 2013).

In this way, visiting local markets and shops can be a valuable educational opportunity that leads learners to engage with key universal values such as human rights, economic justice, and sustainability.

Q What examples could I use to help learners connect local community resources with universal values?

03 DO

Take it into teaching!

These activities for lower secondary students are designed for social studies or history classes in Korea to explore Statues of Peace, which symbolise the issue of comfort women—one aspect of the difficult history between Korea and Japan. Students will learn about the historical facts and meaning behind the statues, visit a local Statue of Peace, make observations, and reflect on universal values such as human rights and peace.

In the Korean lower secondary social studies curriculum, the standards include statements such as: *"to explore war crimes committed during the World Wars and to investigate efforts made for the restoration of human rights and the realisation of peace" and "to understand the significance of anti-war and peace movements, civil rights movements, and women's movements that unfolded in the latter half of the 20th century, while considering their relevance to the lives of learners"* (Ministry of Education of Korea, 2022, pp. 81-82). These standards belong not only to the field of Korean history but also to the world history domain, specifically the sections dealing with war. Activity 1 introduced below is based on these standards.

At the same time, Activity 1 can be carried out in countries outside Korea as well, particularly in world history lessons or in units related to the protection of human rights in the global community. It can be applied to lessons addressing war crimes such as sexual violence and civilian massacres arising from civil wars or international conflicts, as well as to efforts to commemorate and console the victims of such human rights violations.

For example, in Japan this could be applied in units dealing with the victims of the atomic bombings during the Second World War. In China it could be used in lessons on the massacre of civilians in Nanjing. In Singapore it may be included in the study of the Sook Ching massacre. In Vietnam it could appear in units addressing the damage caused by the spraying of Agent Orange during the Vietnam War. In Cambodia it could be applied in lessons on the genocide committed under the Khmer Rouge regime. In these ways, the ideas underlying Activity 1 can be partially adapted to a range of contexts.

2 For more detail concerning basic information about comfort women and Statues of Peace, see Kim, P. and Kim, J. (2018) and Ministry of Gender Equality and Family & Ministry of Education of Korea (2015).

Comfort Women Education: High School Curriculum and Resources
https://remembercomfortwomen.org/wp-content/uploads/2019/04/CW-Curriculum-Booklet-Final.pdf

Japanese Military 'Comfort Women' Educational Materials (KR, Elementary–High School)
http://contents.nahf.or.kr/item/level.do?itemId=edcom

Activity 1

Investigating facts about comfort women and Statues of Peace[2]

1 Overview

① Learning objectives	This activity invites students to investigate the historical background and facts about comfort women and Statues of Peace.
② Teaching methods	- Research-based learning
③ Guidance for educators	- Check in advance for any potentially upsetting content or anything that may cause misunderstanding when showing students artworks or historical videos that deal with difficult histories. - Advise students not to view comfort women and Statues of Peace solely from a nationalist perspective. - Guide students to focus on the key information about comfort women as victims of the Japanese military and Statues of Peace, rather than on minor or overly specific facts. - Support students to leading their own research on the issue of comfort women and Statues of Peace.
④ Preparation/ Materials	- Artworks that reflect difficult histories, such as the Holocaust Memorial sculpture in Germany, or Picasso's *Guernica* - Video testimonies of comfort women survivors, including the 1991 press conference by the late Kim Hak-sun in South Korea and her 2007 testimony before the United States Congress - Photographs of Statues of Peace in and outside Korea - Maps showing the locations of Statues of Peace in South Korea and abroad

2 Flow of this activity

Stage1 Introduction

The teacher shows students photographs of a sculpture from a Holocaust memorial, Picasso's *Guernica*, or a commemorative monument from Cambodia's Killing Fields, etc. The teacher asks the students what they think these artworks are expressing, and why they believe such works were created. The teacher and students can use questions as follows:

- What artworks express a difficult history?
- Why do we create them?

Stage2 Investigation

1. Who created the comfort women system and why?

- The teacher shows the students a video of the late Kim Hak-sun, a former comfort woman, giving testimony at a hearing in the United States Congress.
- The teacher can show parts of the film *Shusenjo: The Main Battleground of the Comfort Women Issue*, directed by a Japanese-American filmmaker, to introduce the Japanese perspective on the comfort women issue.
- Students investigate the historical facts regarding comfort women during the Second World War.

2. Where and why were Statues of Peace built?
- Students investigate the installation purposes and locations of Statues of Peace in and outside South Korea.
- The teacher informs the students about key locations in Korea and abroad where Statues of Peace have been installed.

Stage3 **Wrap-up**

Quiz
- Key facts about comfort women and Statues of Peace

3 Assessment

<table>
<tr><th>Topic</th><th colspan="2">Quiz on comfort women and Statues of Peace</th></tr>
<tr><td>Formative quiz</td><td colspan="2">Teachers check students' prior learning through a formative quiz on the following content. Below are some example questions:
<table>
<tr><th>Questions</th><th>Correct Answers</th></tr>
<tr><td>On which day is a regular protest held in front of the Japanese embassy in Seoul to raise awareness about the comfort women issue?
① Wednesday ② Friday ③ Saturday ④ Sunday</td><td>① Wednesday</td></tr>
<tr><td>In which year was the first Statue of Peace installed in Korea?
① 1991 ② 2001 ③ 2011 ④ 2021</td><td>③ 2011</td></tr>
<tr><td>Which country outside Korea installed the first Statue of Peace?
① USA ② China ③ Germany ④ Japan</td><td>① USA</td></tr>
<tr><td>As of January 2025, approximately how many Statues of Peace were there in Korea?
① 50 ② 100 ③ 150 ④ 200</td><td>③ 150</td></tr>
<tr><td>In which of the following countries has a Statue of Peace not been installed?
① Australia ② India ③ Canada ④ Italy</td><td>② India</td></tr>
<tr><td>Which of the following is NOT directly symbolised by a Statue of Peace?
① Women's rights ② Human rights ③ Environment ④ Anti-war</td><td>③ Environment</td></tr>
</table></td></tr>
<tr><td>Tips</td><td colspan="2">- Teachers can use around 5–10 formative quiz questions.
- Websites related to comfort women and Statues of Peace can be utilised.</td></tr>
<tr><td>Evaluation criteria</td><td>Knowledge of facts</td><td>Do the students accurately understand historical facts and events related to the comfort women and Statues of Peace issues?</td></tr>
<tr><td></td><td>Conceptual understanding</td><td>Do the students grasp the meaning behind Statues of Peace and their connection to human rights and peace education?</td></tr>
</table>

Activity 2

Visiting a local Statue of Peace[3]

1 Overview

1 Learning objectives	This activity invites students to visit a local Statue of Peace and reflect on its historical significance.
2 Teaching methods	- Field trip
3 Guidance for educators	- Ensure that pre-visit preparation is closely linked to the field trip. - Advise students to maintain a respectful attitude when observing the Statue of Peace and not to treat it in a playful or inappropriate manner. - Pay careful attention to guiding students on safety during the field trip.
4 Preparation/ Materials	- Field trip report sheets - Smartphone (for taking photos, recording videos and audio) - Handwritten letters, flowers, etc.

