Working Paper 2020

Feasibility Study on Monitoring Global Citizenship Competences in the Asia-Pacific Region (Phase I)

United Nations Educational, Scientific and Cultural Organization
국제연합 교육과학문화기구

Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO
유네스코 아시아태평양 국제이해교육원

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The Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO (APCEIU) is a UNESCO Category 2 Centre established in 2000 by the Agreement between the Government of the Republic of Korea and UNESCO. APCEIU is mandated to promote Education for International Understanding (EIU), currently referred to as Global Citizenship Education (GCED) towards a culture of peace with UNESCO Member States.

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Work in progress. Comments are most welcomed.

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List of Acronyms

APCEIU	Asia-Pacific Centre of Education for International Understanding
A-P Region	Asia-Pacific Region
ASEAN	Association of Southeast Asian Nations
DESD	Decade of Education for Sustainable Development
ERCE	Regional Comparative and Explanatory Study
ESD	Education for Sustainable Development
ESP	Educational Strategic/Sector Plan
EU	European Union
GCC	Global Citizenship Competence
GCED	Global Citizenship Education
GDP	Gross Domestic Product
GEFI	Global Education First Initiative
GEM/GEMR	Global Education Monitoring Report
GER	Gross enrollment
GIR	Gross intake rate to last grade
ICCS	International Civic and Citizenship Education Study
IEA	International Association for the Evaluation of Educational Achievement
ISFOL	The Institute for the Development of Vocational Training for Workers
LS	Lower secondary (in statistics)
NCF	National Curriculum Framework
NER	Net Enrollment Ratios as reported by UNESCO's Institute for Statistics
NERA	Adjusted Net Enrolment Ratios as reported in GEM Report (2020)
OECD	Organisation for Economic Co-operation and Development
OREALC	La Oficina Regional de Educación para América Latina y el Caribe
P	Primary school (in statistics)
PISA	OECD's Programme for International Student Assessment
RFCDC	Council of Europe's Reference Framework of Competences for Democratic Culture
SD	Sustainable Development
SDG	UN Sustainable Development Goals
SEA-PLM	Southeast Asia Primary Learning Metrics
SEAMEO	Southeast Asian Ministers of Education Organization
UIS	UNESCO's Institute for Statistics
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
US	Upper Secondary (in statistics)
WHO	World Health Organization
WCED	World Commission on Environment and Development

Foreword

Global Citizenship Education (GCED) is a conceptual framework supported by UNESCO that aims to foster common humanity, empathy, and critical thinking among learners of all ages and all social and cultural backgrounds to understand and identify the common grounds across people of diverse backgrounds and inspire the learners with a commitment to peace, justice and sustainability in their own communities and beyond. GCED has emerged as a core education initiative that needs to be addressed by the international community, as it was indicated in the UN Secretary General's Global Education First Initiative (GEFI) proclaimed in 2012. Again, when the UNESCO's Education 2030 Agenda and Framework for Action and the UN Sustainable Development Goals (SDGs) was adopted in 2015, it addressed the SDG Target 4.7:

> By 2030 ensure that all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development. (UNESCO, 2016, p. 48)

In accordance with this global agenda, countries are promoting GCED and other aspects of Target 4.7. As monitoring and assessment of learners' global citizenship competences (GCC) are perceived as crucial to strengthen GCED implementation, APCEIU sees a great need for more refined constructs, metrics and assessment tools for GCC measurement. In order to address these issues, this project aims to lay the foundation (Phase I) for developing the framework, with a set of suggested assessment tools (Phase II), for the monitoring of GC competencies in the Asia-Pacific region.

In particular, the research examines existing regional-level monitoring/assessment tools, such as International Civic and Citizenship Education Study (ICCS) and the Southeast Asia Primary Learning Metrics (SEA-PLM). Furthermore, it addresses the possibilities, shortcomings, and implications for measuring global citizenship competence, as well as the GCED perspective of these tools. In addition, this research aims to identify important features of local contextualisation of GCC by surveying country-level monitor/assessment tools and analysing national curriculum frameworks of selected countries in the Asia-Pacific region.

Through these processes, the research provides suggestions on a working definition of global citizenship competence for future reference, especially for APCEIU's feasibility study on monitoring global citizenship in the Asia-Pacific Region to be undertaken next year.

We believe that this report of Phase I provides a robust conceptual framework with its comprehensive review and fresh perspective. As the analysis of the specific curricular documents of diverse countries needs another round of the further validation, we put this report as working paper and plan to include a revised version in the final report of Phase I and II combined.

We hope that the report will contribute to the development and implementation of GCED in the future. APCEIU would also like to appreciate Aaron Benavot, Professor at University at Albany-SUNY for leading the research and preparing the report and Wing on Lee, Professor at Singapore University of Social Sciences for his contribution. Lastly, we thank the research assistants and all those who contributed to the research.

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CHAPTER 01

Introduction

UNESCO has identified GCED, together with ESD, in its Framework for Action (UNESCO, 2015a), as a key mechanism for the achievement of Target 4.7. Countries have also committed to a 'follow up and review' process of the SDGs, which includes the preparation of Voluntary National Reviews and reporting on an elaborate framework of global indicators. With respect to Target 4.7, countries are monitoring progress through an internationally agreed upon global indicator (4.7.1) that states:

> *"Extent to which (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policy, (b) curricula, (c) teacher education and (d) student assessment."*

On the basis of the Global Indicator 4.7.1 (TCG6/REF/4), a working definition of GCED was formulated:

> *"Global citizenship education (GCED) nurtures respect for all, building a sense of belonging to one common humanity and helping learners become responsible and active global citizens. GCED aims to empower individuals to take an active role in confronting and resolving global challenges and to play their part in the creation of a more peaceful, tolerant, inclusive and secure world."* [01]

In practice, countries have adopted different strategies to advance GCED and other aspects of SDG Target 4.7 (UNESCO, 2020a). It is necessary to measure learner levels and progress in global citizenship competencies to assess the extent to which learners are acquiring knowledge, attitudes, and skills related to global citizenship. To this end, more refined assessment tools are needed. In the Asia-Pacific region, the challenge not only involves how to conceptualize and identify the global citizenship competencies; but also how to construct valid and potentially comparable instruments to measure and assess the acquisition of such competencies in light of the diversity of national education systems.

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01 Montoya, S. (2018, September 5). *Meet the SDG 4 Data: Promoting Sustainable Development. UIS Data Blog.* https://sdg.uis.unesco.org/2018/09/05/meet-the-sdg-4-data-promoting-sustainable-development/

Against this backdrop, APCEIU initiated several research activities to lay the groundwork for a future feasibility study to measure and monitor the global citizenship competencies among learners in the Asia-Pacific region. This draft report describes the initial results of these APCEIU-commissioned research activities, including:

- critical reviews of the concepts of GCED and global citizenship competence in the research literature and in several international reports, with an emphasis on Asian perspectives;
- reviews of several existing methodological approaches and assessment frameworks of GCED and GCC;
- the compilation of limited information about the structure of the 23 selected national education systems;
- the collection and analysis of official policy and curricular documents for the particular grade level in which adolescents aged 13 are expected to be enrolled (based on the normative age);
- consultations with select experts and researchers to assist in the validation of collected documents; and
- the preparation of national profiles of GCED and GCC.

The report is organized into three substantive sections. Section II discusses existing definitions and conceptualizations of GCED and GCC drawing on different sources. Section III describes which Asia-Pacific countries are included in this feasibility study and how relevant policy and curriculum documents are identified and analyzed. This section also discusses some common and shared features of GCED that emerge from an analysis of country documents. Section IV briefly reviews existing measurement approaches of GCED or related concepts and then proposes a Measurement Framework for GCC for possible use in the A-P region. Section V of the report provides some forward-looking suggestions.

CHAPTER 02

Definitions of and approaches to global citizenship education (GCED) and related concepts

a Defining the notion of global citizenship

Defining the notion of global citizenship requires clarity about the meaning of citizenship.[02] From a legal perspective, citizenship refers to the legal rights and obligations conferred upon an individual by the state in which the person resides as a recognized citizen. Drawing on the classic work by Marshall (1950) as cited in Hoskins (2016), the state bestows on its citizens three types of legal rights: civil rights (equal, legal rights to ensure individual justice and freedom), political rights (the right to influence decision-making, such as through voting and standing for public office), and social rights (access to opportunities that support other rights, such as health care and education).

Hoskins et al (2011) consider this definition of legal rights overly narrow, especially in modern democratic societies, for several reasons:

- having legal rights is insufficient to enable equal possibilities for all citizens to exercise their rights
- gaining and maintaining rights requires constant action and vigilance from citizens, and such a legal definition does not encompass these processes
- obligations of the state towards its citizenry are not always legally framed, but occur as citizens' perceptions of norms, which may not be included in the legal definition
- the relationship between the citizen and the state ignores the relationship between citizens and the associations they form, as well as the importance of associative life in the balance of democracy. Citizens often participate in civic and political life in order to ensure the accountability of the state and the legitimation of democracy
- citizenship as a legal concept does not account for individuals who are not citizens in the country in which they reside but who have rights and responsibilities.

Given these limitations, using the term Citizenship or Active Citizenship would be preferable

02 This section draws on the work of Bryony Hoskins (2016).

to defining citizenship in terms of legal rights. Citizenship not only denotes the rights and responsibilities of individuals, but also the need for political action and community associations based on notions of human dignity and justice as well as the values of human rights and democracy (Hoskins & Mascherini, 2009).

The concept of Global Citizenship, as opposed to Citizenship or Active Citizenship, situates the concept of Citizenship beyond the national state and within a much broader geographical location (Davies, 2006). The legal anchoring of citizen rights and responsibilities within a particular nation state is replaced by a less formal sense of belonging and identifying with an international community, a sense of connectedness with the humanity as common inhabitants of the same planet (UNESCO, 2015b). The notion of global citizenship presumes a global context where "each individual in the world is a moral agent entitled to equal dignity and consideration" (Held, 2010, p.10) and where the primacy of the nation state is diminished.

To be sure, the concept of Global Citizenship emerges, in large part, as a response to the intensification of globalization, especially in economic terms. Recent decades have witnessed a massive rise in the global production of goods and services, more elaborate global labor markets, increased international migration, more powerful transnational corporations, increased computing power, and the growing use of information technology. Global citizenship also gains currency when individuals are expected to take action in response to pressing global challenges such as climate change, species distinction, food insecurity, poverty, spreading pandemics, international terrorism, nuclear risk, and pervasive surveillance.

Despite its growing currency, the notion of global citizenship has been criticized for overstating the waning role of the nation state. For example,

- Boundary crossing movements and legal citizenship are still controlled by the nation state (Roman, 2003).
- The frameworks and means through which people engage in political action and seek voice, representation and legal redress are still mostly located at the national

level (Davies, 2006). There are, however, important exceptions where national sovereignty over certain matters has been relocated at the regional level (e.g., European Union, European Parliament and Court of Social Justice).

- Instruction in civics and citizenship education and an emphasis on global citizenship competence are rooted in national education systems and national curricular policies (Green, 1997; Benavot, 2008). And while GCED has been integrated into or replaced citizenship education in many countries, the decision to do so rests with national or subnational authorities.

In summary, the nation state remains a powerful actor- deciding and enabling citizen's rights and responsibilities and facilitating a range of political and educational processes. It shows little sign of fading away.

A critical feature of the notion of global citizenship is an understanding of **the interdependency and interconnectedness of political, economic, social and cultural norms and decisions between the local, the national and the global levels** (UNESCO, 2015b). Increasingly, the interests and trajectories of nation states and individuals are intertwined (Held, 2010). As a result, according to Davies (2006), the global citizen should not only be able to understand and influence local decisions and consider their broader impacts, but also be able to understand and influence decisions taken on a global level. Indeed, global citizens would be expected to identify social injustices around the world and have the motivation and skills to undertake peaceful action to address these situations (Richardson, 1997). The overarching purpose of GCED revolves around the teaching and learning of such skills.

b Ways of classifying and distinguishing approaches to global citizenship education

Arthur and Wright (2001) have identified three perspectives concerning citizenship education: a) education about citizenship; b) education for citizenship; and c) education through citizenship. These perspectives help distinguish how countries approach citizenship education, and how citizenship education is positioned within education. While

citizenship education may implicitly mention or recognize a global dimension, it is worth noting ways in which global citizenship education is made explicit. Davies (2006) discusses four approaches to GCED, that align in part with the aforementioned perspectives.

i. **Global + Citizenship + Education** introduces 'dimensions' of citizenship and of international understanding into the school curriculum, although they are not necessarily connected. This approach reflects an 'education about citizenship' perspective, and often involves GCED/ESD being taught as separate subject(s);
ii. **Global Citizenship + Education** involves definitions of the 'global citizen' as well as appropriate educational frameworks that promote this notion. This cross curricular approach often aligns with the 'education for citizenship' perspective.
iii. **Global Education + Citizenship** involves an emphasis on international awareness and includes discussion of rights and responsibilities.
iv. **Global + Citizenship Education** involves "making citizenship education more globally or internationally relevant; think global, act local". The latter two approaches are more aligned with the perspective of 'education through citizenship' and represent integrated and whole school approaches to GCED/ESD.

