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



# GCED: Taking It Local in Asia-Pacific

A Regional Study on GCED Localization and Challenges



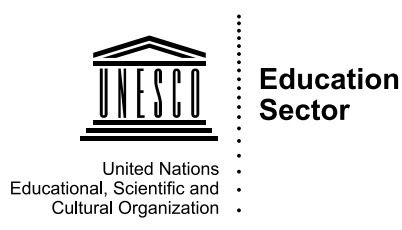
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# Table of Contents

<b>Acknowledgements</b> .....	4
<b>Introduction</b> .....	5
<b>Limitations of the study</b> .....	5
<b>What is Global Citizenship in Asia-Pacific?</b> .....	6
<b>A Snapshot of the Survey Results</b> .....	7
<b>Global Citizenship Education in Asia Pacific</b> .....	8
Bangladesh: “মঙ্গল শোভাযাত্রা” ( <i>Mangal Shobhajatra</i> ) – Bengali New Year Festival .....	8
Bhutan: “རྒྱལ་ཡོངས་དགའ་སྐྱིད་དཔལ་འཛོམས” – Gross National Happiness .....	9
China: “大同” ( <i>Da Tong</i> ) – The Great Unity .....	9
India: “वसुधैव कुटुम्बकम्” ( <i>Vasudhaiva Kutumbakam</i> ) – The World Is One Family .....	10
Japan: “三方よし” ( <i>Sampo-yoshi</i> ) – Benefit for All Three Sides “情けは人の為ならず” ( <i>Nasake wa Hito no Tame Narazu</i> ) – Helping Someone Is Not for that Person but Actually for Yourself. .	11
Kazakhstan: “Everyone Shall Have the Right to Use His Native Language and Culture, to Freely Choose the Language of Communication, Education, Instruction and Creative Activities.” . .	11
Korea: “홍익인간” ( <i>Hongik-Ingan</i> ) – To Live and Work for the Benefit of All Humankind .....	12
Malaysia: “Bersekutu Bertambah Mutu” – Unity Is Strength .....	12
Pakistan and Indonesia: “Whoever Kills a Person [unjustly]... It Is as though He Has Killed All Mankind. And Whoever Saves a Life, It Is as though He Had Saved All Mankind” .....	13
ASEAN Citizen .....	13
The Philippines: “Pakikipagkapwa” and “Bayanihan” – Heroism, Patriotism, Concerted/Cooperative Effort .....	14
Singapore .....	15
<b>Conclusion</b> .....	15
<b>Annex</b> .....	16
Online Survey .....	16
<b>References</b> .....	18

## Acknowledgements

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## Introduction

**G**lobal Citizenship Education (GCED) is often interpreted in theoretical ways, which may make GCED difficult for laypeople to understand from a local perspective. However, notions of GCED are deeply rooted in the cultures of the Asia-Pacific region and are very much related to daily life experiences. In the “Asia-Pacific Regional GCED Network 2018 Jakarta Meeting Final Report”, “Contextualize GCED in Asia-Pacific while keeping in mind the global view” has been identified as one of the actions needed for facilitating GCED implementation. Thus, this study attempts to link the concept of GCED with localized ideologies by showing some examples of the way GCED is understood in different cultural contexts in the Asia and Pacific region.

From UNESCO’s perspective, GCED is an educational approach that nurtures respect and solidarity in learners in order to foster a sense of belonging to common humanity, as well as helping learners to become responsible and active global citizens in building inclusive, peaceful and sustainable societies (UNESCO, n.d.). The three core GCED notions presented by UNESCO are: (i) “**respect for**

**diversity**”, (ii) “**solidarity**”, and (iii) a “**shared sense of humanity**”. They have been existing in root cultures across the Asia and the Pacific throughout history (UNESCO, 2018). These concepts in root cultures are rarely shared beyond respective countries, however, and neither are they “associated” with GCED. Thus, an integration of stories and examples which can be shared within the region is essential.

In this document, cases are collected through online surveys, literature review and interviews. The study aims at collecting and sharing different perceptions on GCED from people in Asia-Pacific countries, localized GCED related examples, participants’ concerns regarding global issues, and the potential way of solving problems with a GCED approach.