2 Flow of this activity

Stage 1 Introduction

The teacher reminds the students of important guidelines, including safety considerations and appropriate behaviour before the observation of the Statue of Peace. The teacher also checks that all necessary materials are prepared, such as observation sheets, a camera, and flowers or letters to be offered. The teacher and students can use questions as follows:

- What should we be mindful of when visiting the site of the Statue of Peace?
- What aspects should we pay attention to, observe, and record during the visit?

Stage 2 Observation

1. What does the statue look like?

- Students observe and record the features of the statue and its surroundings

2. What did you learn and feel?

- Students record their own insights through writing/photos/videos.
- Optional: Students can leave handwritten letters or flowers at the statue.

3. What did your classmates feel and learn from the visit?

- Students summarise their feelings about the visit using several sentences or photos.
- Students present what they have learnt and felt through the field trip (by sharing in groups or using digital tools such as Padlet).

3 For more detail about insights that students can gain through their interaction with a Statue of Peace during the field trip, see Shim, D. (2021, pp. 663–676).

Exploring the material rhetoric of the Statue of Peace
https://journals.sagepub.com/doi/epub/10.1177/17506980211024328

Stage 3 **Wrap-up**

Field trip report

- Students write a report to describe what they have learnt and felt through their visit to the Statue of Peace.

3 Assessment

<table>
<tr><th>Topic</th><th colspan="2">Writing a field trip report after visiting a local Statue of Peace</th></tr>
<tr><td>Field trip report on the Statue of Peace</td><td colspan="2">Students complete a report based on their visit to the Statue of Peace.
Recommended details are as follows:
<table>
<tr><th>Section</th><th>Details</th></tr>
<tr><td>Title</td><td>e.g., “Facing a Painful Past at the Statue of Peace”</td></tr>
<tr><td>Details of visit</td><td>Date, time, location, people who were present</td></tr>
<tr><td>Summary of Pre-field trip</td><td>Key facts about comfort women, reason for building the statue, known locations</td></tr>
<tr><td>Observations</td><td>Description of the statue (features, posture, clothes, symbols, etc.), nearby items (flowers, notes), people met on site</td></tr>
<tr><td>Photos</td><td>Photos of the statue and participants</td></tr>
<tr><td>Reflections</td><td>Thoughts and messages to the victims, meaning of remembering difficult history, and connection to global human rights/peace</td></tr>
</table></td></tr>
<tr><td>Tips</td><td colspan="2">- The report may be around 4–5 pages in length, including photos.
- It is important that learners express their own perspective when describing the site and reflecting on the experience.</td></tr>
<tr><td>Evaluation criteria</td><td colspan="2"><table>
<tr><td>Understanding of facts</td><td>Did students accurately summarise the facts related to the Statue of Peace?</td></tr>
<tr><td>Field observations</td><td>Did students describe in detail what they saw and heard at the site of the Statue of Peace and its surroundings? Are the attached photos appropriate in capturing the field experience?</td></tr>
<tr><td>Creativity</td><td>Did students express their thoughts and feelings about the Statue of Peace in a creative and imaginative way?</td></tr>
<tr><td>Depth of reflection</td><td>Did students connect the meaning of the Statue of Peace to universal values such as human rights, peace, and justice, while also relating it to their own lives?</td></tr>
<tr><td>Report format</td><td>Is the structure and length of the report appropriate, and was it submitted by the deadline?</td></tr>
</table></td></tr>
</table>

Activity 3

Expanding the meaning of Statues of Peace[4]

1 Overview

❶ Learning objectives	This activity invites students to expand the meaning of Statues of Peace into universal values such as human rights, peace, and justice.
❷ Teaching methods	- Project-based learning - Media literacy education
❸ Guidance for educators	- The teacher encourages students to consider the issue of Statues of Peace not only in the context of Korea–Japan relations, but also as a broader human rights and global peace issue. - Students may freely choose the format of their promotional work, such as through infographic cards news[5], posters, leaflets, photo collections, documentary-style videos, or advertisement-style videos. - Students should keep in mind that the title and content of the promotional material may vary depending on the target audience. - Presentations may be made in class, or the final work may be displayed on classroom or school noticeboards, both online and offline.
❹ Preparation/ Materials	- Photos or news articles showing German citizens defending the Statue of Peace that was installed in Berlin - Student presentation materials (e.g. photos, videos, etc.) - Group activity sheets - Digital tools such as Padlet

2 Flow of this activity

Stage 1 **Introduction**

The teacher shows a photograph of German citizens gathering in 2020 to defend the Statue of Peace in Berlin, and explains the background of the event. The teacher and students can use questions as follows:

- Who joined the public demonstration in Berlin?
- Why did German citizens try to protect the Statue of Peace in Berlin?

4 For more detail about viewing Statues of Peace from a global perspective, see Min and Oh (2021, pp. 5–21).

Global Perspectives on the Comfort Women Issue
https://accesson.kr/kj/assets/pdf/8553/journal-61-1-5.pdf

5 In Korean schools, students often create "card news" projects, short sets of 5–10 cards combining simple text and images to summarise key information in an easy-to-read way.

Stage 2 Activities

Activity 1: What universal values are Statues of Peace connected to?

- Students expand the historical significance of Statues of Peace beyond Korea–Japan relations, linking them to universal values such as human rights, peace, and justice.
- Students create a short promotional message or video to help share the meaning and value of Statues of Peace with young people in their local community as well as youth around the world, including those in Asia.
- Students post their works on the classroom bulletin board or on a digital platform such as Padlet.

Activity 2: What are some other human rights and peace issues around the world that deserve our attention in a similar way to the comfort women issue?[6]

- Students use media sources to research one human rights violation occurring somewhere in the world. (*For example, they may explore threats to peace caused by the Russia–Ukraine war, human rights violations in Gaza, persecution of the Rohingya people in Myanmar, the Cambodian Killing Fields, or the oppression of Indigenous peoples in North America and Australia.*)
- Students are encouraged to consider the chosen human rights or peace issue not only from the perspective of the country or region in which it occurred, but also from a global perspective.