Recent discussions among UNESCO (2020b) member states highlighted four types of global citizenship education, which reflect scholarly distinctions (UNESCO, 2020b, p.11):

i. GCED/ESD are taught as separate subjects in the officially mandated curriculum or as part of the teaching of citizenship education as a separate subject.
ii. GCED/ESD are taught using a cross-curricular approach in which relevant topics and themes are taught in more than one curricular subject but not throughout the curriculum.
iii. An integrated approach which combines aspects of the first two approaches
iv. GCED/ESD are taught as part of a whole-school and whole-curriculum approach. The subjects and themes are integrated in the school ethos, management, governance, curriculum, teacher training, teaching practices,

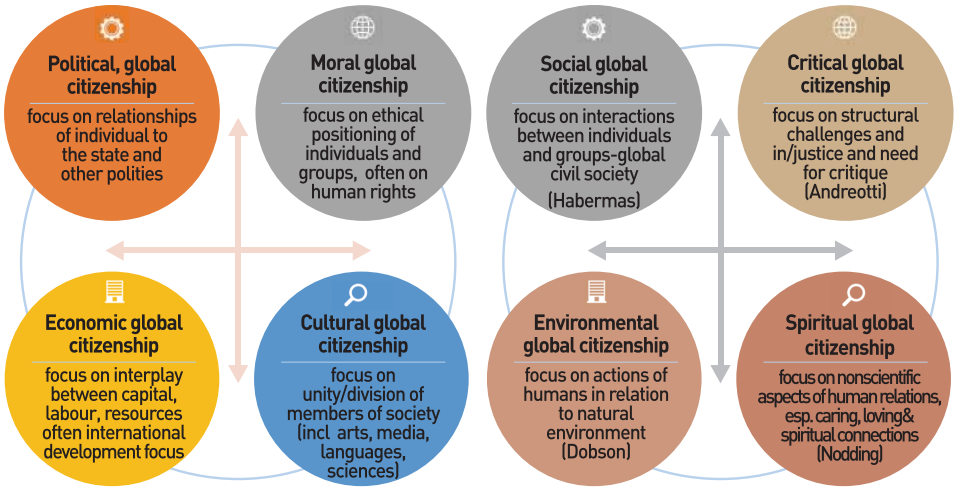
the learning environment and in learning experiences in the community and life outside school.

Oxley and Morris (2013) created a comprehensive model of GCED that reveals several important themes. This model integrates the categorizations noted above as well as work by Andreotti (2010), Schattle (2008) and Veugelers (2011). The Oxley-Morris model addresses two types of global citizenship; cosmopolitan and advocacy approaches.

Cosmopolitan global citizenship is divided into four categories: political global citizenship, which focuses on the changing relations between states and individuals or other polities; moral global citizenship, which focuses on ideas such as human rights and empathy; economic global citizenship, which focuses on power relations, forms of capital, the work force, and international development; and cultural global citizenship, which emphasizes symbols and cultural structures that divide or unite members of different societies and considers the globalization of different cultural forms.

The **advocacy type of global citizenship** is also comprised of four categories, whose presence in the curriculum requires a more critical, action-based approach: social global citizenship focuses on ideas such as global civil society and advocacy for the 'people's voice' even when those people are abroad in other parts of the world; critical global citizenship focuses on inequality and oppression, critiquing the role current power relations and economic agendas play in a "post-colonial agenda"; environmental global citizenship encourages advocating for environmental sustainability and preservation through striving to change the negative impacts of humanity on the environment; and finally spiritual global citizenship concentrates on connections between humans based on spiritual aspects including religion (Oxley & Morris, 2013, as cited in Goren & Yemini, 2017, p. 171).

Figure 1. Conceptions of global citizenship (left) and categories of advocacy types of global citizenship (right)



Source: (Oxley & Morris, 2013, p.306)

Pashby et al (2020) discuss three layers of analysis and intervention regarding global education and social change: methodological (the level of doing); epistemological (the level of thinking); and ontological (the level of being). At the methodological level, change happens by enacting different approaches to practice and policy — in other words, changing the means of achieving a particular end, without necessarily rethinking the end itself. Neoliberal and liberal orientations to GCED mostly uphold a methodological focus. Intervening at the epistemological level offers a potentially deeper transformation since it invokes rethinking not only strategies for change, but also the ends to be achieved. More critical orientations to GCED tend to emphasize the epistemological level, drawing attention to the ways that certain worldviews are granted more power and legitimacy than others, and how this in turn both reflects and reproduces material inequalities (Pashby et al, 2020, p158).

Pashby et al (2020) found that many mainstream approaches to GCED are articulated at the methodological level (ways of doing), assuming an uncontested way forward. Many other approaches intervene at the epistemological level, challenging normalized assumptions and power relations, and presenting critical historical and systemic analyses. However, despite the diversity that characterizes the GCED field, they contend that most 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. What does not fit the codified categories of this ontology — what is unintelligible — is perceived as non-existent, and therefore worthless. Conversely, what does not fit might be misread and instrumentalized in a way that betrays its gifts by grafting it onto a modern, colonial ontology (Ahenakew, 2016). Ontological layers help us to think about "Is it even possible to imagine a definition of global citizenship not premised on conditional forms of inclusion, or shared values?" (Pashby et al, 2020, p158-161).

Table 1 provides a rough summary of the distinctions of GCED noted above.

Table 1. Key categories in different conceptions of Global Citizenship and GCED

Arthur & Wright (2001)	Davies (2006)	Oxley & Morris (2013)	UNESCO (2020b)	Pashby et al (2020)
Education about citizenship	Global + Citizenship + Education	Cosmopolitan approaches: political, moral, economic, cultural;	GCED/ESD are taught as separate subject(s)	Methodological (the level of doing)
Education for citizenship	Global Citizenship + Education	Advocacy approaches: social, critical, environmental, spiritual;	Cross-curricular approach	Epistemological (the level of thinking)
Education through citizenship	Global education + Citizenship; Global + Citizenship Education		Integrated approach; Whole school approach	Ontological (the level of being)

C Notions of global citizenship education in international and regional learning assessment frameworks

Several approaches to global citizenship have been evident in international and regional learning assessment platforms (see Table 2). For example, the Council of Europe emphasized a political view of global citizenship and highlighted the value of democracy (COE, 2018).

Similarly, the International Civic and Citizenship Education Study (ICCS) 2009 Asia module emphasized a political view but adjusting two of the affective-behavioral domains — value beliefs and attitudes — to focus on Asian identity when the survey was implemented in five Asian countries. The OECD PISA assessment focused on skills and competences and not value-laden domains and highlighted the notion of global competence within a neoliberal-human capital perspective. UNESCO publications focus on an environmental-ecological view of global citizenship, moving beyond the nation-state, and have emphasized international and intergenerational dimensions.

Table 2. Different terminology and keywords used in international and regional learning assessment frameworks and platforms

Assessment Platform	Key Word	Terminology	Year
Council of Europe	Democracy — political/value	Competences for Democratic Culture	2018
IEA's ICCS-Asia	Asian identity — political value	Civic and Citizenship Education	2009
OECD's PISA	Neoliberal-human capital — language learning	Global Competence	2018
UNESCO	ESD sustainability — environmental- ecological	Global Citizenship	2019
SEAMEO-UNICEF SEA-PLM	Key words emerged from desk review, and consultation with expert group and national teams	Global Citizenship	2019
OREAL-UNESCO ERCE	39 terms emerging from an analysis of country documents	Global Citizenship Education	2019

Council of Europe's Reference Framework of Competences for Democratic Culture 2018

In the *Council of Europe's Reference Framework of Competences for Democratic Culture* (COE, 2018, p.58), the overall rationale of the framework is to protect democracy, human rights and intercultural dialogue. The notion of competence is analyzed along four dimensions: values, attitudes, skills, knowledge and critical understanding. This framework not only draws a clear conceptual distinction between values and attitudes, but also emphasizes that "the values which the Framework model contains lie at the very heart of democratic competence and are essential for the characterization of that competence" (COE, 2018, p.39).

IEA's International Civic and Citizenship Education Study - Asia module 2009

The IEA's ICCS Asia 2009 survey identified two of the affective-behavioral domains (value beliefs and attitude) as relevant for the Asia region. In terms of value beliefs, the Asian module queried students about: their perceptions of the role of government; status and authority; the role of relationships when considering candidates in elections or for public office; Asian identity; good citizenship; and social harmony. The attitudinal aspects included reference to: students' acceptance of authoritarian or paternalistic governmental behavior; students' view of their national legal system; students' acceptance of corrupt practices; students' attitudes toward relationships between Asian countries; and views on the preservation of traditional cultures. According to the ICCS assessment, value beliefs are typically "more constant over time, deeply rooted and representative of broader and more fundamental beliefs" whereas attitudes are "narrower in nature, can change over time, and are less deeply rooted" (Schulz et al, 2008, p.23). In this way, different political orders are addressed in the contextual framework of global citizenship for regional implementation.

OECD's PISA 2018

The PISA assessment focuses on the concept of 'global competence' within a neoliberal-human capital perspective and avoids reference to values. And yet, as the PISA 2018 Results Volume VI (OECD, 2020) notes, diversity should be viewed as a key word when analyzing the concept of global competence.

> *Global competence is the capacity to examine local, global and intercultural issues, to understand and appreciate the perspectives and worldviews of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development.* (OECD, 2018, p.7)

The aim of 'global competence' is to enable future adults to solve some of today's most vexing problems for the purpose of nurturing an 'inclusive and sustainable' world. OECD's history of focusing on skills and competences to drive social and economic equality reinforces assumptions based in human capital theory. For example, OECD's White Paper (1996) demonstrates how education provides skills and competences needed for increased productivity and economic development:

> *Upgrading human capital – Policies will be needed to promote broad access to skills and competencies and especially the capability to learn. This includes providing broad-based formal education, establishing incentives for firms and individuals to engage in continuous training and lifelong learning, and improving the matching of labour supply and demand in terms of skill requirements.* (OECD, 1996, p. 19)

Thus, to the extent that increased levels of 'global competence' contribute to collective social goals, they also help achieve collective economic goals.

According to Olssen and Peters (2005), the neoliberal discourse prioritizes economic practices through globalization, particularly via the principles of free trade. Mishra (1999) and Stiglitz (2002) claim that globalization emerged "in the US in the 1970s as a forced response to stagflation and the collapse of the Bretton Woods system of international trade and exchange, leading to the abolition of capital controls in 1974 in America

and 1979 in Britain." In turn, this opened doors to more economies, new industries, and development opportunities. OECD is advancing the idea that neoliberal education practices are the best path for socio-economic development (Hunter, 2019).

UNESCO 2019

As we know, GCED was adopted as a key concept in the UN's Global Education First Initiative (GEFI) adopted in 2012 and then again, in the SDGs, adopted in 2015. While UNESCO has promoted various conceptual definitions of global citizenship education these were not rooted in assessment platforms. Since 2019, UNESCO's Institute for Statistics has sought to frame and advance a new measurement strategy of GCED and ESD (Sandoval-Hernandez, 2019). This initiative defines GCED as education that:

> *...nurtures respect for all, building a sense of belonging to a common humanity and helping learners become responsible and active global citizens. GCED aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, and inclusive and secure world.* (Sandoval-Hernandez, 2019, p.4)[03]

Every human being is considered as a potential global citizen by virtue of living on planet earth. As such, respect for all represents a critical precondition towards a common humanity, and fostering responsible and active global citizens is a clear outcome of GCED. Globally minded students should be capable of making concerted efforts to collectively solve some of the world's most complex problems. The fostering of global citizenship should contribute to solving global environmental issues (Bourn, 2005). In practice, countries tend to include global citizenship education in ESD activities since ESD is a broad umbrella term (UNESCO, 2012, 2014a). By broadening the notion of globally minded and active citizens (Stearns, 2009; Tarrant, 2010; Stoner et al, 2014), GCED and ESD can even be aligned together into a new terminology "Global ecological citizenship (eco-citizenship)" (Gwiszcz, 2018). Thus, GCED and ESD can be bridged together at different levels to address

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03 The definition slightly varies from the UNESCO one noted above: https://sdg.uis.unesco.org/2018/09/05/meet-the-sdg-4-data-promoting-sustainable-development/

the challenges laid out in the 2030 Agenda for Sustainable Development.

Emphasizing interconnectedness, eco-citizenship elevates the importance of individual and collective agency as well as a shared responsibility to engender sustainable well-being. Furthermore, portrayed as "post-cosmopolitan citizenship," eco-citizenship goes beyond traditional parameters of the nation-state to emphasize links between countries and across generations (Gwiszcz, 2018, p.63). As such, the responsibility to uphold social, economic and environmental justice, its core value, defies spatial and temporal bounds (Dobson, 2003).

According to Bendik-Keymer (2006), to embrace an ecological orientation requires shifting the "self-understanding" of humans toward a "moral identification with the universe of life" (p.55). Decision-making and action are driven by an ecological rationality that sees respect for the inherent dignity, integrity and rights of all human and non-human life as essential to human and environmental flourishing (Gwiszcz, 2018, p.63).

Southeast Asian Ministers of Education Association and UNICEF's SEA-PLM 2019

Within the context of the Southeast Asia Primary Learning Metrics (SEA-PLM), the working definition of global citizenship is:

> *Global citizens appreciate and understand the interconnectedness of all life on the planet. They act and relate to others with this understanding to make the world a more peaceful, just, safe and sustainable place.* (UNESCO & SEAMEO, 2017, p.6)

This definition of global citizenship arose from a desk review and incorporated feedback from the Expert Reference Group and National Teams. Use of the word "Planet" into the definition is noteworthy; other aspects (e.g., interconnectedness and making the world a more peaceful, just, safe and sustainable place) are aligned with UNESCO discourse ("to become proactive contributors to a more peaceful, tolerant, and inclusive and secure world"). The term "sustainable" links to the international community's commitment to GCED and ESD.