The Asia-Pacific is a culturally diverse region, yet a lot of common values are shared among countries. Thus, the study hypothesizes that one example found resonating with GCED in one Asia-Pacific country may link to another ideology in a different country, thus the bond between GCED and Asia-Pacific cultures shall be further strengthened.

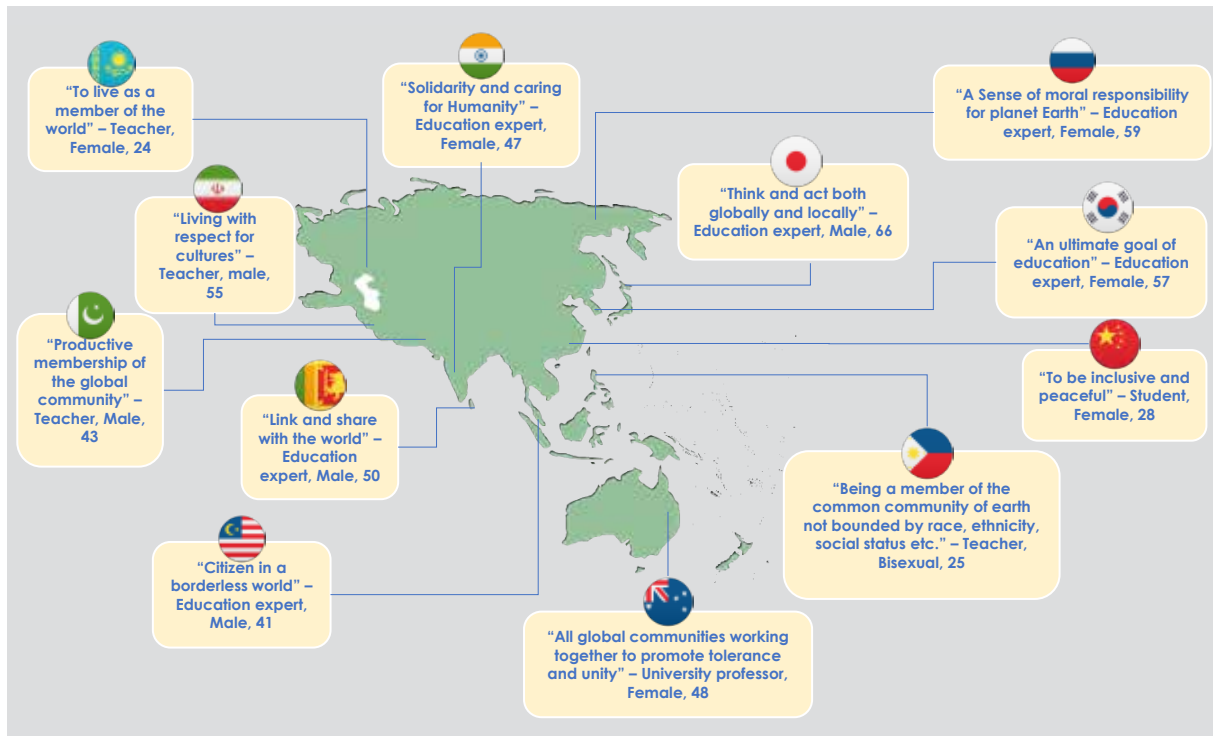
## Limitations of the study

**T**he number of survey respondents are limited in total/per country; thus, this compilation of local examples may not always represent everyone’s opinions in that country. Instead, the study aims at illustrating both diversity and communality in the perception of GCED.