Stage 3 Wrap-up

Promotional materials

- Students create promotional materials to expand the meaning of Statues of Peace

3 Assessment

<table>
<tr><th>Topic</th><th>Creating promotional materials for Statues of Peace</th></tr>
<tr><td>Promotional materials on the Statues of Peace</td><td>Students create promotional content to raise awareness about the meaning of the Statues of Peace.
Recommended details are as follows:
<table>
<tr><th>Section</th><th>Details</th></tr>
<tr><td>Format</td><td>Poster, card news, leaflet, photo album, documentary-style video, commercial-style video, etc. (Students can choose one among them.)</td></tr>
<tr><td>Target audience</td><td>e.g., lower secondary students in Asian countries</td></tr>
<tr><td>Introduction to the Statues of Peace</td><td>Images/Videos, historical background, reasons for the installation of Statues of Peace, locations of the Statues in and outside Korea</td></tr>
<tr><td>Meaning of the Statues of Peace</td><td>Messages of peace, human rights, justice</td></tr>
<tr><td>Preservation efforts</td><td>Civic action, global solidarity, personal pledges to protect the Statues of Peace</td></tr>
<tr><td>Reflections</td><td>Thoughts and messages to victims (former comfort women), the meaning of remembering a difficult history, and connection to universal values such as human rights and peace</td></tr>
</table></td></tr>
</table>

6 For more detail about a former comfort woman from Taiwan which can help students understand that the issue of comfort women issue existed not only in Korea but also in several other Asian countries, see DMZ International Documentary Film Festival (2023) and Yang, J. (1998).

The Story of Taiwanese Comfort Women
https://www.dmzdocs.com/eng/addon/00000002/history_film_view.asp?m_idx=101391&QueryYear=2016

Evaluation criteria	Understanding of facts	Did students accurately summarise the key facts related to the Statues of Peace?
	Persuasiveness	Is the message, intended to raise awareness of the meaning of the Statues of Peace, conveyed in a persuasive and convincing way?
	Creativity	Did students express the message about the significance of the Statues of Peace in a creative and original manner?
	Promotional format	Did students select a format appropriate for the intended audience? Is the promotional material well-structured and suited to the chosen format?

Scaling up or down

How to adjust the activities for **primary level social studies lessons**

These activities below are designed for a double-period lesson in primary school classes.[7]

Topic	Understanding the Statue of Peace + Promoting the Statue of Peace
Target group	Sixth graders at primary school
Learning objectives	Students will investigate the historical facts related to Statues of Peace and create a piece of artwork to help raise awareness about it.
	Key content and activities
Introduction	- Students describe their feelings while looking at a photo of the *Family Ruined* at Nanjing Massacre Memorial in Nanjing or *Shattered Family* at National Museum of China in Beijing. - Students observe a photo of the Children's Peace Monument in Hiroshima, Japan, and explain what it is meant to remember.
Activities	Activity 1: What does the Statue of Peace look like? - Students describe the features of the Statue of Peace by looking at a photo. - Students do research where Statues of Peace are located and find the one closest to their school or home. - Students search for different versions of Statues of Peace and record their similarities and differences.
	Activity 2: Why was the Statue of Peace created? - Students investigate who the girl in the Statue of Peace represents. - Students research the reason why the Statue of Peace was made in connection with the comfort women issue during the Second World War. - Students explore the shared meanings found in the Statue of Peace, *Family Ruined, Shattered Family*, or the Children's Peace Monument.

7 For more detail about instructions on how to make a paper model of a Statue of Peace, see Park (2022).

Manual for Making the Paper Statue of Peace
https://blog.naver.com/yuhul0/222868276743

Activities	Activity 3: Creating a sculpture to promote the Statue of Peace – Students decide on the materials for their sculptures (e.g. clay, paper, LEGO, etc.). – Students create their own versions of the Statue of Peace and present its meaning to the class.
Wrap-up	- Students share their reflections on the quiz about the Statue of Peace or their thoughts on the activities that involve learning about and creating their own version of the statue.
Teaching materials	- Photos of the Nanjing Massacre Memorial in China - Memorials for atomic bomb victims in Japan - Photos and maps of Statues of Peace in South Korea and abroad - Clay, paper, LEGO, etc.

How to adjust the activities for *a* family field trip

These activities below are designed to help students to visit a Statue of Peace with their family (or friends) on the weekend, on a public holiday, or during vacation, and write a field trip report based on their experience around the Statue of Peace.

Topic	A Family visit to a Statue of Peace
Target group	Primary, lower and upper secondary students
Learning objectives	Students will visit a local Statue of Peace with their family and write a report that summarises related facts and personal reflections.
Key content and activities	
Pre-visit preparation	- Find the location and directions to the Statue of Peace closest to your home or in a region you would especially like to visit. – Use the internet to research who established the Statue of Peace in that particular place, when it was erected, and why it was created.
On-site visit	- Observe and take notes on the Statue of Peace and its surrounding area. - Take photos and videos of the Statue of Peace and the surrounding environment. - Interview the person responsible for managing the statue and ask how it is maintained. - Speak to other visitors at the site and ask them about their reasons for visiting the Statue of Peace.
Report writing	- Share what you learnt and how you felt during the visit to the Statue of Peace with your family. - Write a report summarising your experience and feelings about the visit, along with what you shared with your family.
Items to bring	- Field trip report sheet - Camera, smartphone, voice recorder, etc.

How to adjust the activities for **volunteering**

These activities below are designed to help students understand the meaning of the Statue of Peace by participating as volunteers who assist with its care and guide visitors at a local site within the community.

Topic	Volunteering at the site of a Statue of Peace
Target group	Primary, lower and upper secondary students
Learning objectives	Students will better understand the meaning and significance of the Statue of Peace by participating as a volunteer at a local Statue of Peace site.
Key content and activities	
Volunteer preparation	- Find the location and directions to the Statue of Peace that is either closest to your home or in a region where you would especially like to volunteer. - Use the internet to research who established the Statue of Peace in that region, when it was installed, and the purpose behind its creation.
On-site volunteering	- Clean the Statue of Peace and its surrounding area to keep the site tidy. - Neatly arrange the handwritten letters, flowers, and other items placed in front of the statue. - Provide guidance to visitors about how to behave respectfully at the site and explain the meaning behind the Statue of Peace.
Post-volunteering reflection	- Reflect on what you learnt and how you felt through the volunteering activities carried out at the Statue of Peace. - Based on your volunteering experience, record your future plans for volunteering and any areas you think could be improved.
Items to bring	- Neat and comfortable clothing - Cleaning tools, handheld sign, etc.

Recommended resources

War and Women's Human Rights Museum, Korea. https://womenandwarmuseum.net/VisitandEducation[8]

Museum of Sexual Slavery by Japanese Military, Korea. http://www.nanum.org/eng/sub2/sub1.php[9]

Women's Active Museum on War and Peace, Japan. https://wam-peace.org/en[10]

Ama Museum, Taiwan. https://www.amamuseum.org.tw/en[11]

8 Visitor Information: War and Women's Human Rights Museum
https://womenandwarmuseum.net/VisitandEducation

9 Museum of Sexual Slavery by Japanese Military
http://www.nanum.org/eng/sub2/sub1.php

10 Women's International War Crimes Tribunal Archives
https://wam-peace.org/en/

11 Ama Museum
https://www.amamuseum.org.tw/en

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11

Global Citizenship Education From Pacific Indigenous Philosophical Perspectives

Diving Deeper

Tanya Wendt Samu

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Intended levels

- Teacher education
- Non-formal and informal education

This chapter is based on "Global Citizenship Education and Pacific Indigenous Ways of Being, Knowing, and Doing: Exploring Possibilities" by this author in APCEIU(2024), *Rethinking Global Citizenship Education from Asia-Pacific Perspectives.*

01 DISCOVER

Understand the essentials!