It is noteworthy that the SEA-PLM working definition of global citizenship sought to "address core ASEAN values" (p.5). This point acknowledges that the measurement of global citizenship among Southeast Asian children needs to be contextualized, reflecting region-specific characteristics to ensure local appropriateness and relevance. That said, and despite the role of ASEAN in fostering regional integration, SEA-PLM did not advance a consensus view on what constitutes a common regional identity with shared values. The ASEAN member countries, which promote active collaboration for the purpose of economic growth, social progress and cultural development, did not go beyond acknowledging their great diversity in history and culture (UNICEF & SEAMEO, 2017, p.5).

Regional Bureau for Education in Latin America and the Caribbean (OREAL) and UNESCO's ERCE 2020

The fourth version of the Latin America and the Caribbean Regional Comparative and Explanatory Study, whose goal is to monitor the quality of the education in the region, was conducted in 2019. Known as ERCE 2019, this assessment tested third and sixth grade students in language (reading and writing), mathematics and the natural sciences (sixth grade only). A pilot study of global citizenship education was conducted in 5 countries. In the framework of global citizenship, the concept of citizenship "is linked with an increasing interdependence and interrelation among countries in the economic, cultural and social domains. It is also related to concerns about welfare in the world beyond national borders" (UNESCO, 2016, p.15, as cited in UNESCO-OREALC, 2019).

The ERCE 2019 study mapped the presence of 39 concepts[04] associated with GCED in the curricula of all participating countries. The study found that the following concepts were present in at least 16 of the countries' curricula (in descending order of prevalence): respect,

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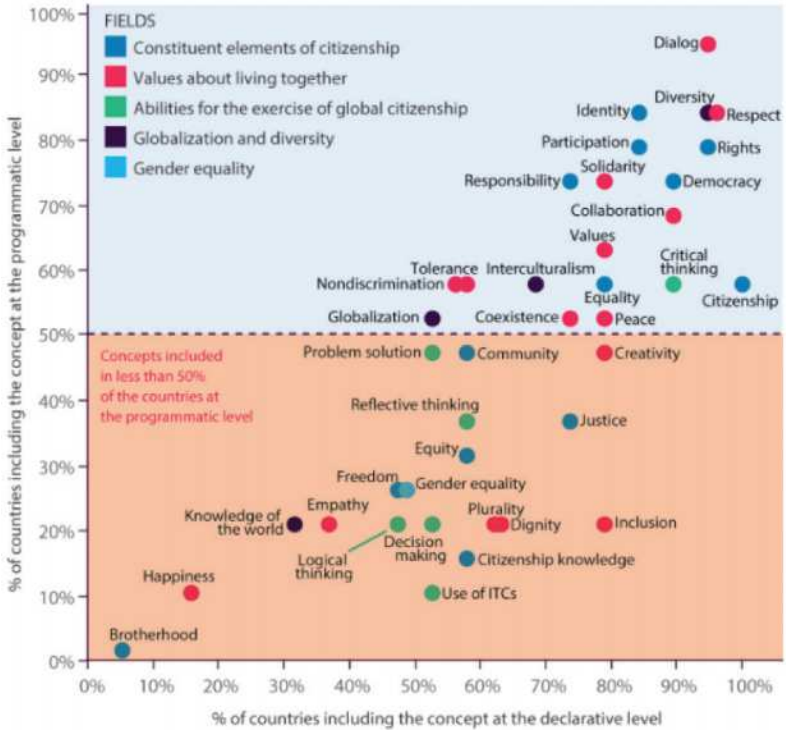
04 These concepts included: respect, diversity, brotherhood, happiness, knowledge of the world, empathy, logical thinking, freedom, equity, citizenship education, decision making, use of ITCs, dignity, globalization, reflective thinking, non-discrimination, interculturalism, problem solving, community, tolerance, coexistence, inclusion, peace, justice, equality, creativity, values, responsibility, critical thinking, dialogue, participation, rights, collaboration, democracy, solidarity, gender equality, rights, identity, citizenship.

citizenship, diversity, identity, participation, rights, dialog, democracy, collaboration, critical thinking, solidarity, responsibility and values. In addition to confirming the presence or absence of concepts related to GCED in official curricular documents, the study considered the declarative or programmatic level at which the concept can be found, and the results shown in the report(UNESCO-OREALC, 2019) are as in Figure 2.

Figure 2. GCED concepts located according to their presence at the declarative level and the programmatic level



Source: UNESCO and OREALC (2020). *Global Citizenship Education and Education for Sustainable Development in Latin America and the Caribbean.* Santiago: OREALC/UNESCO.

A major benefit of conducting a study of global citizenship in the LAC region is the shared history, culture and language among some, though not all, of the participating countries. Cooperation among Spanish speaking countries in the economic and political spheres

goes back decades; so too in the area of education. The Latin American Laboratory for Assessment of the Quality of Education (LLECE), which carried out the exploratory study of global citizenship, was established in the mid-1990s. Countries in the region have cooperated extensively in other education-related initiatives – for example, in the training of civil servants in ministries of education, in conducting capacity building workshops and data reporting, and in educational research. The prevalence of specific concepts related to GCED throughout the region, as noted above, reflects shared understandings and bodes well for future assessments of global citizenship in the region.

d Possible links between GCED and related concepts

Before examining critiques of existing conceptualizations of global citizenship as well as Asian perspectives of the term, it is worth noting that the concept of global citizenship has historical roots in other concepts like human rights as well as links to contemporary concepts (Cho, 2019; Monaghan & Spreen, 2017). These links are especially important where the aim of global citizenship education is to inculcate skills and competences that are neither subject specific nor value laden, but rather transversal in nature leading to life or work enhancing skills. Disentangling the historical and contemporary links between global citizenship and other concepts deserves careful scrutiny. At this juncture we simply note which related terms need further examination (see Table 3 below). It will be instructive to review these concepts as the feasibility study moves forward and considers approaches to developing a measurement framework of global citizenship competence (GCC). Specifically, it will be important to explore how the terms listed below have been operationalized and measured in past research and whether there are lessons to be drawn involving GCC sub-domains or learning dimensions (see also Section IV below).

Table 3. Terms and names used in reference to Global Citizenship Competence and related concepts

Key Term (source)	Specification of Term
Life skills (WHO, 1993)	— decision-making and problem-solving; — creative thinking and critical thinking; — communication and interpersonal skills; — self-awareness and empathy; — coping with emotions and coping with stress

Transversal skills (ISFOL, 1998)	— diagnose the nature of the environment and task (mainly cognitive skills); — relate to people and issues of a specific context (interpersonal or social skills, which is the emotional skill set, cognitive and behavioral styles, but also communication skills); — address, that is to "face, cope, predispose to deal with the environment and the task, both mentally and emotionally…take action on a problem with the best chance of solving it" (be able to set goals, to develop strategies, and to build and implement action plans).
Key Competence (OECD, 2003)	— using tools interactively, that includes the capacity to use language, symbols and texts interactively, use knowledge and information interactively, use technology interactively; — interacting in socially homogenous group, i.e. relate well to others, cooperate, work in teams, manage and resolve conflicts; — acting autonomously, includes key competencies that empower individuals to manage their lives in meaningful and responsible ways by exercising control over their living and working conditions (for example, form and conduct life plans and personal projects, defend and assert rights, interests, limits and needs
Key Competence for lifelong learning (EU, 2006)	— communication in the mother tongue; — communication in foreign languages; — mathematical competence and basic competences in science and technology; — digital competence; — learning to learn; — social and civic competences; — sense of initiative and entrepreneurship; — cultural awareness and expression.
21st Century Skills (OECD and Ananiadou & Claro, 2009)	— Information "Information as source": searching, selecting, evaluating and organizing "Information as product": restructuring and modelling of information and the development of own ideas/knowledge — Communication "Effective communication": sharing and transmitting the results or outputs of information "Collaboration and virtual interaction": reflecting on others' work, creation of communities — Ethics "Social responsibility": applying criteria for a responsible use at personal and social levels
Global Competence (OECD, 2018)	— examine local, global and intercultural issues — understand and appreciate the perspectives and worldviews of others — engage in open, appropriate and effective interactions with people from different cultures — act for collective well-being and sustainable development.
Global Citizenship (Sandoval-Hernández, 2020)	— nurtures respect for all — common humanity — responsible and active global citizens — face and resolve global challenges — proactive contributors to a more peaceful, tolerant, and inclusive and secure world.

Global Citizenship (UNICEF & SEAMEO, 2017)	— appreciate and understand the interconnectedness of all life on the planet — make the world a more peaceful, just, safe and sustainable place.
Global Citizenship (UNESCO and OREALC, 2019)	— nurtures respect for all — common humanity — responsible and active global citizens

e Critiques of GCED and GCC and indications of Western biases

Neoliberalism — Global Citizenship Competence

The term 'global citizenship' is referenced eleven times in PISA 2018 Results Volume VI (OECD, 2020), which might be indicative of its importance. In fact, the OECD has avoided using the term in most of its past publications. Instead, it prioritizes the idea that self-governing, human capital seeking students are best prepared for the global economy because of having acquired **relevant and marketable skills and competences.** The more open is the market, the greater the opportunity for future workers to convert their knowledge and skills into economic wealth. Many critics point to significant, and often perverse, effects of the OECD's embrace of neoliberal education policy and its reflection in PISA rankings (Grek, 2009; Bieber & Martens, 2011; Meyer & Benavot, 2013). The social gains that OECD presumes accompany the development of 'global competencies' – for example, inclusive and respectful behaviors that sustain the well-being of the larger society - could simply be a discourse used to persuade key stakeholders of the solutions it prioritizes. Priorities emerging from its assessment platform may prevent, or even undermine, the achievement of valued educational and societal goals (Hunter, 2019).

The policy solutions advanced by the OECD tend to be quite similar, contradicting the organization's call for students to **"appreciate different perspectives and worldviews"** (OECD, 2018, p. 4). Instead of approaching country leaders by actively listening to their specific education and curricular challenges, the OECD defines context-indeterminate problems and solutions within a standardized approach that invokes a preferred set of competencies (Hunter, 2019, p. 45). Thus, even though 'global competence' claims to nurture a more 'inclusive and sustainable' world through its education intervention, OECD's

human capital priorities may hinder the organization's effectiveness and the outcomes of its 'global competence' initiative (Leuze, Martens, & Rusconi, 2007).

Ecological Analysis (self/self, society/self and cosmos/self) — Global Citizenship Education

The roots of Education for Sustainable Development (ESD) as a concept, guiding principle, and global modernization project are linked to the UN Conference on the Human Environment (the Stockholm Conference) in 1972, and the UN-sponsored World Commission on Environment and Development (WCED) (the Brundtland Commission) in 1987 (Mebratu, 1998; UNEP, 2002; Sneddon et al, 2006). Both conferences were informed by and responded to calls to halt environmental degradation, first articulated in Rachel Carson's Silent Spring (1962) and Earth Day (1970), and then in calls by government leaders to address the forces that contribute to environmental destruction (UNEP, 2002; Robinson, 2004). Moreover, many local cultures and indigenous populations in the so-called Third World challenged the prevailing 'economic growth at all costs model' of development and sought to instill a less exploitative and more restorative interaction between humans and the environment (Dryzek, 2013; Gwiszcz, 2018).

While the Stockholm Conference focused mainly on environmental issues, the Brundtland Commission invoked a more holistic framework, which integrated social, economic and environmental concerns. The Brundtland Report, also known as Our Common Future (World Commission on Environment and Development, 1987), advanced the now classic definition of sustainable development:

> *"development that meets the needs of the present without compromising the ability of future generations to meet their own needs"* (World Commission on Environment and Development, 1987, p. 41).

The Report articulated three pillars of Sustainable Development: economic development, social development, and environmental protection (United Nations, 2011). Since then, other pillars have been added – for example, the UN Secretary General in his synthesis report

on the Post-2015 Sustainable Development Goals added "governance" as a fourth pillar (Ban, 2014). Perhaps the most significant outcome of the Brundtland Commission was the creation of a language that brought together relatively independent discourses involving social inequality, poverty reduction, economic growth and environmental sustainability.

Under economic rationality, industrializing societies have rendered economic prosperity and competition more important than ecological protection and preservation, essentially devaluing the concept of environmental protection and rights (i.e., environmental interests), unless it contributes positively to the country's gross domestic product (GDP). By contrast, viewing society through an ecological lens invokes a more humanistic path.

The notion of global citizenship entails a logical response to emerging global socio-political and environmental problems — for example, mass migration, international terrorism, world trade/global corporations and climate change — and to international decisions rendered to address them. Global citizenship gains legitimacy when individuals are politically engaged and take action to address global issues like climate change, poverty or war. And yet, as noted above, the authority of the nation-state and its manifold institutional mechanisms are not withering away. They represent powerful actors and serve as the sites and targets of political engagement. Thus, the notion of global citizenship is best understood as a supplement to, and not a replacement for, national citizenship.