# What is Global Citizenship in Asia-Pacific?

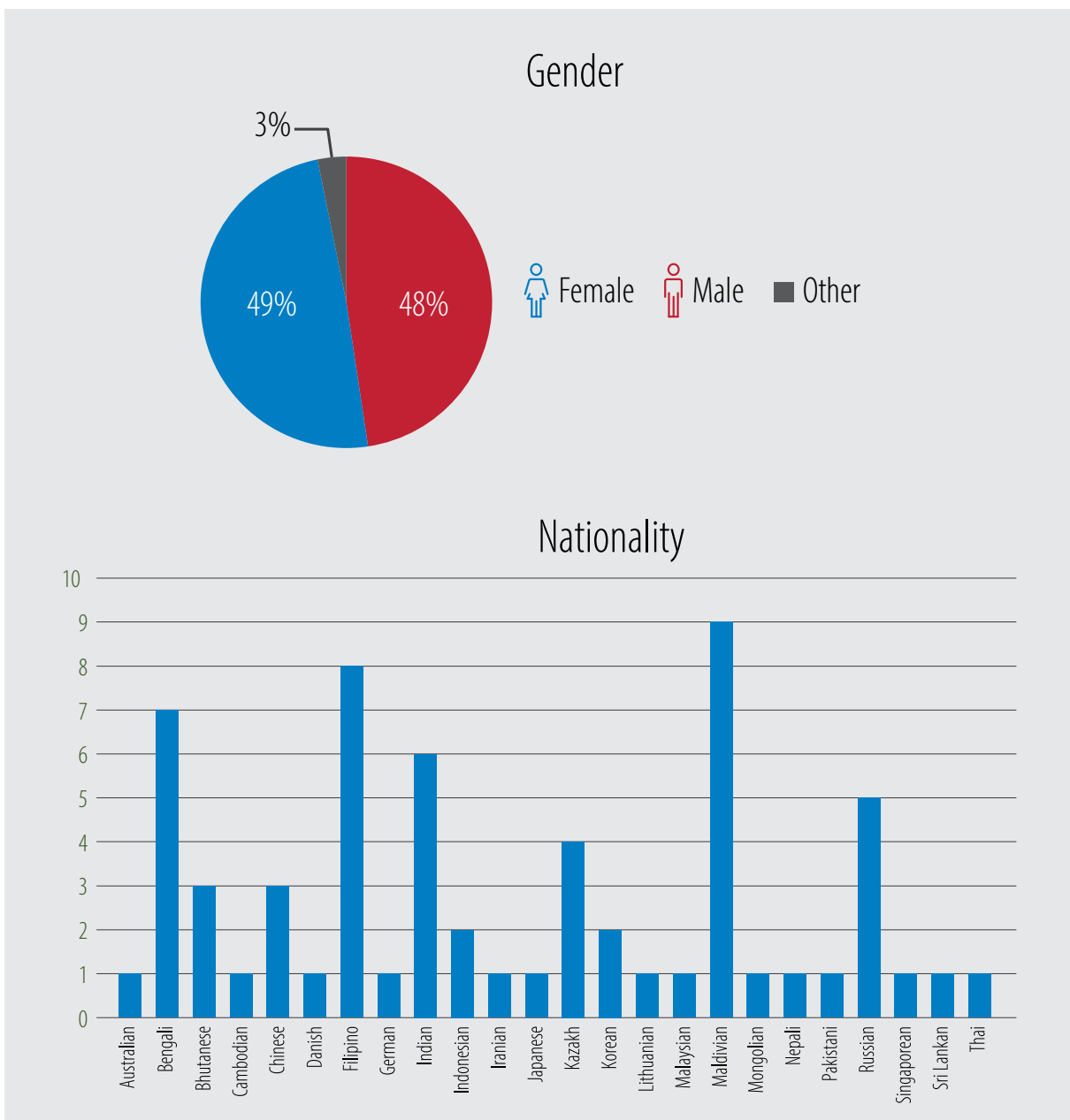
People have different perceptions on Global Citizenship based on their own cultural contexts. However, from the survey responses within the Asia-Pacific region, some common features can be extracted; e.g. solidarity, a shared sense of humanity,

respect for others. Please see below some direct quotes from responses to the question: "In my opinion, Global Citizenship is...?".