According to U.L.Vaai (2024), ". . . relationality is at the heart of indigenous philosophical thinking. If we miss this, we miss what Pasifika philosophy is all about" (p. 25). Carefully consider the explanations for indigenous knowledge (or IK) in Figure 1.

"The very expression of Indigenous Knowledge is inextricably linked to the relationships it emerges from. Thus the significance of this kind of knowledge lies in both being and acting—being in relationship to and acting in relationship with."

Villegas et al. (2008, p.2)

- The relational nature of IK recognises connections to people (both living and those who have passed on) and natural world around them.

"The word 'philosophy' (philos meaning 'love' and 'sophia' meaning wisdom) is a Greek concept meaning 'love of wisdom', 'the pursuit of wisdom'. Many indigenous communities, including those in Pasifika, share the idea of the pursuit of wisdom and they have their own concepts to name this important process. This is because wisdom is at the heart of the structuring of IK and societies."

U. L. Vaai (2024, pp. 24, 25)

- **Western metaphysics** = individualistic; secular; use of reason, rationality; singularising reality, breaking down to constituent parts. Reality in terms of competing contradictions, *either-or* approach to pursuit of wisdom
- **Pasifika philosophies** = collective whole; communalism; mutual contradictions; spiritual; complex yet inter-connected whole. *Both-and* approach to pursuit of wisdom

Figure 1 *Indigenous Knowledge (IK) and Pasifika Philosophies*

Pacific thinkers have developed alternative concepts to refer to indigenous Pacific peoples and places since the mid-1970s. These provide alternative, liberating ways of seeing, responding to, and changing the respective worlds of Pacific peoples. Figure 2 captures the conceptions used (and explained) in Samu (2024).

Points to Ponder!

The term "Pacific way" emerged in 1976. It is regularly used when "the common interests of all the islands peoples can be served by collaboration" (Crocombe, 1976, p. 1).

Re-conceptualised names (e.g., Oceania/Moana/Pasifika/Blue Continent) bring diversity and unity together, in what Vaai (2024) would describe as mutual contradiction or *both-and*.

Figure 2 *Re-thinking Pacific Names and Places*

Note. Word cloud of terms cited in Samu (2024).

IK in education emerges in specific sites, places or locations. These can be physical, relational or even digital/virtual. They can be permanent or temporary. Villegas et al (2008) conceptualised "sites" as being places in which "Indigenous education emerges from local ways of knowing, which are grounded in the values and insights of a local community" (p. 3; see also Figure 3). Villegas et al. also identify and detail IK learning and education as sites of either struggle, strength or survivance.

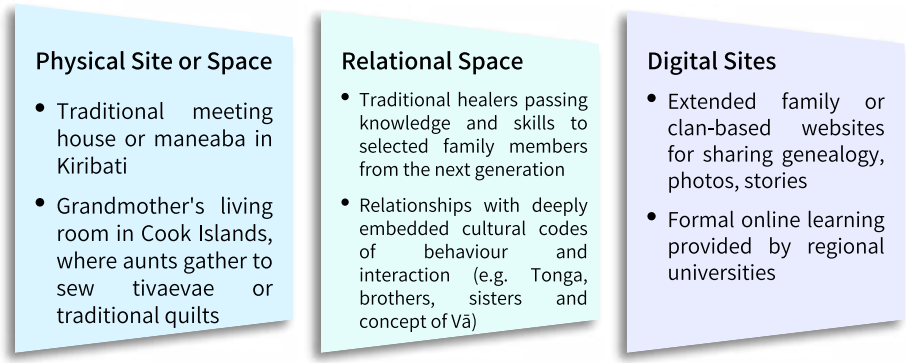


Figure 3 *Examples of Sites or Spaces for IK Learning and Education*

Note. Diagram based on ideas presented in Samu (2024).

IK in education requires "authority" (or *mana*) followed by "action" (in Samoa, this might be *tautua*, or service). Therefore, IK in education is intentional about transformative change. The first generation of university-based Pacific thinkers, scholars, and academics began to emerge in the mid-1970s. Their ideas challenged, unsettled, lifted, and illuminated how Pacific people thought about themselves and their multiple realities. They (and their ideas) mentored, guided, and paved the way for subsequent generations of Pacific thinkers. Their influence is particularly evident at the regional level (refer to learning activities later in this section). A third generation is currently being nurtured and grown (refer to Figure 4).

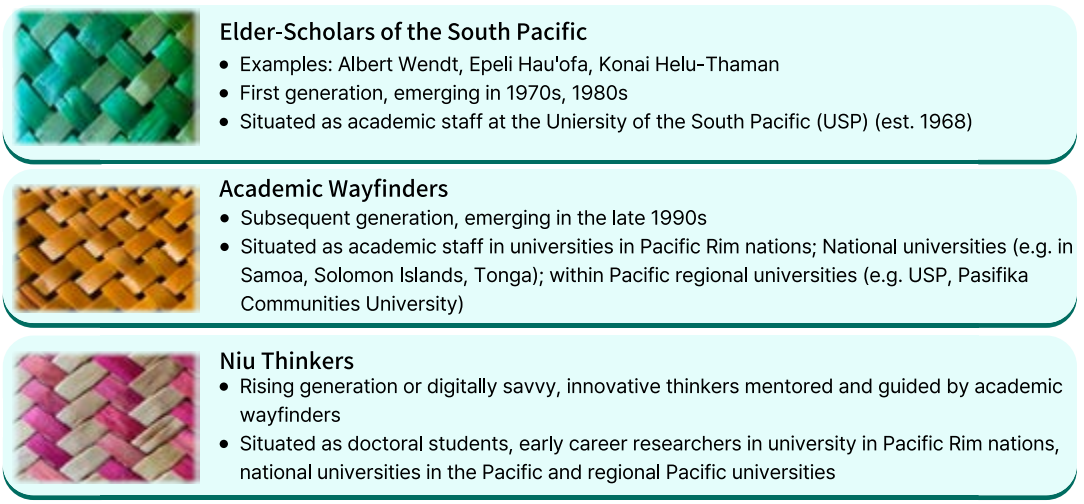


Figure 4 *Framing Pacific/Moana/Oceanic/Pasifika IK Thinkers*

Note. Diagram based on ideas from Samu (2024).