Strong sustainability, on the other hand, calls for a direct "challenge to the established order" (Buckingham-Hatfield & Evans, 1996, p. 6; Scott, 2012, p. 45). Approaching development from a strong sustainability viewpoint means embracing ecological rationality and actively seeking alternatives to the dominant development paradigm of unfettered economic growth (Dryzek, 2013). It is through this process that notions of the "common good and human wellbeing" (Boulanger, 2007, p. 27) are recast and intertwined with ecological well-being (Gwiszcz, 2018, P.22).

f Asian understandings of, or approaches to, GCED and GCC

Many would claim that the notion of global citizenship contains elements that transcend culture and political systems, which are (or should be) shared by all citizens of the world. Others would argue that culture and context are critical. Not only do they inform how people perceive their rights and responsibilities and how they engage with and in the world, they also influence the values they want their children to embrace and how they wish them to be attentive to their community and environment, whether understood in local, national, global or planetary terms. Given that this study seeks to determine the feasibility of an Asia-Pacific (A-P) assessment of global citizenship competence, it is incumbent to interrogate Asian perspectives of global citizenship, and how they may shift our focus or present alternative understandings, if the aim is to devise a A-P assessment of global citizenship competence.

We begin by providing a brief historical context. In the aftermath of World War II, as Asian and Pacific countries gained independence from Western colonial rule and formed new nation states, education played an important role in strengthening national unity. Years later, with the end of the Cold War and with economic globalization intensifying, many A-P countries embarked on education reform strategies designed to enhance their international competitiveness. Educational opportunity expanded, standards of living rose, so did demands for more open and representative political systems, especially among the younger generation. However, countries in the A-P region faced a formidable challenge: how to recognize and promote the value of a dynamic multicultural society without undermining the legitimacy of national authorities, in which power is often centralized and everyday life highly regulated and regimented. An important tool in addressing this challenge has been, as we shall see, the establishment of new forms of citizenship education in the region (Kennedy & Brunold, 2016, p. 90).

ASEAN values and identity

One approach to considering an Asian perspective to global citizenship is to view the notions of citizenship and identify from the vantage point of an established Asian regional association. Among the oldest and best known regional association is the Association of Southeast Asian Nations (ASEAN). Founded in 1961 (then called ASA), ASEAN's 10 members (Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Viet Nam) seek to promote economic, political, and security cooperation amongst themselves and in relation to other countries in the world, notably China. With a growing population of more than 650 million, questions of regional identity, prosperity and solidarity abound: How do ASEAN countries address their cultural and social diversity while constructing a shared ASEAN identity? How do they promote socio-cultural development, while preserving political and economic stability and cooperation in the region?

The notion of "ASEANness" - used at the First ASEAN Education Ministers Meeting in 2006 – was initially promoted among students in ASEAN countries. The ASEAN Socio-Cultural Community (ASEAN, 2009a) adopted a Blueprint a year later (November 2007) to strengthen ASEAN identity by promoting ASEAN awareness and a sense of shared community. In March 2009, the ASCC group adopted the Cha-am Hua Hin Declaration, which included an action plan to promote the realization of an ASEAN community by 2015 (ASEAN, 2009b). The vision of a community structure similar to the European Union was mentioned as the target, with a focus on "economy," "politics and security," and "society and culture." In the field of "society and culture," education for ASEANness was specifically advocated, and the spread of education to ASEAN countries was considered. In 2011, a strategic five-year Work Plan on Education (WPE) was implemented to promote ASEAN awareness, in part by developing additional content on ASEAN in school curricula and courses (ASEAN, 2012).

Despite these best laid plans to promote ASEAN regional interests, national sovereignty remained a daunting force. This helps explain why ASEAN regional citizenship is

different from European regional citizenship. ASEAN's approach to human rights within its borders also demonstrates how the **"ASEAN way" can inhibit institution-building.** Petcharamesree (2013), in her analysis of ASEAN's position on human rights, shows that within ASEAN there has always been recognition of the importance of human rights, as exemplified by their inclusion in the ASEAN Charter (ASEAN, 2008). And yet, ensuring human rights in practice has proven more difficult. In 2009, the ASEAN Intergovernmental Commission on Human Rights (AICHR) came into existence, though debate over its function continued. The Commission lacks a monitoring or investigative function; and individuals cannot lodge complaints with the Commission.

Within ASEAN foundational statements, human rights and "duty" to the state are often counterpoised in tandem — in other words, the state has the capacity to overrule what might be considered basic human rights in other contexts. The view of most commentators is that the AICHR does not meet international human rights standards. In this situation, the institutionalization of citizen rights is limited by the "ASEAN way". There is no regional overruling of national values or "national priorities", even in the domain of human rights. Thus, it is unlikely that autonomous institutions of the type found in Europe will gain ground in the ASEAN region. This points to a fundamental difference between the EU and ASEAN — one with implications for ideas about regional citizenship and citizenship education (Kennedy & Brunold, 2016, p. 173).

Unlike EU citizens, ASEAN citizens retain their national citizenship without the added value of a layer of regional citizenship. They are expected to develop an ASEAN identity although they do not possess ASEAN citizenship. The creation of a regional identity is compounded by different cultural and economic factors (e.g., religion, language, colonial impact, international trade and communication). The diversity of ASEAN countries is unlike the situation in Europe where history and cultural diversity contributed to, or at least did not impede, the creation of a common EU regional identity. European governments encouraged and supported the creation of the EU, which promoted the idea of "European identity" early in its history (for example, see Delanty, 2003). Debate about its meaning continues: from an idea of collective European identity to a post national

identity based on the principles of social justice and democracy.

In a number of ASEAN countries, citizenship education is part of the school curriculum; in others it has yet to gain an official foothold. Country differences are notable: Malaysia, for example, strongly values citizenship education; the subject is also recognized in Cambodia and Lao PDR. In various ASEAN countries moral education is an integral part of citizenship education whether it is Confucianism in Singapore, Buddhism in Thailand, Myanmar, and Laos, or Islam in Indonesia and Brunei (and other parts of the region as well). Surveys conducted by the Japan Society for the Promotion of Science (between 2010-2013) highlight the significance of moral education in Asia (Kennedy & Brunold, 2016, p. 172). The integration of values education within diverse political structures (from democratic polities to authoritarian regimes), as seen in the ASEAN region, contrasts with the more secularized west where democratic values were often substituted for religious or philosophical values in civics education.

In 2012, Southeast Asian Ministers of Education Organization (SEAMEO) and UNICEF initiated the Southeast Asia Primary Learning Metrics (SEA-PLM) in an effort to support ASEAN and SEAMEO member countries to assess students' acquisition of knowledge and skills and to improve the provision of good quality primary education. Part of the initial motivation of countries involved in SEA-PLM was determining children's ASEAN (not Asian) identity, drawing on the ASEAN Charter. In the end, however, this concept was not included in the assessment framework. Rather, an attempt was made to broaden the values found in the ASEAN Charter and talk about 'global citizenship'.

Current approaches to citizenship education in the ASEAN region could be updated in light of international, cross-cultural, multicultural, and development-oriented education. Many argue that education for the 21st century should enable individuals to make use of broader perspectives (regional, global and planetary ones) and to act independently of the value system of the country in which they reside. The adoption of these perspectives will depend on actions taken by citizens in their respective jurisdictions. It will depend on the extent to which individuals judge that an extranational identity suits their needs and their

values and enhances their capacity to look beyond state authorities. In the end, it will also entail a reworking of current approaches to citizenship education in the region.

Asian understandings and cultural values

Scholars contend that ideological discourses and educational policies, which subsume global citizenship within neoliberal and nation centric reform frameworks in Asia, hamper efforts towards an issues-centered GCED (Gaudelli, 2009; Myers, 2016). As analyzed in the previous section, the implementation of citizenship education in Asia has triggered tensions of different sorts. For example, Liu's (2004) examined citizenship education in Taiwan and highlighted tensions involving: (a) individual versus society, (b) freedom versus order, (c) diversity versus uniformity, (d) identification versus criticism, (e) Americanization versus localization, (f) rights and responsibility versus deliberation and civic virtues, (g) universal citizenship versus differentiated citizenship, and (h) fixed citizenship versus flexible citizenship. Similarly, as UNESCO (2013) points out from its consultation on GCED, "there are tensions within global citizenship education....Varying in form, they all point to the question of how to promote universality while respecting particularity."

Many of these tensions reflect the paradox of basic dualisms. Alviar and Baildon (2016) claimed that issue-oriented GCED serves as a means towards humanistic transformation (UNESCO, 2014b) in nation centric and neoliberal (Nussbaum, 2010; Torres, 2009) dualisms paradox. GCED, as defined by UNESCO (2014b), echoes the cosmopolitan perspective, since it recognizes "the moral obligations owed to all human beings based solely on (their) humanity alone, without reference to race, gender, nationality, ethnicity, culture, religion, political affiliation, state citizenship, or other communal particularities" (Brown & Held, 2010, p. 1).

It is worth remembering that cosmopolitan principles are evident in many Asian cultural and religious traditions (Sen, 2010). As scholars have noted, Islam, Confucianism and Buddhism all include provisions to educate young people to care for the fate of human

beings inside and outside their own societies, to value cultural diversity, and to develop skills for dialogue across differences (Appiah, 2006; Nussbaum, 2012). Research also notes the presence of cosmopolitan principles in educational reform intentions across Asia. For example, UNESCO (2013) studied transversal education in nine Asian jurisdictions (China [Shanghai], Hong Kong, India, Japan, Republic of Korea, Malaysia, Mongolia, the Philippines and Thailand), and noticed that the influence of "social and humanistic discourses" in fostering national identity while cultivating attributes reflective of cosmopolitan principles, such as respect for diversity, tolerance, and empathy.

The GCED curriculum in Asia is also shaped by an emphasis on moral virtues and personal values (Kennedy & Fairbrother, 2004), which reinforces the merging of civic education and moral education. In the West, civic and moral education are distinct: the former pertains to knowledge, skills and attitudes necessary for individuals to be engaged as active members of a polity, while the latter deals with the cultivation of virtues and ethical behavior (Kennedy & Fairbrother, 2004). In many Asian countries moral and civic education are integrated into one subject, based on the notion that cultivating ethics and values is fundamental to the preparation of good citizens (Lee & Leung, 2006). Thus, learning about the world is framed by depoliticized constructions of citizenship. For example, research involving 12 Asian jurisdictions[05] found that formal education reform initiatives interpreted GCED as a moral rather than political endeavor (UNESCO, 2014a).

Notable in this regard is how SEA-PLM defines global citizenship in its assessment framework. By aligning the concept with principles articulated in the ASEAN Charter, GCED is conceptualized as "moral global citizenship" (Parker & Fraillon, 2016). In addition, even though IEA's ICCS considered an Asian approach to citizenship education, drawing on the insights of Wing On Lee (2003), in the end it decided to emphasize four conventional content domains: civic society and system, civic principle, civic participation and civic identities. Alviar and Baildon (2016) also noted these differences by indicating

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05 Bhutan, Brunei, China [Shanghai], Hong Kong, Indonesia, Japan, Republic of Korea, Malaysia, the Philippines, Singapore, Thailand, Mongolia.

that Singapore chose a neoliberal approach to GCED, Japan implemented GCED in a morally grounded approach, and Bhutan developed a cosmopolitan way that effectively means that their students are ill-prepared to address the political dimensions of GCED. As various scholars have pointed out, notions of "collectiveness", "relationship (guanxi)" and "social harmony" are at the core of Asian GCED concept. However, these values are seen as superficial outcomes of Asian societies. Individuals are themselves meant to be deeply influenced by these concepts. Each individual must make a concerted effort to bridge or intertwine their values together with the social collective.

Another critical concept related to citizenship is "self-cultivation". While the "self" under neoliberalism can have negative connotations, the notion of "self-cultivation" contains many positive meanings in the Asian context. As discussed by Lee (2003), and according to de Bary (1983), the Chinese equivalent term of liberty means from "within oneself" to "out of oneself". It refers to an expression or realization of the internal originality and motivation. It is almost equivalent to the Western concept of liberty, and the dual emphasis of from "within" to "out of" oneself vividly links the "liberal" individual to the spheres beyond the individual. In the Confucian tradition, the spheres that are beyond the self, such as humanity and nature, cannot be cultivated without reference to social and national contexts. For example, as de Bary (1983) notes, "Chu Hsi's discussion of 'learning for the sake of one's self', i.e., self-understanding should be linked to one's conduct toward others and does not stop with the self" (p. 25). Also, the term "nature" in Chinese, "tzu jan", contains the prefix of "self," and refers to what is so natural of the self—not to be made to be or appear so, in accordance with the inherent propensity of one's own nature (pp. 44–45).

Thus, the notion of "self-cultivation" initiates the relationship with self, but then eventually considers the self's impact on others, including one's community and society and the planet. Self-cultivation is not merely an individual action, it leads towards the direction of "no self", "wuwei" and "Dao." Cognition, emotion and behavior in this context are all reshaped in accordance with cultural ideals, inherited cultural collective forms, and a reservoir of wisdom produced by careful, conscious reasoning.

It is worth noting that 'self-cultivation' is not limited to cultures impacted by Confucianism. It also refers to actions taken by human beings to learn to know, to do, to live together and to be with human dignity. It is not an issue of left or right, north or south; rather it is about standing in the middle conscious of the people and world around you. Indeed, since most of the world's population live in proximity to the 30 degrees north latitude of the Earth's equatorial plane, Asians are intensively concerned about finding ways to care for themselves and the planet. Thus, Asian understandings of global citizenship should not be viewed solely as exhortations to practice good citizenship or to follow an obsolete form of moral education. They should include (pro-)active efforts to maintain an appropriate balance of self, an idea that deserves further attention and discussion. Compared with social diversity, harmony in diversity reflects an abiding Asian understanding. Harmony and diversity, rather than being opposing forces, coexist and interact to achieve a state of harmonization through diversity.