## A Snapshot of the Survey Results

- 63 people from 24 countries including 3 from other regions, who speak 25 languages participated in the online survey, within which 49% are female, 48% are male and 3% are others (self-identified). The responses from in-person interviews held with Tamagawa University students on August 1<sup>st</sup>, 2019, as well as students from Beijing Normal University-Hong Kong Baptist University United International College on August 9<sup>th</sup>, 2019, are integrated in the study.
- The age of respondents ranges from 18 to 75, including students, teachers, school heads, professors, and education experts mainly from the Asia-Pacific Regional GCED Network. The most responsive group is people between the ages of 25 and 34.
- This study results focus on responses from 13 countries in the Asia-Pacific, in which respondents' understandings of GCED are supported by online research.



## Global Citizenship Education in Asia Pacific

Examples of Global Citizenship Education (GCED) can be found everywhere in the Asia-Pacific region. The concept of GCED has been deeply rooted in all cultures in different forms. To capture them, the survey questions included:

- A. Are there any concepts/values in your country/ community that resonate with GCED? If so, please elaborate in detail below. Especially the values and principles at the core of the concept. (Values that are common with GCED / Values that are specific to local concept)?
- B. Do you know what is the origin of the concept you mentioned above? Where does it come from?

If so, please elaborate. E.g. Stories from the history; traditions that people kept for centuries etc.

- C. How is this concept being taught? Is it taught at home, in school, or reflected in the community?
- D. Is the concept manifested in your daily life? If so, how?
- E. What is your critical concern on the planet in regard to make the world a better place?
- F. How do you see this concept you described addressing to your concern?

The following are the examples in local countries provided by the respondents.

### Bangladesh: “মঙ্গল শোভাযাত্রা” (Mangal Shobhajatra)<sup>1</sup> – Bengali New Year Festival

The example given by Bengali respondents is the Mangal Shobhajatra, or the Pahela Baishakh. The Mangal Shobhajatra festival is celebrated on the first day of Bengali New Year (Pahela Baishakh). In Bengali, *Pahela* stands for “first” and *Baishakh* means the first month of the Bengali calendar (Marwaha, 2017). The Mangal Shobhajatra celebrated by Dhaka University’s Faculty of Fine Art was recognized as part of the United Nations Educational, Scientific and Cultural Organization (UNESCO)’s Intangible Cultural Heritage of Humanity in 2016 (UNESCO, 2016).

“The Mangal Shobhajatra (Pahela Baishakh) festival symbolizes the pride the people of Bangladesh have in their folk heritage, as well as their strength and courage to fight against sinister forces, and their vindication of truth and justice. It also represents **solidarity**, unites people irrespective of caste, creed, religion, gender or age. Knowledge and skills are transmitted by students and teachers within the community.” (UNESCO, 2016)

Pahela Baishakh is a time of the year when people in Bangladesh celebrate the advent of the Bangla New Year, regardless of differences in social or economic status, religion, caste, creed or age. It is a day of cultural unity without distinction between classes



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➤ Swastik sign on a read card well come Bengali New Year or Bangla nababarsa

or religious affiliations, which also shows people’s **respect for diversity**. This event teaches us integrity, peacefulness, empathy, patriotism and respecting others. For that reason, these values are embedded in the Bangladesh National Curriculum.

<sup>1</sup> Wikipedia. (n.d.). Mangal Shobhajatra. Retrieved from Wikipedia: [https://en.wikipedia.org/wiki/Mangal\\_Shobhajatra#cite\\_note-2](https://en.wikipedia.org/wiki/Mangal_Shobhajatra#cite_note-2)



## Bhutan: “ལྷན་ཡོད་མཁོ་དགའ་སྐྱིད་དཔལ་འཛོམས་”<sup>2</sup> – Gross National Happiness



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Respondents from Bhutan observed that Bhutan has become an active part of the international community by working closely with international organizations and regimes such as UN agencies, South Asian Association for Regional Cooperation