As suggested in the previous paragraph, a more appropriate term for authority is *mana*. In several Polynesian languages, mana signifies prestige, influence, status, and, most importantly, spiritual power and charisma (see Note 16, Samu, 2024, p. 139). Mana is not an inherent birthright but is attained through action. From a Samoan IK perspective, a better term for action would be tautua, or service.

FIVE KEY TAKEAWAYS

1 Concept of "self"

Self is always relational, and is a constituent part of "the whole."

2 Collective and communal

Being part of an inter-connected, complex whole. This shapes personal identity, with individuals often prioritising collective needs and wants, *not* as personal sacrifice, but because the collective *is* the first reference point.

3 Being in a relationship *to* and in a relationship *with*

Relationships involve people (past, present, future); the natural environment; the cosmos.They carry inherant duties and obligations and are never neutral or value-free.

4 (Pacific) IK education

Sets out to resist, challenge, and change (even transform). It nurtures and stewards faith, indigenous knowledge, identities, and spirituality. It occurs across different sites.

5 (Pacific) IK & perspectives

Provide insights for responding to contemporary concerns finding "the answers within us" in terms of processes, structures, and solutions. This includes collaborative relationships. This is coinherence rather than coexistence.

02 DEEPEN

Reflect on the questions!

- Keep in mind general definitions of *global citizenship*[1] and the main domains of global citizenship education (GCED) and development,[2] referred to in Key takeaways above.
- Consider concepts and values from Pacific IK, as shown in Figure 5.
- Consider your own context at the local and regional levels.

Reflect on global citizenship and GCED in relation to your local and regional contexts by applying the following sets of questions. The questions have been framed with the teaching and learning of adults who may be new to GCED from a Pacific indigenous lens (refer to Figure 6).

Linking to global citizenship education domains

Cognitive: Demonstrate how IK expands knowledge frameworks.

Socio-emotional: Relationality, spirituality, and collective identity as foundations for empathy and solidarity.

Behavioural: Tautua (service) and youth leadership as examples of civic action and responsibility.

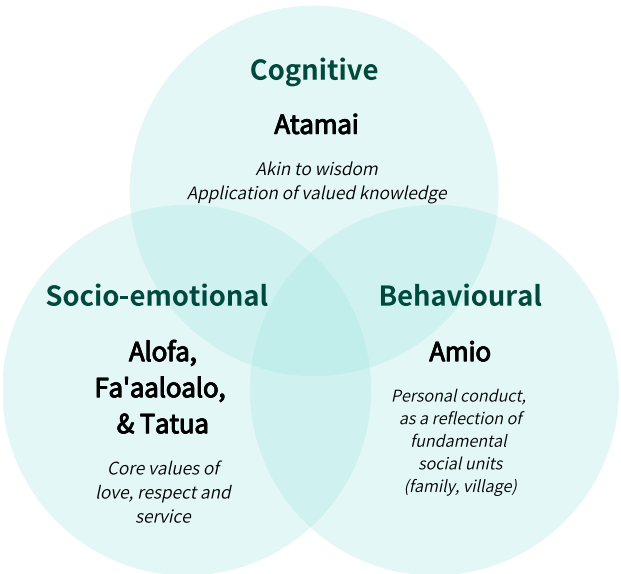


Figure 5 *Global Citizenship Education Through a (Possible) Samoan-Centric Lens*

Note. Adapted from Samu (2024, p.118).

1 Refer Figure 4.1, Samu (2024, p. 117)

2 Refer to Samu (2024, p. 119)

Carved artwork by © Leavai Peseta
Manamea Art Gallery, Apia, Samoa

- Stylised sea turtle (laumei) swimming through blue waves
- Green monochromatic view of sky, horizon, sea, and beach painted on the turtle's shell

Target Learner Groups (local scope)

Civil society group such as non-governmental organisations (NGOs); community-based organisations (CBO); professional associations (e.g. teachers, nurses); faith-based organisations (religious groups involved in social service or advocacy); social movements; trade unions; philanthropic foundations, etc.

Figure 6 *Target Learner Groups*

Q From your local context, what are some examples of groups that operate collectively? What strengths do they demonstrate, and what challenges might arise from communal ways of working?

Q What does it mean to be in relationship *with*, and in relationship *to*? What are examples from your local community? What would be examples from the regional level?

Q What are effective ways to introduce GCED from Pacific-centric perspectives to groups with multiple roles, such as parents, community leaders, professionals, and volunteers?

Q Where, how and why has Pacific IK education occurred? Are you aware of examples at local and regional levels across time and space? What extent have they contributed (or are trying to contribute) to change, or even transformation?

Q Why was there a perceived need for using alternatives for the term "Pacific"? What issues do these alternative conceptualisations seek to address?

Q In what ways might Pacific peoples already be practising global citizenship, sustainable development, and social responsibility through their own indigenous ideas and traditions?

Q What does spirituality mean? How is spirituality expressed locally/nationally /regionally? How is faith-based spirituality ever problematic or a source of tension?

Q What opportunities exist for active engagement at the local level with issues that connect to regional initiatives? To what extent are these issues also linked to global processes, and how are such connections made meaningful and relevant for local communities?

Q What contributions have Pacific indigenous perspectives, philosophies, and IK education made to processes that enable diverse groups to reach agreement without requiring the capitulation of any group?

Q How do cultural reference points (e.g. proverbs, visual narratives, artwork, symbols) help Pacific peoples to locate themselves within wider narratives such as sustainable development, global citizenship, and social responsibility?

03 DO

Take it into teaching!

The six learning activities presented in this educators guide are provided in support of Samu (2024). They are opportunities to dive deeper into selected key ideas.

Activity 1

Communal and collective

Ehara tāku toa i te toa takihahi, engarihe toa takatini
My strength is not as an individual, but as a collective.

1 Overview

❶ Learning objectives Socio-emotional Q1, Q2	• Identify and then compare/contrast groups from the local context that are *collective* and *communal* • Define the terms "in relationship with" and "in relationship to" and identify examples from local and regional contexts/settings
❷ Teaching methods *Warm-up activity:* *Guide a brief brainstorm about the meaning of the introductory proverb.*	• Divide the learners into two halves: one half works in small groups of 2–3 on Text A, while the other half works in small groups of 2–3 on Text B (see Resources) • Group discussions using *Think, Pair & Share* discussion strategy[3] • Smaller groups to report to the whole group
❸ Guidance for educators *Post-activity:* *Invite learners to consider youth perspective and experience to the questions.*	• Use these questions to guide and facilitate discussion. For Text B: - What do the terms *collective* and *communal* mean? - What kinds of behaviour can we expect to see from social and cultural groups that are communal, and act as a collective? For Text B: - Why are relationships important from Pacific IK perspectives? - Who are the relationships with? And who are the relationships to? What is the difference?
❹ Preparation/Materials	• paper, pencils/pens for note taking • access to cited digital and physical resources
❺ Resources	• Text A: Samu (2024, pp. 117, 119, 120) • Text B: "Talking of Relationships: Caring for Relationality in Pasifika Education" (Reynolds, 2017)[4]

3 Think-Pair-Share Discussion Strategy
https://blog.tcea.org/discussion-strategies/

4 Talking of relationships: Carinf for relationality in Pasifika education
https://nzareblog.wordpress.com/2017/10/17/relationality-pasifika-edn/#:~:text=How%20are%20relationships%20understood%20and,through%20the%20concept%20of%20va.