The intermingling of Western traditions and Asian engagement

In some Asia-Pacific countries, GCED builds upon Western liberal and republican political traditions and, as such, emphasizes a civic identity based on a social contract between the state and the individual (Abowitz & Harnish, 2006). The inclusion of GCED in the official curriculum of these countries seeks to strengthen a shared national identity among diverse populations. GCED can also highlight national security and anti-terrorism issues (Parker, 2011) in order to bolster the nation's standing in a competitive, unequal and politically volatile world (Alviar & Baildon, 2016, p. 66). Australia, New Zealand, Fiji and some other Pacific island countries tend to reflect this approach to GCED.

During most of the 20th Century, Australia was minimally engaged with Asia. Early on, as Australia sought a distinctive role for itself in the region, it was mainly interested in security and military arrangements with the United States and viewed foreign policy through the prism of the global balance of power (Beeson & Jayasuriya, 2009, p. 361-365). Australia's relationship with Asia was primarily reflected in the US's role in the

region (Beeson & Jayasuriya, 2009, p. 366). Economics assumed a more central place in Australian foreign policy as the Cold War subsided. The growing economic importance of East Asia meant that Australian policymakers had new incentives to establish good relations with rising economic powers in the region. These shifts help account for the pursuit of "Asian engagement" during the 1980s and early 1990s. They also mark a decisive transformation in domestic debates about Australia's roles in the region (Beeson & Jayasuriya, 2009, p. 368). These geo-political and geo-economic trends also influenced other countries in the Pacific-Oceania region.

The idea of "Asian engagement", which became prominent under the political leadership of Australia's Bob Hawke and Paul Keating, has a longer intellectual history. Walker's work (1999) highlights the deep-seated cultural and political anxieties created by fundamental dilemmas faced by European settlers, primarily of Anglo-Celtic origin, in a culturally diverse and presumed hostile region. Similarly, Dalrymple (2003) argues that an abiding sense of vulnerability was the cornerstone of the Australian foreign policy towards Asia (Beeson & Jayasuriya, 2009, p. 361). Its security policies were shaped by a pervasive sense of insecurity in which "Asia" loomed-large: Australia is viewed as a congenitally "anxious" nation as a consequence of its geographical location (Beeson & Jayasuriya, 2009, p. 371).

During the 20th century the main themes in GCED were consistent with the EU model, emphasizing democracy, citizen rights and diversity. Since 2000, countries have been redefining GCED to include patriotism and identity in the world. Many such systems embraced PISA-influenced educational and curricular reforms in line with the emergent accountability movement and neoliberalism. In 2003 – 2008 period, Australia helped Fiji develop a new National Curriculum Framework (NCF) including GCED and New Zealand signed a bilateral agreement with UNDP to develop citizenship education in Fiji. Several countries (e.g., Fiji) embraced reforms in line with the Decade of Education for Sustainable Development (DESD) 2005-2014 (MEHA, Fiji, 2005, p.4).

Comparative education researchers have noted the impact and politics of aid dominance

(McGrath & Badroodien, 2006; Cassity, 2008; Ruru, 2010) as well as the influence of globalization and post-colonial thinking (Thaman, 2004; Crossley & Tikly, 2003; Nabobo-Baba, 2006a, 2006b, 2008) on education systems in the region. They point to extensive policy borrowing and uncritical international policy transfer (Crossley & Watson, 2003, 2011; McGrath, 2010; Tuinamuana, 2002, 2007), accompanying changing governance structures (Crossley et al, 2017, p. 5). In some instances, these trends impacted the definition of and learning outcomes in citizenship education. In general, the creation of a comparative assessment of global citizenship competence in the countries discussed in this section would not present the kinds of issues noted in previous sections.

CHAPTER 03

Review and analysis of official curriculum documents in the Asia-Pacific region

a Background and initial steps

Section II presented conceptual definitions of global citizenship and key analytical distinctions involving global citizenship education. These definitions and distinctions emerge from the scholarly literature as well as from international agency publications, in particular UNESCO publications advocating for GCED. The previous discussion makes clear that most contemporary understandings of global citizenship are rooted in Western narratives, principles and values. They fall short in capturing non-Western cultural sensibilities about the complex ties between the individual and her community, whether the latter is defined in local, national, global or planetary terms. In many Asian cultures, for example, notions of the interconnectedness between the self and humanity/ the global community are rooted in distinctive cultural values, moral teachings and sacred texts. These cultural frameworks prioritize particular knowledge, values, skills and attitudes, which are broadly understood to be relevant to global citizenship and global competence.

Parts of Section II highlighted Asian perspectives of global citizenship and generally noted the growing interest in GCED — and related concepts and values — in the official curricula of many Asian systems. The diversity of views about GCED, the various tensions associated with GCED, and initial measurement efforts of global citizenship were all noted. If there are lessons to be taken from this discussion, one would be the likely ineffectiveness of implementing a bureaucratically agreed upon definition of global citizenship competence. And yet, as we shall demonstrate below, there are interesting areas of shared interest in GCED-related themes as taught to adolescents in many A-P education systems. Beyond the rhetoric found in official policy documents, we believe that there is merit in discerning areas of shared interest in the actual contents of subjects and syllabi – what teachers are expected to teach in local classrooms – as it pertains to the nature and outcomes of global citizenship education. At this level, examined below, we are likely to determine the feasibility of a comparable measurement framework of relevant knowledge, attitudes and dispositions in the Asia-Pacific region.

Education systems not only reflect but can reinvent the cultures in which they are embedded. Global economic and cultural forces impact both sides of this relationship: the policies and practices of education systems, on the one hand, and the changing cultural landscapes of which they are part, on the other. The education systems of the Asia-Pacific region serve enormously diverse societies — in terms of culture, demography, economy, language, politics and ecosystems. Acknowledgement of this diversity is typically found in spaces of educational planning and purpose: for example, in official statements of educational aims, in pedagogical norms and practices, in overarching and grade specific learning objectives, in timetables and required curricular subjects and in the syllabi and textbooks that govern everyday life in the classroom.

This feasibility study focused on key policy and curricular materials to determine the existence or prevalence of specific elements of global citizenship and global competence.

It was not possible, given time and budgetary constraints, to gather detailed information about all 49 education systems in the A-P region. After discussions with APCEIU colleagues we agreed to focus on a smaller group of 23 countries, which would represent different country types and sub-regions in the region. The selected countries include:

Australia, Bhutan, Cambodia, China, Cook Islands, Fiji, India, Indonesia, Japan, Kazakhstan, Kyrgyzstan, Lao PDR, Malaysia, Mongolia, Nepal, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Sri Lanka, Thailand and Tuvalu.

An initial examination of education structures in the selected countries was undertaken in order to consider possible age and/or grade levels to serve as the focal point of the curriculum analysis. Information was collected on the normative ages of students attending primary, lower secondary and upper secondary education in each system, as well as data on overall access to primary and lower secondary education based on net enrollment ratios (see Table 4).

Table 4. The duration of primary, lower secondary and upper secondary education and enrollment levels of select Asia-Pacific education systems

Country	Official primary school Starting age	AGE												Grade level for students aged 13	NERA	NER
		5	6	7	8	9	10	11	12	13	14	15	16		Primary	Lower Secondary
Australia	5	P	P	P	P	P	P	P	LS	LS	LS	LS	US	9	96	97.5
Bhutan	6		P	P	P	P	P	P	P	LS	LS	LS	LS	8	90	88
Cambodia	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	91	86.7
China	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	99.9**	102 (GER)**
Cook Islands	5	P	P	P	P	P	P	LS	LS	LS	LS	US	US	9	99	98.9
Fiji	6		P	P	P	P	P	P	LS	LS	LS	LS	US	8	99	95.1 (GIR)
India	6		P	P	P	P	P	LS	LS	LS	US	US	US	8	92.3**	61.6**
Indonesia	7			P	P	P	P	P	P	LS	LS	LS	US	7	94	83.7
Japan	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	99.9	99.7*
Kazakhstan	7			P	P	P	P	LS	LS	LS	LS	LS	US	7	99	99.8**
Kyrgyzstan	7			P	P	P	P	LS	LS	LS	LS	LS	US	7	99	97.9
Lao PDR	6		P	P	P	P	P	LS	LS	LS	LS	US	US	8	91	72.4
Malaysia	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	100	86.9
Mongolia	6		P	P	P	P	P	LS	LS	LS	LS	US	US	8	99	
Nepal	5	P	P	P	P	P	LS	LS	LS	US	US	US	US	9	96	97.4
New Zealand	5	P	P	P	P	P	P	LS	LS	LS	LS	US	US	9	99	98.8
Pakistan	5	P	P	P	P	P	LS	LS	LS	US	US	US	US	9	68	68
Papua New Guinea	6		P	P	P	P	P	P	P	LS	LS	US	US	8	76	85.6
Philippines	6		P	P	P	P	P	P	LS	LS	LS	LS	US	8	95	89.3
Rep. of Korea	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	98	97.3
Sri Lanka	5	P	P	P	P	P	LS	LS	LS	LS	US	US	US	9	99	99.9
Thailand	6		P	P	P	P	P	P	LS	LS	LS	US	US	8	89.7**	81*
Tuvalu	6		P	P	P	P	P	P	LS	LS	LS	LS	US	8	88	70.5

Notes:

GEMR refers to the Global Education Monitoring Report; UIS refers to UNESCO's Institute for Statistics
P = primary; LS = lower secondary ; US = upper secondary
NERA = Adjusted Net Enrolment Ratios as reported in GEM Report (2020);
NER = Net Enrollment Ratios as reported by UNESCO's Institute for Statistics (*except Japan and Thailand which are reported in GEMR);
GER=Gross enrollment;
GIR= Gross intake rate to last grade

**Additional data source:
For India, the NER at the primary level is 92.3% (2013), and at the secondary level, 61.6% (2013). There is no separate info on lower and upper secondary.
For Thailand the NER for primary level is 89.7% (2015). https://www.ceicdata.com/en/thailand/education-statistics
For Kazakhstan the NER at the secondary level is 99.8%.
For China the NER in primary education 2019 is 99.94% http://www.moe.gov.cn/s78/A03/moe_560/jytjsj_2019/qg/202006/t20200611_464792.html
and the GER for lower secondary education in 2019 is 102.6% http://www.moe.gov.cn/jyb_sjzl/sjzl_fztjgb/202005/t20200520_456751.html

This comparison of education systems led us to consider two specific age levels to explore the prevalence (or not) of content related to global citizenship education: age 9 (which typically refers to grade 4 or 5 in each system) and age 13 (which refers to grades 7-9). After consulting with APCEIU, it was decided to focus on the age 13 population. The other age under consideration, age 9, is found in primary education (grades 3-5) during which the primary focus is on the acquisition of foundational skills in literacy and numeracy and, to a much lesser extent, physical and aesthetic education. Emphasis on social and humanistic subject matter increases in the upper grades of primary education and is more prevalent in lower secondary education (Benavot, 2008). Although many systems, especially in the A-P region, find ways to address moral and ethical considerations in the early primary grades, these issues become more explicit during the adolescent years. Instructional time to geography, history, civics/citizenship, social studies and science, where GCED content is most likely to be integrated, increases in lower secondary education, typically accompanied by units addressing international, global, and environmental concerns (Benavot, 2008). For these and other reasons, it was decided to focus on the grade levels that 13-year-old students are typically enrolled and on the required subjects they are expected to learn in the respective grade level.

b Description of relevant policy and curricular materials

For each selected country, we sought to obtain several official documents: an Education Sector/Strategic Plan (ESP), a National Curriculum Framework (NCF), relevant subject syllabi for lower secondary grades, as well as related curricular guidelines. We used

various channels — the websites of ministry of educations, the UNESCO Regional Office in Bangkok, APCEIU files and networks, and direct contacts — to request copies of these documents. The actual list of documents we obtained is presented in Table 5.

Table 5. List of compiled documents used to describe intended learning related to global citizenship education, by country and sub-region

*indicates the subject syllabi documents that have yet to be obtained.