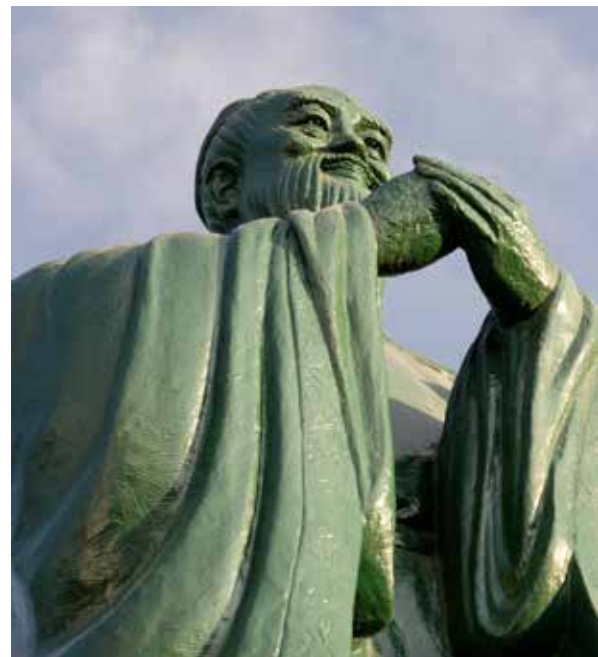
(SAARC), Universal Postal Union (UPU), Colombo Plan etc. Furthermore, based on strongly held beliefs in Buddhism, Bhutan practices solidarity, respect for diversity, and share a sense of common humanity through the policies of the country's Gross National Happiness (GNH) initiative.

GCED notions are found to be very relevant to GNH concepts based on the similarities of values represented. The four pillars of GNH — Good Governance, Sustainable Socio-economic development, Preservation and Promotion of Culture and Environmental conservation — are included in nine domains: living standards, education, health, environment, community vitality, time-use, psychological wellbeing, good governance, and cultural resilience and promotion (Bhutan GNH centre, 2019). These domains are in line with the purpose of GCED: “The goal of global citizenship education is to empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies.” (UNESCO, n.d.)

## China: “大同” (Da Tong)<sup>3</sup> – The Great Unity

The “Great Unity” (大同 “Da Tong”) is an ideology embedded in Chinese history and classical philosophy. The ideology offers an ideal vision of the world, whose tenets are in line with GCED. In this ideal world, people are selfless, living together harmoniously, trusting and helping each other, having others' best interests at heart, taking care of the elderly and children whether they are related or not. (Legge, 2019). This ideology focuses on **solidarity** among people and encourages a **shared sense of humanity**, and it is included in the curriculum in secondary schools in China.

A recent popular concept in China has it that “The world is a community of a shared future of humankind” is a new version of “The Great Unity” concept. The main point of this new version of Great Unity is that no country can thrive and prosper in isolation. Thus, all countries are beholden to forge



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➤ Confucius Overlooking

<sup>2</sup> GNH Commission. (n.d.). Gross National Happiness Commission. Retrieved from <https://www.gnhc.gov.bt/en/?p=3431>

<sup>3</sup> Retrieved from GCED: Taking It Local in Asia-Pacific online survey responses.

partnerships through mutual respect, to uphold universal security through mutual support, to foster global development and prosperity through win-win cooperation, as well as to improve global governance through reform and innovation (Yang, 2019).

The wish for making the world a better place, as one respondent noted, can be realized through improving the quality of education with a focus on GCED in order to eliminate bias, to respect each other, to share responsibilities, and to communicate through dialogue and consultation.

### India: “वसुधैव कुटुम्बकम्” (*Vasudhaiva Kutumbakam*)<sup>4</sup> – The World Is One Family



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“*Vasudhaiva Kutumbakam* is a Sanskrit word means the world is one family” (Nanuk, 2012). “*vasudha*” is the earth, “*iva*”, means “is”, and “*kutumbakam*” equals to “family” (VASUDHAIVA KUTUMBAKAM, 2018). The concept’s origin can be traced to the Vedic scripture Maha Upanishad, VI.71–73 (Vivekananda International Foundation, 2019).

The idea of considering no one as a stranger or outsider in favor of viewing people as members of one large family is an integral part of Hindu philosophy (Nanuk, 2012). It’s deeply embedded in culture and traditions, often passed on from parents and taught in school. This localized ideology of a **shared sense of humanity** is manifested in Indian people’s daily life, reflected as care and empathy for people, animals and plants all around them. Sustainability is ingrained in the idea that all human beings share the same planetary home, same air, same sun, and hence should care for Mother Earth collectively.