2 Assessment

Focus on generating feedback from learners to support their overall learning.

Use short, to-the-point prompts to quickly assess learners' understanding of key concepts, and/or identify any misconceptions (e.g., What was the main idea of today's lesson? What are you still wondering about?).

Tips for adapting

Learners can be assigned readings (Text A and Text B) prior to the class so that they already have some familiarity with the assigned text extracts.

Activity 2

Cultural reference points and autonomy

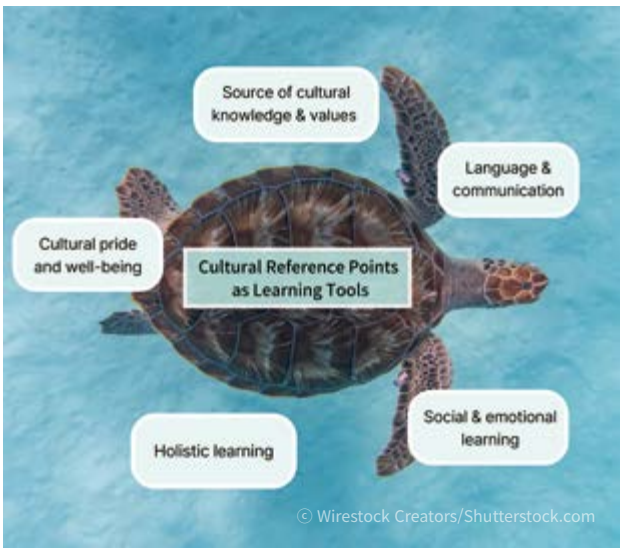
E kore e ngaro, he takere nui
We will never be lost; we are the hull of a great canoe.

1 Overview

1 Learning objectives Cognitive Q5, Q10	• Explain how cultural reference points are used to help Pacific peoples to either locate themselves within wider narratives or shape, inform, and even determine the wider narrative • Examine the emergence and use of different names and conceptualisations for the word "Pacific" (place and peoples), and explain their origins and use in different contexts
2 Teaching methods *Warm-up activity: Identify three images from each book cover (Figure 7).. Discuss possible meanings of each image.*	• Briefly review Figure. 6 with learners • Organise learners into groups of 2–3 and assign each group one of the following tasks: - cover art for the Pacific Regional Culture Strategy (PRCS) (2022) by Pacific Community - cover art for 2050 SBPC by Pacific Islands Forum - proverbs used in Samu (2024) (see Note, p. 138) - proverbs listed in PRCS (2022–2032, 2022, p. 14) Each group produce lists and descriptions of cultural reference points based on their assigned source. Small groups report back to whole class/group of learners. • In small groups or whole groups: refer to Figure 2: Re-thinking name and place. Compare the origins of different names for Pacific peoples, and the Pacific as a place. Focus on the type of relationships and social interactions. • Facilitator to organise and conduct a Socratic Circle[5] discussion on the topic of cultural reference points and autonomy.

5 Socratic Circles
https://blog.tcea.org/discussion-strategies/

❸ Guidance for educators *<u>Post-activity</u>:* ***Invite learners to think about the youth that they know/work with. How would these youth respond to these ideas?***	• Use the following questions to guide the Socratic Circle discussion: - *What understandings about Pacific Indigenous Knowledge can be drawn from the cultural reference points examined in this session?* - *How do these cultural reference points contribute to enhancing autonomy and agency?*
❹ Preparation/Materials	• Devices and access to internet • Large sheets of newsprint • Coloured pens, felt-tip markers
❺ Resources	• Figure 6: Cultural reference points as learning tools • Figure 7: Publications (selected) cover art • Note, in Samu (2024, p. 138) • Table 3: Pacific Values and Tools in PRCS (2022–2032)[6] (Pacific Community, 2022, p. 14) • Participant prior reading (before learning session or class), in Samu (2024, pp. 120–127)



Cultural reference points (e.g. proverbs, material artefacts, symbols and patterns, stories) are used for indigenous education:

- as sources of cultural knowledge and values and insights into traditional practices, social structures, and ethical principles
- for the potentially powerful promotion of language and communication via use of figurative language and metaphorical thinking
- as sources of social and emotional learning by teaching empathy, cooperation, the nature of social interactions, and conflict resolution
- for promotion of cultural pride and well-being in addition to the exercise of agency and autonomy (can also be seen as evidence of decolonisation of indigenous habits of mind)
- for process of holistic learning, such as prompts for storytelling, writing, discussions of identity

Figure 7 *Cultural Reference Points as Learning Tools*

Note. Diagram based on own ideas

6 Book: Pacific Regional Culture Strategy 2022-2032
https://www.spc.int/resource-centre/publications/pacific-regional-culture-strategy-2022-2032

2 Assessment

Focus on encouraging reflection on lesson content and promoting active recall.

- Use 3-2-1 Summary: This is when learners write down three things they learnt; two things they found interesting; and one question they still have. Guide a discussion about how they might (in groups) seek answers themselves to questions they still have.

Tips for adapting

- This lesson can be divided into two distinct sessional parts (on the basis of the two learning objectives)

Activity 3

Indigenous knowledge education – Change and agency

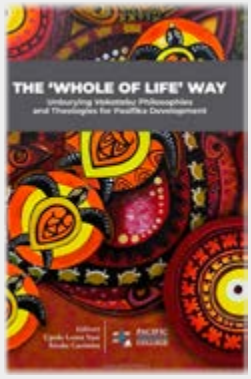
Te reirei bon te matau ae kookona[7]
Education is a magic hook and key to knowledge.

1 Overview

1 Learning objectives Cognitive Q4, Q9	• Identify and discuss examples of Pacific IK education through the concept of sites from across time and space, and at levels of the local and regional (refer to Figure 8). • Review and reflect on the use of Pacific IK within specific reports by Pacific Community and the Pacific Islands Forum Secretariat.

ⓒ Pacific Community (2022)

ⓒ Pacific Islands Forum Secretariat (2022)



ⓒ PTC Press (2024)

Figure 8 *Selected Cover Art for Publications*
Note. Image of book cover screenshots. Publications listed in reference list.