Central Asia				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
Kazakhstan	State Program of Education Development in the Republic of Kazakhstan 2011–2020	Curriculums 2013	Transitional Curriculum World History grade 5-9 2019 Transitional Curriculum History of Kazakhstan grade 5-9 2019 Transitional Curriculum Geography* Transitional Curriculum Human and Community* Transitional Curriculum Law basics* Transitional Curriculum Self-knowledge* Transitional Curriculum Technology and Art* Transitional Curriculum Artistic work* Transitional Curriculum Physical Education* Transitional Curriculum Biology*	
Kyrgyzstan	Education Development Strategy of the Kyrgyz Republic 2012-2020	National Curriculum Framework 2010	Subject Standard Human and Society 5 - 9 grades 2015 Subject Standard Geography 5-9 grades 2018 Subject Standard History 5-9 grades 2018 Subject Standard Informatics 5-9 grades 2019 Subject Standard Fine and Art Creation 5-7 grades 2018 Subject Standard Physical Education* Subject Standard Science *	

East Asia				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
China	China's Modernization of Education Towards 2035(2019); The Fourteenth Five Year Plan 2021-2025 (2020)	Experimental Scheme of Compulsory Education Curriculum 2001; Chinese Core Competence 2016	Ideology and Morality (2011) Comprehensive Practical Activity in Primary and Secondary School (2017); New Subject syllabi with Chinese Core Competence* Guidelines for the implementation of environmental education in primary and secondary schools (2003) Environment Specific Program Syllabi in Primary and Secondary Education (2003)	China's National Plan on Implementation of the 2030 Agenda for Sustainable Development 2016
Japan	Basic Plan for the Promotion of Education 2018-2022	Lower Secondary School Curriculum Guideline 2017	Curriculum Guideline Middle School Social Studies (2017) Curriculum Guideline Middle School Moral Education (2017) Curriculum Guideline Middle School Health and Physical Education (2017) Curriculum Guideline Middle School Technology and Home Economics (2017) Curriculum Guideline Middle School Music (2017) Curriculum Guideline Middle School Arts (2017) Curriculum Guideline Middle School Science (2017) Curriculum Guideline Middle School Period of Integrated Studies (2017) Curriculum Guideline Middle School Special Activities (2017)	
Korea, Republicof	Education Sector Plan 2018, 2019, 2020	National Guidelines for the Elementary and Secondary Curriculum 2015	Moral Education Curriculum 2015 Social Studies Curriculum 2015 Science Curriculum 2015 Technology and Home Economics Curriculum 2015 Informatics Curriculum 2015	
Mongolia	State Education Policy 2014-2024	National Curriculum Framework Secondary Education 2015- 2016	National Curriculum Natural Science* National Curriculum History and Social Science* National Curriculum Languages* National Curriculum Physical Education and Health* National Curriculum Civic Education* National Curriculum Information Technology*	

Pacific				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
Australia	Alice Springs (Mparntwe) Education Declaration 2019	The Shape of the Australian Curriculum 2020	Humanities and Social Sciences Curriculum – Pre-primary to year 10, Government of Western Australia, School Curriculum and Standards Authority 7 - 10 Humanities and Social Sciences Additional Content 2015, Government of Western Australia, School Curriculum and Standards Authority Humanities and Social Sciences | Scope and Sequence| Year P-1, 2016, Government of Western Australia, School Curriculum and Standards Authority	
Cook Islands	Learning for Life Cook Islands Education Master Plan 2008–2023	National Curriculum Framework 2003	Social Science in the Cook Islands Curriculum 2016 Health and Physical Wellbeing Curriculum 2014 Languages Curriculum – Maori 2014 Science in the Cook Islands Curriculum 2014 Cook Islands Enterprise Curriculum 2011	
Fiji	Fiji Education Sector Strategic Development Plan 2015-2018	The Fiji Islands National Curriculum Framework 2007	Social Studies Curriculum* Family Life, PE, Sport Health Curriculum, Technology Curriculum, Art, Craft, Music, Dance, Drama Curriculum, Science Curriculum*	
New Zealand	Ministry of Education Four Year Plan 2016-2020	The New Zealand Curriculum 2015, Te Marautanga o Aotearoa	Local curriculum weaves the elements of the national curriculum framework within contexts that provide rich learning opportunities, to provide a coherent pathway that supports teachers to be responsive to all learners for the classroom curriculum*	
Papua New Guinea	National Education Plan 2015-2019	National Curriculum Standards Framework	Senior Primary Students Syllabus Social Studies (2018) Senior Primary Students Syllabus Health - Physical Education (2018) Senior Primary Students Syllabus Making a Living (2018) Senior Primary Students Syllabus Arts (2018) Senior Primary Students Syllabus Science (2018)	
Tuvalu	Education Strategic Plan 2016	National Curriculum Framework 2013	Subject Syllabi Social Science* Subject Syllabi Commercial Studies* Subject Syllabi Health and Physical Education* Subject Syllabi TVET (Home Economics* Agriculture, Technical Drawing, Computer Education*) Subject Syllabi Art & Craft, Music, Singing & Dance* Subject Syllabi Science*	

South Asia				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
Bhutan	Education Blueprint 2014-2024	National Education Framework Curricular Perspective 2009	History Curriculum Framework grade 7-12 (2006), Geography Curriculum Framework grade PP-7, (2018), History and Civics Curriculum Framework grade 7-12 (2019), Moral/Values*/ ICT Literacy Curriculum Framework grade PP-7 (2020), Buddhist Studies Curriculum Framework, * Health - Physical Education Curriculum Framework* Media Literacy Curriculum Framework grade 6-7 (2019), TVET Orientation Curriculum Framework grade PP-7 (2019), Music Education Curriculum Framework, Visual Arts Curriculum Framework, Science Curriculum Framework	Annual Education Statistics 2020
India	National Education Policy 2020	National Curriculum Framework 2005	Currently revisions of curriculums are underway	
Nepal	School Sector Development Plan (SSDP) Nepal (2016/2017-2022/2023)	National Curriculum Framework 2007	Course Content (Syllabus) Adjustment Framework, 2077 (2020) (Secondary Level, Grade 9-10) Secondary Level Subject Curriculum, 2071 (2014/15) (Grade 9-10) Secondary Level Curriculum (Optional Subjects), 2076 (2019) (Grade 9-10) Textbooks Grade 9 available at Curriculum Development Center (CDC), Ministry of Education, Science, and Technology, Nepal Note: Nepal does not have separate document with a title "syllabus," and thus, used curriculum and syllabus interchangeably.	Constitution of Nepal 2015 The Act Relating to Compulsory and Free Education, 2075 (2018)
Pakistan	National Educational Policy 2009	National Curriculum Framework 2017	National Curriculum for CIVICS Grades IX-X and XI-XII 2009 National Curriculum for COMPUTER SCIENCE GRADES IX-X and XI-XII 2009 National Curriculum for ESSENTIALS OF HOME ECONOMICS GRADES IX-X 2007 National Curriculum ETHICS for Non-Muslims Grades III-XII 2007 National Curriculum for GENERAL SCIENCE GRADES IX-X 2009 National Curriculum for HEALTH AND PHYSICAL EDUCATION Grades VI-XII 2011 National Curriculum for PAKISTAN STUDIES Grades IX-X 2006	National Curriculum for FOOD AND NUTRITION Grades IX-X 2007

South Asia				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
Sri Lanka	Proposals for a National Policy on General Education in Sri Lanka 2016	Draft Proposal for Secondary Curriculum Reforms 2020	Subject Syllabi Citizenship and Patriotism* Subject Syllabi Social Studies, History, Geography, Global Studies* Subject Syllabi Religion and Culture* Subject Syllabi Health and Physical Education*, Subject Syllabi Commerce, Economics*, Entrepreneurship* Subject Syllabi Information Technology and Media* Subject Syllabi Aesthetics* Subject Syllabi Science* Subject Syllabi Co-Curricular Activities* Subject Syllabi Projects/Surveys*	

Southeast Asia				
Country	**Education Strategic Plan**	**National Curriculum Framework**	**Subject Syllabi**	**Others**
Cambo-dia	Education Strategic Plan 2019-2023	Curriculum Framework 2016	Subject Syllabi Social Studies (History, Geography, Moral-Civics, Home Economics) * Subject Syllabi Physical Education and Sports* Subject Syllabi Health Education* Subject Syllabi ICT* Subject Syllabi Local Life Skills* Subject Syllabi Arts Education* Subject Syllabi Science (Physics, Earth-Environmental Science, Chemistry, Biology) *	
Indo-nesia	Education Sector Plan 2020	Curriculum 2013	Competency Framework of Social Science (IPS) Competency Framework of Ideology and Civic Education Competency Framework of Sports, Physic and Health Competency Framework of Informatics Competency Framework of Art and Culture Competency Framework of Natural Science (IPA) Competency Framework of Buddha Competency Framework of Hindu Competency Framework of Islam Competency Framework of Catholic Competency Framework of Confucianism Competency Framework of Christian	

Lao PDR	Education and Sports Sector Development Plan 2016-2020		Civic Education Curriculum Social Sciences Curriculum, Physical Education Curriculum, Technology Curriculum, Arts (Music & Fine Arts) Curriculum, Science Curriculum	Time allocation for Lower Secondary Education (2010)
Malaysia	Malaysia Education Blueprint 2013-2025		Civic Education Curriculum History Curriculum Geography Curriculum* Civics and citizenship Curriculum* Islamic Education Curriculum* Moral Education Curriculum* Physical education Curriculum* Health education Curriculum* Living skills Curriculum* Music education Curriculum* Science Curriculum*	
Philipp-ines	Philippines_ Policy guidelines on K to 12 Curriculum 2019		K to 12 Gabay Pangkurikulum ARALING PANLIPUNAN Baitang grade 1 –10 (2016) K to 12 Gabay Pangkurikulum EDUKASYON SA PAGPAPAKATAO Baitang grade 1 –10 (2016) K to 12 Curriculum Guide Physical education grade 1-10 (2016), K to 12 Curriculum Guide Health grade 1-10 (2016), K to 12 Curriculum Guide Technology and Livelihood Education (TLE) grade 7-12 (2016), K to 12 Curriculum Guide Music grade 1-10 (2016) K to 12 Curriculum Guide Arts grade 1-10 (2016) K to 12 Curriculum Guide Science grade 3-10 (2016)	PAGHABI: National Framework for GCED Final Draft Philippine GCED Guidance Matrix
Thailand	Education Sector Plan 2017-2036	Basic Education Core Curriculum 2008	Subject Syllabi History,* Religion, Morality* and Ethics, Civics, Culture and Living in Society, Economic, Geography* Subject Syllabi Health and Physical Education* Subject Syllabi Occupations and Technology* Subject Syllabi Art* Subject Syllabi Learner Development Activities	

C Analysis of policy and curricular documents from the 23 sampled countries

Overall, our analysis confirms that many concepts typically associated with global citizenship education are referenced in the (currently available) policy and curriculum documents in the 23 selected countries. In policy documents, global citizenship concepts are most frequently found in the preface, introduction, vision, or core aims sections. Many curriculum documents were examined, including in the following subjects: Social Studies, Civic Education, History, Geography, Moral Education, Health and Physical Education, Sciences, Life Skills Education, Technology and Home Economics, Arts, and Integrated Studies (inter-curricular studies). Global citizenship concepts are mentioned in statements pertaining to overarching subject goals, curricular principles and/or learning objectives. In addition to references to 'global citizenship', many documents contain frequent references to related concepts such as 'social cohesion', 'active citizenship', 'social and cultural harmony', 'good citizenship', 'being a good member of the family, to be respectful and loving', 'self-development, 'self-cultivation', and 'sense of belonging to school and community'.

Curriculum documents also articulated different learning dimensions, in relation to Cognition, Behaviors, Values, Attitudes and Ethics, which were then translated into learning objectives or competences frameworks. Global citizenship competencies were most frequently found in the following curricular categories: Social Studies (History, Geography, Civics etc.), Moral Education and Religious Education, Health and Wellbeing related subjects, ICT/Home Economics/Life skills, Cultural and Language Diversity, and others (e.g., Science and Integrated Studies). In some cases, extracurricular activities were specified in the national curriculum frameworks, which we also took note of.

We have organized the mapping of GCED content by country and subregion (see Table 6). This table lists the actual names of subjects taught at the respective grade level in each country. All relevant subjects are categorized in six broad curricular categories: Social Studies, Moral Education/Religious Education, Health and Wellbeing, ICT/Home

Economics/Life skills, Cultural and Language Diversity, and Others (e.g., Science and Integrated Studies). For some countries we have noted (in parentheses) the percentage of total instructional time at that grade level allocated to instruction in that required subject.

Table 6. Required school subjects in each designated grade level in which content related to Global Citizenship Competence is being examined, by country and sub-region

Note: Percentages in brackets indicate the ratio of total intended instruction time.

Central Asia	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Kazakh stan	7	National History (no info), World History (no info), Geography (no info) Law basics (no info)		Human and Community (no info), Physical Education (no info)	Self-Knowledge (no info), Technology and Art (no info)	Artistic work (no info)	Science (no info)
Kyrgyz stan	7	History (no info), Geography (no info)		Human and Society (no info), Physical Education (no info)	Informatics (no info)	Fine and Art Creation (no info)	Science (no info)

Extracurricular: N/A

East Asia	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
China	8	Social Science (Geography, History) (3%-4%)	Ideology and Morality (7-9%)	Health and Physical Education (10-11%)		Music and Arts (9-11%)	Comprehensive Practical Activity (16-20%); Science (Physics, Chemistry, Biology) (7%-9%)
Japan	8	Social Studies (10%)	Moral Education (3%)	Health and Physical Education (10%)	Technology and Home Economics (7%)	Music, Arts (7%)	Science (14%), Period of Integrated Studies (7%), Special Activities (3%)

East Asia	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Korea, Republic of	8	Social Studies (including History) (15%)	Moral Education (combined within Social Studies)	Physical Education (8%)	Science/ Technology and Home Economics/ Informatics (20%)	Arts (Music/ Fine Arts) (8%)	Creative Experiential Activities (9%)
Mongolia	8	History and Social Science (need translation), Civic Education (need translation)		Physical Education and Health (need translation)	Life Study Activities (need translation), Information Technology (need translation)	Art (need translation), Design Technology (need translation)	Natural Science (need translation)

Extracurricular: China has 4 class hours in an Environment Theme in 8th grade whole year and two extra weeks for extracurricular a year. Mongolia specifies Extracurricular Activity to foster four skills including an ability to manage oneself, leadership skills, communication skills, and participatory skills (source: National Curriculum Framework Secondary Education 2015- 2016).