In the 21st century, humanity is facing a new set of challenges ranging from climate change and

violent conflicts to mental health problems and unprecedented levels of migration. Although wars have reduced in their intensity and scale, identity-based ideological conflicts predicated on hatred, especially violent extremism, have seen a resurgence. The need for concepts such as *Vasudhaiva Kutumbakam* is great today, considering the multi-faceted challenges faced by humanity in its search for peaceful coexistence, contentment and prosperity.

Global Citizenship Education (GCED) as a pillar of sustainable development is one of the answers to the challenges affecting global peace, such as growing inequality, poverty, neoliberal globalization, authoritarian education, and predatory cultures destroying the environment. The three notions of GCED (“**solidarity**”; “**respect for diversity**”; “**shared sense of humanity**”) are deeply embedded in the concept of “*Vasudhaiva Kutumbakam*” not only in its definition and philosophy but in influencing societal perspectives and attitudes.

4 Nanuk, J. (2012, Sep 29). Why I love Hinduism. Retrieved from [vedicambassador.wordpress.com: https://vedicambassador.wordpress.com/tag/maha-upanishad](https://vedicambassador.wordpress.com/tag/maha-upanishad)

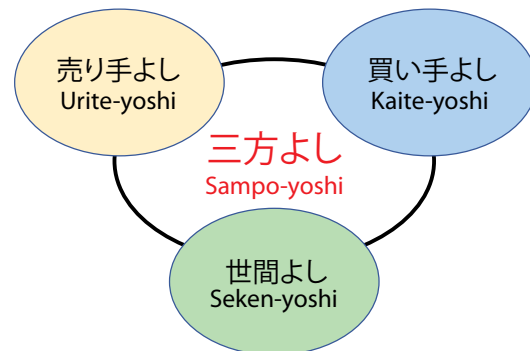
## Japan: “三方よし” (*Sampo-yoshi*)<sup>5</sup> – Benefit for All Three Sides “情けは人の為ならず” (*Nasake wa Hito no Tame Narazu*)<sup>6</sup> – Helping Someone Is Not for that Person but Actually for Yourself

The Benefit for All Three Sides “三方よし (*Sampo-yoshi*)” has been a philosophy of business derived from merchants in Ohmi (Shiga prefecture) since the Edo and Meiji era, which holds that merchants should take into consideration of the benefits of the customer, society, and seller at the same time: “売り手よし (*Urite-yoshi*)”, “買い手よし (*Kaite-yoshi*)” and “世間よし (*Seken-yoshi*)”.

Ohmi merchants have respected different customers’ wish, social welfare, and happiness when they consider their own benefits. Many companies in Japan have adopted this philosophy, tailoring it to their Corporate Social Responsibility (CSR).

This spirit of mutual benefit is connected to the three ideas of “solidarity”, “respect for diversity”, and “shared sense of humanity”. Social responsibility and partnership among different sectors based on respect and solidarity are very important ideas for the implementation of SDGs, too.

Another concept recommended from Japan is the concept of “*Nasake wa Hito no Tame Narazu*”, which is a form of altruism. It means that one’s kindness/



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empathy/compassion is something that comes around in a circle: if one is kind to people, kindness will be repaid to the person who initiated kindness. In this way, we can collectively pursue the wellbeing of everyone in society. This ideology also resonates with the GCED notion as per a **shared sense of humanity**, with an emphasis on the importance of inclusiveness and empathy.

The concerns raised by a Japanese respondent include inequality in economic development at the global level, poverty, and exclusion among different cultural and ethnic groups. The importance of integrating respect for diversity and inclusion into the education system may contribute to addressing this concern.

## Kazakhstan: “Everyone Shall Have the Right to Use His Native Language and Culture, to Freely Choose the Language of Communication, Education, Instruction and Creative Activities.”<sup>7</sup>

In Kazakhstan, Constitution Article 19 (Republic of Kazakhstan, 2017) states that “Everyone shall have the right to use his native language and culture, to freely choose the language of communication, education, instruction and creative activities”. For historic reasons, Kazakhstan is a multiethnic country, with more than 100 ethnic groups (Republic of Kazakhstan, 2019), and according to the respondents, it has been a tradition that people who came from different countries share their difficulties and overcome together, through which they also learned how to work together, which results in a strong sense of **solidarity**. These values have

been embedded in local culture for centuries, and they are taught at home and in schools, while being also reflected in practices across the community at large.