7 A proverb from Kiribati (University of Canterbury, 2024, p.11). https://www.facebook.com/photo.php?fbid=3987797917917123&id=142062949157325&set=a.146091338754486

❷ Teaching methods *<u>Warm-up activity:</u>* *Briefly brainstorm the proverb.*	• Brainstorm with learners through examples of local examples of learning IK. Respond to Question 1. • In pairs, review selected pages in documents by Pacific Community and the Pacific islands Forum Secretariat (see the Resources section in this Learning Summary). Respond to Question 2.
❸ Guidance for educators *<u>Post-activity:</u>* *Look up definition for "coinherence." Does this concept have relevance to the ideas discussed in this learning activity?*	Question 1: • Where (and how) does IK learning take place locally? Question 2: • Provide examples of where Pacidfic IK has influenced or is evidence in these high level reports.
❹ Preparation/Materials	Access to devices to search for definitions of key terms
❺ Resources	• Samu (2024, pp. 111–115) • Figure 9: Examples of Pacific IK education and learning sites • Pacific Islands Forum Secretariat (PIFS) (2022, p. 7, Values)

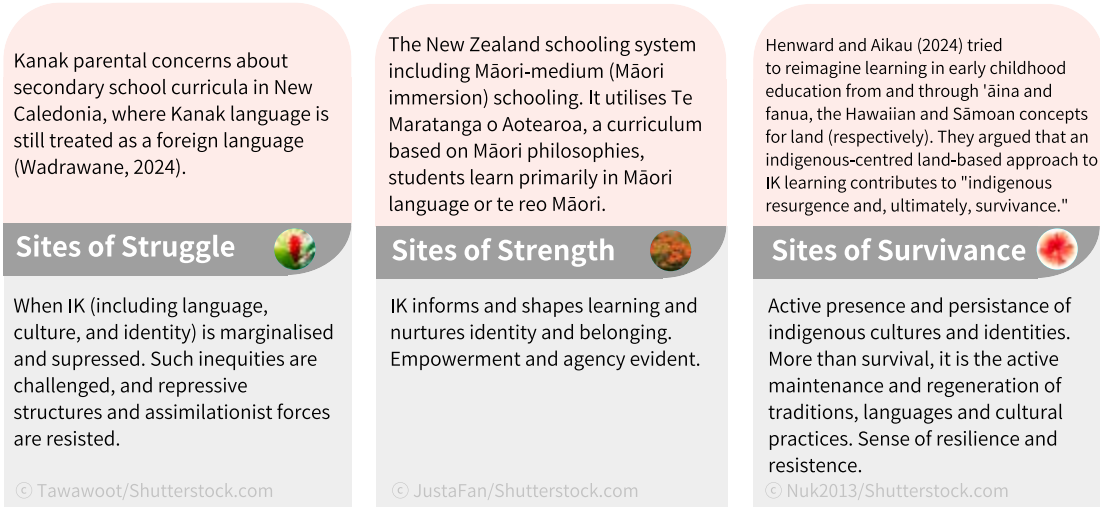


Figure 9 *Examples of Pacific IK Education and Learning Sites*

Note. Diagram based on ideas in Samu (2024).

2 Assessment

The focus of assessment is the consolidation of learning.

• Learners will record their discussion from the post-activity in terms of the concept of *coinherence.*

Tips for adapting

• Aspects of Learning Activity 3 can be intergrated with aspects of Learning Activity 4.

Activity 4

The enactment of (Pacific) indigenous knowledge values

Fakataufata e mafiti he gutu mo e gahua he tau lima
When you speak with authority, make sure you follow through with action.

1 Overview

1 Learning objectives Behavioural Socio-emotional Q3, Q7	• Consider ways to introduce Pacific-centric GCED to local level groups, recognising the multiple roles learners might have in their respective communities (e.g., as parents and caregivers; community leaders; volunteers). • Identify and articulate Pacific indigenous values, with a particular focus on spirituality – and consider how these influence *action* or behaviour at different levels.
2 Teaching methods *Warm-up activity: Several learners volunteer to describe their various roles (professional and personal). Do these roles ever overlap/ shape/influence? Is so, how so?*	• Review values identified and listed in PIFS (2022 , p. 7) Compare and contrast to espoused values of learners. • In small groups, review either Quote 1 or Quote 2 (see "Guidance for educators") – as assigned by facilitator. Identify and articulate the values that appear to be expressed. • Facilitator to determine which discussion strategy[8] to use for group discussion that compares and contrasts the two quotes in terms of Pacific values and philosophical values.
3 Guidance for educators *Post-activity: What does spirituality mean? How is spirituality expressed locally/ nationally / regionally?*	Quote 1 from Vaai (2024). "On the other hand, the starting point for Pasifika philosophies is the collective whole. This does not mean that the individual is abandoned. However, the individual is recognised as a single distinctive part that constitutes the whole. For many who are driven by a narrow idea of communalism, to be distinctive makes things more complicated. To address this concern, Pasifika philosophies view reality as consisting of mutual contradictions, where things are viewed as essential of a complex yet interconnected whole. Pasifika philosophies are typically spiritual and employ a both-and approach in their pursuit of wisdom. Wisdom is achieved through negotiation and restraint, not logical deduction. This is for the purpose of avoiding singularising things, and eliminating or excluding the other. The goal of philosophy, therefore, is not so much logical truth but 'life' and 'wellbeing'" (p. 25).
3 Guidance for educators *Post-activity: What does spirituality mean? How is spirituality expressed locally/ nationally/ regionally?*	Quote 2 from Sanga et al. (2022). "Beneath the visible practices of the multiple peoples of Oceania sit the world views and knowledge systems of sense-making people. These are as unique and various as the languages, costumes, artifacts, and islands of those who live and love here. CIE [Comparative International Education] research that honours the nonmaterial and the philosophical is that which can truly claim to promote international understanding and world peace. It goes beyond mere comparison by risking a journey into relational territories where the researcher is posed fundamental challenges regarding the nature and meaning of social life. As a consequence, engagement can change people, relationships, and ideas of a good life. ……In a world where the dialectic of the local and global is salient, the dialectic of the past and the future must also be part of our journeys. For without the local, the global has no constituents; and without the past, the future has no precedents. Our thinking about Oceania ontologies and epistemologies has taught us that we need to pay holistic, relational attention to our surroundings to live well together" (pp. 447, 448).

8 Discussion Strategies
https://blog.tcea.org/discussion-strategies/

4 Preparation/ Materials	Notepaper, pens
5 Resources	• PIFS (2022, p. 7) • Figures 4.1 & 4.2 in Samu (2024, pp. 117, 118)

2 Assessment

The focus of assessment is to support learners to move on to engage with more complex expressions of ideas.

Learners will draw on the diagram from Samu (2024, p. 119) to prepare a similar visual summary based on a discussion of underlying values in Quote 1 and Quote 2, as well as personal values they have articulated and shared.