Pacific	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Australia	9	History (5%) Geography (5%*) Civics and Citizenship (2%*) Economics and Business (5%*)		Health and Physical Education (8%)	Design and Technologies (4%*) Digital Technologies (4%*)	The Arts (8%*)	Science (12%)
Cook Islands	9	Social Science (no info)		Health and Physical Well-being (no info)	Enterprise Curriculum (no info)	Maori Language (no info)	Science (no info)

Pacific	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Fiji	8	Social Studies (no info)		Family Life, PE, Sport Health (no info)	Technology (no info)	Art, Craft, Music, Dance, Drama (no info)	Science (no info)
New Zealand	9	Social Sciences (no info)		Health and Physical Education (no info)	Technology (no info)	Maori Language (no info), The arts (no info)	Science (no info)
Papua New Guinea	8	Social Science (no info)		Health - Physical Education (no info)	Making a Living (no info)	Arts (no info)	Science (no info)
Tuvalu	8	Social Science, Commercial Studies (no info)		Health and Physical Education (no info)	TVET (Home Economics, Agriculture, Technical Drawing, Computer Education) (no info)	Art & Craft, Music, Singing & Dance (no info)	Science (no info)

Extracurricular: N/A.

* indicates that the Australian Curriculum will be developed on the assumption that the curriculum could be taught as an elective (source: Curriculum Design Paper Version 3.1, 2013)

South Asia	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Bhutan	8	History and Civics (no info), Geography (no info)	Moral/ Values/ ICT Literacy** (no info), Buddhist Studies** (no info)	Health - Physical Education** (no info)	Media Literacy** (no info), TVET Orientation** (no info)	Music Education** (no info), Visual Arts** (no info)	Science (no info)
India	8	History Geography Social and Political Life					Revisions of the current curriculum are underway

Nepal	9	Social Studies (req) (12.5%); Students choose 2 optional subjects (25%): Civics; History; Geography; Economics; Sociology (each subject 12.5%)		Health, Population & Environmental Studies (req.) (12.5%)	Computer Science (optional elective) (12.5%)		Agriculture Education (optional elective 12.5%)
Pakistan	9	Pakistan Studies Civics	Ethics, Pakistan Studies	Health and Physical Education, Science, Food and Nutrition	Essentials of Home Economics Computer Science	Art and Model Drawing, English	
Sri Lanka	9	Citizenship and Patriotism (3%), Social Studies, History, Geography, Global Studies (3%)	Religion and Culture (3%)	Health and Physical Education (3%)	Commerce, Economics, Entrepreneurship (3%), Information Technology and Media (3%)	Aesthetics (3%)	Science (7%), Co-Curricular Activities (10-15%), Projects/ Surveys (10%)

Extracurricular: N/A.

**Bhutan sets out 7 Elective Subjects, namely Moral/Values/ ICT Literacy, Music Education, Visual Arts, Media Literacy, TVET Orientation, HPE, Buddhist Studies. Also, the subject categories given above and offered in school education is dynamic and subject to change as per the need and time (source: Annual Education Statistics 2020).

Southeast Asia	Grade	Social Studies	Moral Education/ Religious Education	Health/ Wellbeing	Technology/ Home/ Life skills	Cultural & Language Diversity	Others
Cambodia	8	Social Studies (History, Geography, Moral-Civics, Home Economics) (18%)		Physical Education and Sports (5%), Health Education (3%)	ICT (5%), Local Life Skills (3%)	Arts Education (3%)	Science (Physics, Earth-Environmental Science, Chemistry, Biology) (15%)

Indonesia	7	Ideology and Civic Education (8%), Social Science (11%)	Religion and Manner (Buddha, Hindu, Islam, Catholic, Confucianism, Christian) (8%)	Sports, Physic, and Health (8%)	Informatics (no info)	Art and Culture, (8%) Craft (5%)	Science (13%)
Lao PDR	8	Civic Education (3%), Social Sciences (13%)		Physical Education (6%)	Technology (6%)	Arts (Music & Fine Arts) (6%)	Science (16%)
Malaysia	8	History, Geography, Civics and citizenship (no info)	Islamic Education, Moral Education (no info)	Physical education, Health education (no info)	Living skills (no info)	Music education (no info)	Science (no info)
Philippines	8	Araling Panlipunan (Social Studies) (no info)		Physical education (no info), Health (no info)	Edukasyon sa Pagpapakatao (EsP) (Personality Education) (no info), Technology and Livelihood Education (TLE) (no info)	Music, Arts (no info)	Science (no info)
Thailand	8	History (3%) Religion, Morality and Ethics, Civics, Culture and Living in Society, Economic, Geography (10%)	(Included in Social Studies)	Health and Physical Education (7%)	Occupations and Technology (7%)	Art (7%)	Learner Development Activities (10%)

Extracurricular: Lao PDR allocates 2 classes for extracurricular activities per week, for a total of 66 classes per year (Time allocation for Lower Secondary Education 2010).

From the mapping exercise of (mainly) required subjects presented in Table 6, several initial findings are worth noting:

1) In the grade levels in which 13-year-old students are expected to be enrolled, all countries are teaching some type of GCED related content, broadly understood. That content is being conveyed in different required subjects belonging to different curricular categories, but GCED content, broadly understood, is an integral part of the official intended curriculum. To validate this observation further, we will need to examine the actual topics and themes that teachers are expected to cover as stated in the subject syllabi. We have begun this analysis, but additional work is needed.

2) Further to our discussion of Asian perspectives of GCED, it is instructive to see which countries allocate instructional time to subjects belonging to the two major GCED curricular categories: Social Studies and Moral/ Religious Education. Specifically, we find that this emphasis on a type of "moral global citizenship education" is prevalent in about half of all selected countries: China, Japan, Republic of Korea, Bhutan, Pakistan, Sri Lanka, Indonesia and Malaysia. In Thailand and Cambodia, moral education is integrated into the Social Studies category. The situation in India is indeterminate given on-going curricular revisions.

3) The positioning of environmental education in the official curriculum runs the gamut from being organized as a separate subject (e.g., Cambodia, Nepal) to being integrated in a broader subject (Thailand). It is likely that sustainability themes are covered in many courses simply titled "Science".

These preliminary findings, while quite general, provide an opaque window in which to view the diverse shapes and forms of GCED related content conveyed to adolescents aged 13 in select A-P countries. To capture the specific content related to GCED, it is necessary to review the actual topics

and themes covered in GCED related courses. The specifics of this content are typically outlined/discussed in subject syllabi, textbooks and even teacher guidelines. We have not attempted to compile textbooks or teacher guidelines in the domain of GCED, but this would be valuable exercise in the future. We have, however, succeeded in collecting a total of 92 subject syllabi in the selected countries (see Table 5 in the previous Section).[06] The results of an initial analysis of the contents of these curriculum documents are presented in the next subsection.

d Shared GCED aims, topics, themes and learning outcomes among A-P countries

In Central Asia, **Kazakhstan and Kyrgyzstan** have a strong focus on social studies including world history, national history, and geography. One unique characteristic of those two countries is their learning area "Human and Community" and "Human and Society", which provide students with opportunities to learn about Civil law, Sociopolitical-Economics, and Socio-Communication. These subjects prepare students to understand the interests of other peoples and social groups, to be able to consider their different viewpoints, to develop respectful attitudes to humanistic values, to obtain skills to communicate and interact with representatives of different cultures based on principles of equality, non-discrimination, recognition of human dignity, regardless of race, ethnicity and culture. These subjects are also meant to help learners gain the ability to work in a team.

East Asian countries such as **China, Japan, and the Republic of Korea** integrate global citizenship concepts as cross-curricular subjects. In the official documents these are referred to as: Comprehensive Practical Activity, Period of Integrated Studies, and Creative Experiential Activities, respectively. This way of organizing learning activities tends to align with a whole person approach. The actual learning activities named in these cross-curricular subjects vary: For example, China mentions civic participation, cultural foundation, and autonomous development; Japan mentions the development of sound academic skills, nurturing the spirit, and nurturing a healthy body; and the Republic of Korea mentions the development of students' talent and potential and the nurturing of a

06 In addition, Table 5 lists a total of 64 subject syllabi for which we were unable to obtain a copy.

sense of community. Such interdisciplinary subjects not only connect different learning areas but often enable learners to apply their knowledge in various concrete school activities either as individuals or groups.

In these integrated subjects, students are expected to improve their understanding of the internal relations of nature, society and self, and have awareness and ability in value recognition, responsibility, problem solving, etc. In Japan, for example, nature-experience activities are carried out in the Integrated Study Period as problem-solving and inquiry activities on environmental and natural issues, and at the same time, they "broaden students' horizons and familiarize them with nature and culture in a different living environment and enable them to gain desirable experiences of group life and public morality". In these countries, Club Activities are encouraged so students will develop the ability to work as a team and to plan and manage group activities in which children of different ages cooperate with each other and pursue their common interests, as a way of developing their personality and character. Also, ritual events and cultural events are included in the school curriculum to provide a sense of solemnity and tradition. Learners are given opportunities to present the results of other core learning activities at cultural events. These events provide a framework for self-improvement and to gain familiarity with diverse cultures and the arts. By working together, learners are encouraged to foster an understanding of the interconnectedness and interdependence between people and the environment.

The subject named "Life Study Activities" within the **Mongolian** curriculum is deemed to include many references to global citizenship themes and concepts. The subject aims to prepare learners to think about their life skills and learning methods, identify and implement ways to improve them, solve their problems, and become a viable citizen. Main themes include meaning of life, natural harmony, school discipline, culture, healthy and safe environment, local history, and entrepreneurship. Another learning area "Civic Education" also include values and attitudes associated with global citizenship (i.e. feel, understand, and value moral values by observing, reflecting, and evaluating one's own and others' actions, relationships, and attitudes from one's community and social life.)

In the Pacific, **Australia** places an emphasis on "active citizenship". Students are introduced to the concepts of specialization and trade while continuing to further their understanding of the key concepts of scarcity, making choices, interdependence, and allocation and markets. This helps learners examine the connections between consumers, businesses and government, both within Australia and in relation to other countries and the fast changing national and global economy. The social studies syllabus covers ideas about and experiences of Australian identity and the influence of global connectedness and mobility. Similar emphases are apparent in **Cook Islands, Fiji, and Papua New Guinea** — not surprising given their strong economic and political ties with the wider world and with Australia and **New Zealand** in particular. In a recent curriculum revision in Papua New Guinea, global citizenship competences were clearly stated as learning aims and goals of the curriculum. These included developing values and respect for oneself, others, and the community; and using these as a basis for developing effective national and global citizenships traits. Notably, New Zealand's curriculum formulates learning outcomes involving inclusion and multicultural themes: participating in the Maori world, advocating a Maori world view and how being Maori facilitates relationships with other peoples and other cultures. This approach links multicultural understanding with physical and spiritual well-being, identity formation and creating a sense of belonging. Five key competencies are named: Thinking; Using language, symbols, and texts; Managing self; Relating to others; and Participating and contributing.

An important characteristic of the curriculum in the **South Pacific Island countries** is their 'Enterprise, Business Development, and Life Skills' focus. For example, in the Cook Islands, this subject encourages students to become active participants in social, economic, cultural and spiritual development of their nation. Activities involve getting exposure to the marine sector (fishing or pearl farming), the agriculture sector (growing and marketing vegetables, pigs, poultries), managing or working private businesses (accounting, banking, retail, wholesale, offshore banking and trust companies), operating or working in a tourist-related venture (accommodation, vehicle rental, sightseeing tours, café or restaurant), self-employment opportunities (in art, carving, clothing and garment industry), organizing and managing a community group for sports, church, youth, growers, women or cultural

entertainment. The South Pacific Island countries are especially sensitive to climate change and sustainability issues, and so likelihood skills are prioritized in the curriculum.

Bhutan, which has a relatively small school system, has been adjusting school subjects to changing society needs. The curriculum integrates global citizenship theses and national cultural preservation by infusing 'Gross National Happiness (GNH)' across all curricula. Values pertaining to Spirituality and Character are emphasized in the Bhutan Education Blueprint 2014-2024; the curriculum aims to nurture the consciousness of Bhutanese students rooted in the principles of Gross National Happiness (GNH). It explicitly states that students should see reality clearly, and not be trapped by the lure of materialism, and should care deeply for others and for the sustainability of the natural world. Through consciousness of the interdependent nature of self and others, culturally aware, tolerant of other cultures, and respectful of diversity, Bhutanese students can become active global citizens. **India** is currently redesigning its lower secondary curriculum based on the National Education Policy 2020. It gives a guidance on a general curriculum for Grades 6-8, including the value of hands-on experience in vocational crafts (e.g., carpentry, electric work, metal work, gardening, pottery making). These are decided by States and local communities. The guiding policy states the value of concerted curricular and pedagogical initiatives to introduce contemporary subjects such as Artificial Intelligence, Design Thinking, Holistic Health, Organic Living, Environmental Education, and Global Citizenship Education (GCED).

In Southeast Asia, the **Lao PDR** national curriculum requires a subject 'Civic Education' which integrates global citizenship themes and concepts not only in its aims and objective, but also within the basic learning competencies framework for lower secondary education. The competencies framework classifies cognitive knowledge, attitudes and values, and behaviors and skills. **Malaysia**, as a leading multicultural society in Southeast Asia, sets out to foster a global citizen with universal values and a strong Malaysian identity. Cultivating civic behaviors such as volunteerism, a willingness to embrace peoples of other nationalities, religions and ethnicities, and reducing corruption and crime, every student is encouraged to act as a leader in their own lives and families, and wider community and nation. The **Philippines** has adapted

and contextualized GCED and developed an original national framework 'PAGHABI' using a metaphor of tapestry weaving interconnecting different elements/strands. By mapping competencies in the all-subject curriculum into Cognitive, Socio-Emotional, and Behavioral learning dimensions, they found cognitive elements were more emphasized than behavioral elements across the learning areas. **Thailand** places Learner Development Activities as a cross-curricular subject including Counselling Activities (help learners to know themselves and make their own decisions in further education and future careers), Student Activities (boy and girl scout organization, Junior Red Cross, social service and territorial defense, and clubs), and Activities for Social and Public Interest (volunteers).