➤ Flag of Kazakhstan in Astana

© Freedardst/Gettyimages.com

<sup>5</sup> Retrieved from GCED: Taking It Local in Asia-Pacific online survey responses.

<sup>6</sup> *ibid*

<sup>7</sup> Republic of Kazakhstan. (2017, June 22). Retrieved from Embassy of the Republic of Kazakhstan in the Kingdom of the Netherlands: <http://mfa.gov.kz/en/hague/content-view/the-constitution-of-the-republic-of-kazakhstan>

A common concern raised by Kazakh respondents is linked with our Mother Earth: mainly, the usage and pollution of natural resources like water, air, land etc. A possible solution involves raising awareness among

people of a **shared sense of humanity** since all people live in the same world, therefore everyone needs to protect the environment.

### Korea: “홍익인간” (*Hongik-Ingan*)<sup>8</sup> – To Live and Work for the Benefit of All Humankind

Under the Framework Act on Education of The Republic of Korea, Hongik-Ingan’s purpose is well-explained: “The objectives of education, under the ideals of Hongik-Ingan, the founding philosophy of Korea, are to help all people perfect their individual characters, develop the self-sustaining ability to attain independent lives, acquire the qualifications of democratic citizens, participate in the makings of a democratic state, and **promote the prosperity of all humankind**” (World Data on Education, 2006), which resonates with the GCED notion of a **shared sense of humanity**.

The ideology of *Hongik-Ingan*, as the founding spirit of Korea’s first kingdom, is still very much active in the education system. It is included in the national

curriculum, thereby shaping people’s values towards a sense of common humanity (Asia Society|Center for Global Education, 2017).



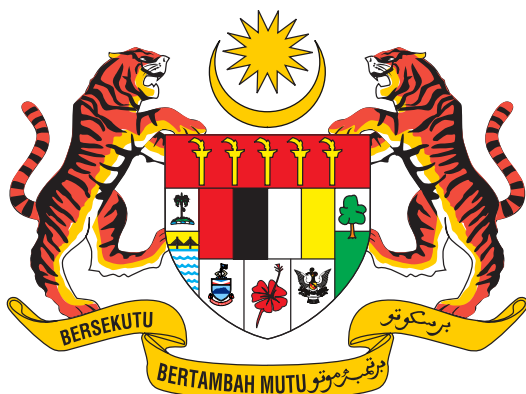
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### Malaysia: “Bersekutu Bertambah Mutu”<sup>9</sup> – Unity Is Strength

“Unity is strength”, which is the meaning of “*Bersekutu bertambah mutu*” (kampunghouse, 2009). This motto is included in the Coat of Arms of Malaysia along with a crest and a shield. It is sometimes interpreted as “Alliance brings excellence”,

since the word “*Bersekutu*” means “to be allied”. This deeper explanation captures the foundation of the nation, which is an alliance of 11 peninsular states (kampunghouse, 2009). According to the Malaysian respondent, this concept is taught in schools from primary, secondary to higher education, thus serving as a strongly unifying idea in a multi-ethnic and multicultural country. A strong connection between communities highlights a culture of **solidarity**.

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➤ Symbol of Malaysia. National emblem

Even though the spirit of “*Bersekutu bertambah mutu*” is alive in education, a concern raised by a local respondent points at a lack of understanding about other people’s cultures, religions, ethnicities, etc. With the diverse religious and ethnic backgrounds of people around the country, more understanding and tolerance will be further acquired via strengthening unity and raising more awareness of GCED goals.