Tips for adapting

Begin the learning activity with a review of sea turtle cultural reference points that have been used throughout this educator's guide (e.g., Figure 10, toward the end of this guide) before moving on to engage, compare, and contrast the values examined in this learning activity.

Activity 5

Pacific youth – Change and transformation

Ka pū te rūhā, ka hao te rangatahi
The old net is exhausted, and the new net goes fishing.

1 Overview

1 Learning objectives Behavioural	• This activity invites learners to reflect on the active contribution of Pacific youth as leaders to development not only at local and national levels but also at the regional level and beyond through the lens of indigenous PK.
2 Teaching methods *Warm-up activity: Briefly discuss learners' inital responses to the proverb.*	• In small groups, look through two case studies in the following section (includes links). Use the questions in "Guidance for educators" to process the case studies. • Use Padlet to carry out a Silent Discussion[9*] of the material in each case study. *Silent Discussion is a collaborative learning methodology that uses written communication instead of verbal discussion to explore a topic.

9 Silent Discussions
https://blog.tcea.org/discussion-strategies/

❸ Guidance for educators *Post-activity:* *What are examples at the local level of youth leadership that reflect indigenous values and principles?*	Case Study 1: Palau Pacific Mini Games, July 2025 • In the triathlon, a young Samoan athlete was hurt and struggled to complete the event. A young Palau athlete slowed down, helped him up, and they finished the race together. "They prove that while we compete, we're also one family, connected by our shared humanity and respect for one another" - Office of the President, Republic of Palau. Case Study 2: Climate Change and the International Court of Justice, July 2025 • In 2019, final-year law students at the University of the South Pacific (USP) in Vanuatu decided to work on changing international law by getting the international court of justice (ICJ) to issue an advisory opinion on the climate crisis. • The case was recently won in July 2025. Guiding questions: - Which values are reflected in the actions of the young people at the centre of each story? - What aspects of each story (in your view) reflect the following: social citizenship/global citizenship and/or sustainable development? - What examples do you know of in which Pacific youth are leading efforts in broad areas that align to social citizenship/global citizenship/ sustainable development? - What is needed to strengthen Pacific voices locally, nationally, regionally, and even globally?
❹ Preparation/Materials	Access to devices; pens and notepaper
❺ Resources	Case Study 1: Sportmanship, compassion and grit: Spirit of the Pacific games[10] Case Study 2: https://www.pisfcc.org/[11]

2 Assessment

The assessment focus for this learning activity is the Silent Discussion that learners have based. They will review each others' responses to the four guiding questions. In groups of 2-3 members, they will make decisions about how to identify, organise and present similarities and differences.

Tips for adapting

Learners can support learning more about each case study via online research.

10 Sportmanship, compassion and grit: Spirit of the Pacific games
https://www.facebook.com/100064707697442/posts/1174458478054398/?_rdr

11 Pacific Islands Students Fighting Climate Change
https://www.pisfcc.org/

Activity 6

Struggle, strength and survivance

Holo pe tu'u he ko e ngalu e fasi
Stand firm and the waves will break.

1 Overview

1 Learning objectives Behavioural Socio-emotional Q6, Q8	• Reflect on how Pacific peoples' practices might reflect aspects of global citizenship, sustainable development, and social responsibility • Identify and discuss connections between the local and the regional to the global and beyond. Consider where and how Pacific IK, values, and perspectives shapes these connections and sense-making for people.
2 Teaching methods *Warm-up activity:* *Discuss learners' views about the meaning of the proverb (literally and metaphorically).*	The telling of stories and passing stories from one generation to the next (e.g., family histories) can be considered cultural points of reference. Film documentaries are a form of storytelling. • Review the nine key ideas listed in Samu (2024, p. 137). Check for shared understanding. • Organise small groups of 2–3 learners. • Allocate the key ideas amongst the groups, with at least two key ideas each. • Learners watch a selected film documentary (from those listed in the Resources section). • Look for specific examples of the allocated key points from the film documentary. List them. Prepare to share them with the whole group. • Comprehensive group discussions will follow in two parts.
3 Guidance for educators *Post-activity:* *How do people make sense and meaning with issues and concern outside of the local level?*	Both film documentaries are rich with stories, and most have to do with lived experience. Discussion Part 1: Small groups share their allocated key points and findings from the film. Discussion Part 2: Use these questions (based on the learning objectives) - Is it possible that Pacific peoples are already practising aspects of GCED through their own indigenous conceptualisations? In what ways do the actions and activities shown in the film reflect the principles of global citizenship, sustainable development, or social responsibility? - What opportunities exist for active engagement at the local level? To what extent are these activities connected to regional initiatives, and how, if at all, are they also linked to global efforts?
4 Preparation/Materials	Notepaper, pens; internet access and device for watching film documentaries (accessible online)
5 Resources	• *The Forgotten Pacific* film documentary https://www.youtube.com/watch?v=cvCMGuIy79A[12] • *Canvas of Oceans* film documentary https://www.youtube.com/watch?v=McwWpwE2XLY[13]

12 Film: The Forgotten Pacific Documentary
https://www.youtube.com/watch?v=cvCMGuIy79A

13 Film: Canvas of Oceans
https://www.youtube.com/watch?v=McwWpwE2XLY

2 Assessment

The focus for assessment is consolidation of learning.

- Learners will write individual reflections based on Discussion Part 1 and Discussion Part 2.

Tips for adapting

- This learning activity can be divided or extended over more than one session (e.g., for one film documentary rather than two).
- Suggestion: when watching the films, stop it every 15 minutes to debrief and discuss.

Conclusion: Exploring global citizenship education through the lens of Pacific indigenous knowledge (Samu, 2024)

Sea turtles have deep cultural and spiritual significance within many indigenous Pacific traditions. They are revered as symbols of wisdom, protection, spiritual guidance (e.g. in Hawai'i and Fiji) and endurance (Māori, Aotearoa New Zeland).

The turtle in many Pasifika communities is a symbol of slowness, the birthing womb of the 'whole of life' consciousness. Turtles move in circles and cyclic repetition to ensure no one is left behind, even the smallest of them all. Their way of life constantly resists against rushing and rabidity. (Johnson Siosi, artist. PTC Press, 2024)

(a) You are invited to consider the following questions related to GCED domains:

- Cognitive: Did Pacific IK expand your knowledge? Provide examples.
- Socio-emotional: How might some of the Pacific values that were referred to in this module enhance empathy, solidarity?
- Behavioural: What constitutes service-centred conduct? What are youth leadership examples of civic action and responsibility?

(b) Consider SDG4, Target 4.7. What aspects of Target 4.7 relate to this module?

Figure 10 *Indigenous Perspectives of Sea Turtles*

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Educators' Guide to

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From Asia-Pacific Perspectives

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