It is out of a careful analysis of the aims, contents and intended outcomes of GCED-related school subjects that a clearer mapping of GCED content in the different A-P countries is possible. Although the structure, categories and names given to curricular subjects may vary, especially in these subject domains, we have discerned commonalities in content and shared understandings of intent outcomes. This can then be the basis for constructing a platform to measure global citizenship competences.

In the next section, we begin to describe the initial scaffolding of what a measurement framework of global citizenship competences might entail.

CHAPTER 04

Towards a measurement framework of global citizenship competence

a Review of existing international and regional measurement frameworks

In this section we begin by reviewing the main elements of three existing international/ regional measurement frameworks in the area of global citizenship (i.e., ICCS 2016, SEA-PLM 2019 and PISA 2018). Three additional assessment platforms (UNESCO 2019, RFCDC 2018 and Oxfam 2015) did not include detailed information about specific content domains related to GCED. The OREALC-UNESCO 2019 assessment provided an exploratory analysis of 39 key terms present or absent in the curricular documents of 18 Latin American and Caribbean education systems, which are not organized by content domain.

In the next step, we summarized which elements are included or excluded in each assessment framework. This exercise, together with our initial determination of the contents of GCED subjects in select A-P systems, guided our preliminary decisions about a possible measurement framework of global citizenship competence. Our analysis, briefly summarized below, presents the working definitions of global citizenship, key parameters, content domains and learning dimensions of each framework.

The ICCS 2016 Framework (Schulz et al, 2016), the most established of the assessment platforms, is organized around four content domains: 1) Civic Society and Systems; 2) Civic Principles; 3) Civic Participation and 4) Civic Identities. The content domain 'Civil Society and Systems' focuses on the formal and informal mechanisms and organizations that underpin both the civil contracts citizens make with society and the functioning of society itself. The three sub-domains of civic society and systems are: Citizens, State institutions and Civil institutions. The Key Concepts include: Power/Authority, Rules/law, Constitution, Governance, Decision-making, Negotiation, Accountability, Democracy, Sovereignty, Nation-building, Statelessness, Franchise/Voting, The economy, The welfare state, Treaties, Sustainable development, Environmental sustainability, Globalization, Dissent.

The PISA 2018 assessment suggested four content domains to measure the notion of "global competence":

- Culture and intercultural relations;
- Socioeconomic development and interdependence;
- Environmental sustainability; and
- Global institutions, conflicts and human rights.

The PISA assessment pays special attention to 'socioeconomic development and interdependence' and 'environmental sustainability', two content areas young people need instruction in so as to thrive in a changing labor market and to support the sustainable development goals. The domain of 'culture and intercultural relations' places an emphasis on languages, arts, knowledge, traditions and norms, and isn't to be found in other assessment frameworks. In this way, PISA 2018 emphasizes four content areas related to culture, economy, environment, and governance, which are aligned with the three pillars of Sustainable Development (economic development, social development, and environmental protection) (United Nations, 2011) and an additional pillar involving 'governance', advocated by UN Secretary General Ban Ki Moon in 2014 (Ban, 2014).

In the SEA-PLM 2019 assessment (UNICEF & SEAMEO, 2019), the operational definition of 'global citizenship' has clear measurement implications:

> *"Global citizens appreciate and understand the interconnectedness of all life on the planet. They act and relate to others with this understanding to make the world a more peaceful, just, safe and sustainable place."* (Parker & Fraillon, 2016, p. 5)

The SEA-PLM 2019 assessment frameworks of global citizenship included three content domains:

- Global Citizenship systems, Issues and dynamic;
- Global Citizenship identities and awareness; and
- Global Citizenship engagement.

Unlike the ICCS framework, the SEA-PLM measurement framework did not divide the cognitive dimension into knowing and reasoning/applying, nor did it differentiate attitudes

and values. And since values is mixed with 'attitudes and values' as a measurement sub-domain, it raises a question as to whether a major purpose of SEA-PLM assessment was to capture and promote ASEAN values in its measurement of Global Citizenship. Like the ICCS framework, there are difficulties in differentiating behaviors and skills in the learning/measurement domain with global citizenship engagement.

The ICCS 2016 assessment emphasizes 'civic and citizenship education' -- measuring to what extent individuals have developed knowledge and understanding, and towards which they may have developed perceptions and dispositions. Sub-content domains of ICCS 2016 are under the view of civic society, while SEA-PLM 2019 indicated content domains by using the operational definition of global citizenship. Interestingly, 'civic principles' and 'values' were placed in content domains, rather than the learning dimensions of ICCS 2016. In this way ICCS understands that values and principles vary by context and cannot be standardized into a distinctive learning dimension. The value dimension did not appear in the three learning dimensions (Cognitive, Social-Emotional, Behavioral) mentioned by UNESCO. The ICCS 2016 assessment did not provide a clear rationale for the four assessed content domains. There are also difficulties in distinguishing 'engagement' and 'behavioral learning' in the learning dimensions with 'civic participation' in the content domain.

Similar to the structure of cognitive domains in other IEA studies (see for example Mullis & Martin, 2013), cognitive learning is analyzed according to two dimensions: (i) remembering or recalling information or processing content in terms of understanding, or (ii) applying an understanding to new situations (see Anderson & Krathwohl, 2001).

Table7 compares the specific content domains and learning dimensions found in the three international and regional measurement frameworks noted above. It also provides relevant information on key research questions, the age or grade range of assessed students and the nature of the instruments used in the assessment.

Table 7. Summary of content domains and learning dimensions found in international and regional measurement frameworks

	IEA International Civic and Citizenship Education Study 2016 Assessment Framework	PISA 2018 Assessment of Global Competence	SEA-PLM 2019 Assessment Framework
Relevant Research Questions	Determine the antecedents, processes, and outcomes of student achievement and engagement in civic and citizenship education in participating member countries	Determine the knowledge and skills, attitudes & dispositions towards global issues among 15 years old in participating countries as well as aspects of global employability and mobility of young people	Determine children and teachers' attitudes, values and engagement in global citizenship-related topics in 6 member countries of SEAMEO
Age/Grade	Grade 8 or 9 (Average Age: 13.5 years of above)	15-year-old students	Grade 5
Content Domain	1. Civic Society and Systems 2. Civic Principals 3. Civic Participation 4. Civic Identities	Global Understanding: 1. Culture and intercultural relations 2. Socioeconomic development and interdependence 3. Environmental sustainability 4. Global institutions, conflicts and human rights	1. Global citizenship systems, issues and dynamics 2. Global citizenship awareness and identities 3. Global citizenship engagement
Learning Dimensions	- Cognitive Domain 1: Knowing - Cognitive Domain 2: Reasoning and Applying - Affective-Behavior 1: Attitude - Affective-Behavior 2: Engagement	- Knowledge - Cognitive skills/processes - Social skills and attitude	Cognitive outcomes - Attitudes and values - Behaviors and skills
Assessment Instruments	- International cognitive student test - Student questionnaire - Regional student instruments - Teacher questionnaire - School questionnaire - National contexts survey	- Cognitive student test - A set of questionnaires items	- Student test - Student questionnaire - Teacher questionnaire

b Constructing a global citizenship competence measurement framework for the A-P region

In the preliminary measurement framework of global competences presented in Table 8 we distinguish between three content domains and four learning dimensions.

Table 8. Proposed (draft) measurement framework to assess global citizenship competence in the Asia-Pacific Region

Content Domain / Learning Dimension	(Self-Society) Systems, Issues and Dynamics	(Self-Self) Awareness and identities	(Self-Nature) Human-Cosmos relations
Cognitive	A	B	C
Attitudes	D	E	F
Behaviors/ Engagement	G	H	I
Values	J	K	L

We have employed the notion of 'cosmos' rather than 'global' in the 3rd content domain since the former is subsumed in the latter and allows for themes 'beyond global'. The notion of 'cosmos' brings a broader meaning to Global Citizenship by considering UNESCO cosmopolitan view and different Asian context of Confucianism, Buddhism and Islam. An ecological view upon GCED can bridge Global Citizenship and Education for Sustainable Development, regarding civic society only consisting of human beings. Furthermore, as Artificial Intelligence (AI) and technology are being incorporated in the Education area, the future of human beings must be considered in a broader perspective. Cosmos-global-nation-self holistic content domains can deepen an understanding of interconnectedness of all life on the planet, can promote human understanding of non-life systems (AI/ICT) towards sustainable development goals (SDGs), bringing a systematic view of human dignity.

The measurement framework also focuses on the 'Self' as key to global competence. Global Citizenship Education refers to an individual's self-cultivation towards a whole

liberal sustainable world. Beyond a detached sense of merely living in one country/one context, this systematic view thus can serve as a role of umbrella to involve different content areas, including those related to the SDGs.

We now provide brief explanations and examples of each cell of the proposed measurement framework.

A. Students demonstrate their awareness or understanding of a supranational union such as the UN, ASEAN or European Union. Teaching and learning about global issues such as climate change, global conflict, resource shortages and financial crises. Cognitive items that measure student knowledge about the role of parliament. Evaluate information, formulate arguments and explain complex situations or problems. Examine local, global and intercultural issues.

B. Students understand the similarities and differences between societies and cultures. Knowledge and critical understanding of the self. Identify and analyze multiple perspectives- Understand and appreciate the perspectives and world views of others.

C. Students understand the relationship/interconnectedness between global and cosmos, between human beings and nature and interconnected planet such as climate change or pollution.

D. Students' trust in parliament, Students express their attitudes towards peaceful co-existence with other countries.
   - Attitudes toward key issues which occur locally and globally of these issues such as interculture.
   - Attitudes toward key issues and dynamics central to global citizenship such as freedom of speech, the rule of law, equity, the role of government and acceptance of diversity, and
   - Attitudes toward the value of learning about global citizenship-related issues and topics such as global issues, diversity, non-violent conflict resolution,

environmental protection, community development, and languages, in the context of global citizenship.

E. Attitudes toward different levels of identity and identification with other children, both locally, regionally, and in the global community. Students' valuing of their country's flag; Students demonstrate their identification with students in other communities or countries; Self-efficacy; perception of good citizenship.

F. Students' attitude towards cosmos/nature, student's sense of interconnectedness by using a concrete example of responding to a natural disaster in another country

G. Students' interest in political and social issues. Students report on the frequency with which they talk about global issues.

H. Students report on their interaction with peers from different contexts, Students demonstrate leadership on multicultural talking.

I. Students participate in traditional activities like Ritual. Students present ideas on Human-cosmos relation. Students advocate for protecting environment/environment sustainability.

J. Value fairness and justice. Value gender equity. Value peace and non-violence. Sustainable consumption and production. Value culture diversity.

K. Value student safety and well-being. Value human life.

L. Value the natural world. Foster empathy, solidarity and respect for or appreciation of diversity. Value human dignity and human survival/well-being.

The first cognitive domain, knowing, outlines the types of civic and citizenship information that students are required to demonstrate knowledge of. Knowing refers to the learned

civic and citizenship information that students use when engaging in the more complex cognitive tasks that help them make sense of their civic worlds. Students are expected to remember, recall or recognize definitions, descriptions, and the key properties of civic and citizenship concepts and content, and to illustrate these with examples. Because ICCS 2016 is an international study, the concrete and abstract concepts students are expected to know in the core cognitive assessment are those that can be generalized across societies.

CHAPTER 05

Concluding remarks

This study sought to determine the feasibility of a cross-country assessment of global citizenship competence in the Asia-Pacific region. The challenge not only involves how best to conceptualize different aspects of global citizenship competence, but also how to construct a valid and potentially comparable instrument to measure and assess the acquisition of such competence in diverse A-P education systems.

The Report presented existing definitions and operationalizations of global citizenship and their shortcomings, especially from an Asian perspective. Out of this critical discussion alternative understandings of the notions of global citizenship and competence begin to take shape. Particular mention was made of broader tensions at work: how to recognize and promote the value of global understandings and engagement in hugely diverse and dynamic multicultural societies; how to foster a sense of the interconnectedness that transcends political boundaries without undermining the legitimacy of central national authorities; how to develop student interest and engagement in and with the world in contexts where everyday life is often highly regulated and normatively constrained? Distinctive forms of civics/citizenship education and moral education, which have taken root in many A-P countries, have sought to find ways to grapple with these tensions.

This Report compiled and analyzed key policy and curricular materials in 23 select countries to better understand the shape and content of global citizenship education in the A-P region. It highlighted the distribution of GCED related content in multiple subject domains, and in a multiplicity of subject syllabi. It noted areas of shared concern and other areas that are unique and distinctive to a country.

Although additional analyses would be needed, the Report found sufficient common ground in the GCED related themes and topics being conveyed to adolescent learners to justify the creation and implementation of concrete assessment of global competence in the A-P region.

Countries should be invited to consider contributing to and officially supporting a forward-looking pilot assessment of global competence in the region. With sufficient resources,

high level commitment and technical assistance, the measurement strategy outlined in this Report could become the basis for determining the parameters of a cross-country exploration of global competence in Asia and the Pacific.

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