8 Ryu, D. J. (2017, February 26). Hongik Ingan as the Governance Principle of One Korea. Retrieved from Global Peace Foundation: <http://www.globalpeace.org/speech/hongik-ingan-governance-principle-one-korea>

9 Retrieved from GCED: Taking It Local in Asia-Pacific online survey responses.

## Pakistan and Indonesia: "Whoever Kills a Person [unjustly]... It Is as though He Has Killed All Mankind. And Whoever Saves a Life, It Is as though He Had Saved All Mankind"<sup>10</sup>

Sometimes religions also play an important role in education. For instance, in countries where Islam is dominant, Islamic teachings are usually used as a common form of education.

The sentence "Whoever kills a person [unjustly]... it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind" (LEE, 2012) is a quote from the Quran. This is an example of an Islamic teaching given by a respondent from Pakistan, which is influencing the Islamic community worldwide.

According to one respondent from Indonesia, "We have to serve and protect the planet because we are the representatives of God in this World". Islamic beliefs like this are taught in schools, at home, in mosques and in the community. These ideologies within Islam echo GCED goals, namely the notion of a **shared sense of humanity**.

Both concepts show that we all live in one global community and thus what we do as a person can influence people on a planetary level. Thus, we should be aware of others, be selfless and respect others to achieve peace by adding GCED elements into the curriculum.



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➤ Muslim teacher teach koran to his children in old mosque

## ASEAN Citizen

© Wawave/gettyimages.com



➤ Asean Economics Community (AEC) flag & national costume cartoon vector illustration

Global Citizenship does not refer to any legal status, and it is more an identification with common humanity. Similarly, ASEAN countries have been promoting the concept of ASEAN Citizen at the regional level. One respondent from Thailand said that the concept of ASEAN Citizen shares common values with Global Citizen such as Living together in Diversity, Building Peace and Sustainability and Creating a Just and Inclusive Society at the scale of ASEAN region. This respondent also referred to this concept of a shared ASEAN citizenry, which has been integrated into many frameworks and approaches of education such as the ASEAN Blueprint, Human Rights Education, Multicultural Education, Education

for International Understanding and Education for Sustainable Development. It has been introduced in the Basic Curriculum Framework, but it is still unclear in terms of the actual degree of implementation, according to the respondent.

The concern from the Thai respondent here is about the insecurity and conflicts generated by a lack of knowledge and awareness of other religions, as well as inequity in development. The commitment to cope, prevent and transform by multi-stakeholders is needed. Formal education should emphasize its crucial role to prepare a new generation and non-formal education should likewise help spread common and shared values.

<sup>10</sup> LEE, M. (2012, January 3). S7: "Whoever kills a person [unjustly]... it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind." (Qur'an, 5:32). Retrieved from Investigating Philosophies, Culture, History, Myths: <https://mbplee.wordpress.com/2012/01/03/s7-whoever-kills-a-person-unjustly-quran-532>

## The Philippines: “*Pakikipagkapwa*”<sup>11</sup> and “*Bayanihan*”<sup>12</sup> – Heroism, Patriotism, Concerted/ Cooperative Effort

In Filipino culture and values, *pakikipagkapwa* and *bayanihan* are two common concepts closely related to GCED. These values are deemed to be oriented towards collective welfare, affect social interactions and offer collective notions of shared interests among Filipinos. *Pakikipagkapwa*, which means accepting and dealing with another person as an equal, has a moral and normative aspect (Enriquez, 1992), while *bayanihan*, a Filipino value that denotes solidarity and camaraderie among people in the community and connotes helping one another in time of need, opposes individualism and is aimed at improving the welfare of all people (Andres, 1989).

The bayanihan spirit, which can be traced back to an old tradition in rural areas, derives from a practice whereby people help each other to move their houses (*bahay kubo*). It is derived from the word “*bayan*” which means nation, town or community. The term “*bayanihan*” refers to the communal spirit, unity, work cooperation to achieve the goal. In the Bicol region bayanihan is called *luyo-luyo*. *Suyuan* means communal spirit; *Alayon* means unity; and *Dagyao pagtambayayong* means work cooperation to achieve a goal. Thus, bayanihan is a Filipino word that promotes respect, solidarity and unity.

This spirit shows the Filipino concept of helping one another, especially in time of need without expecting anything in return. Filipinos will accordingly go out of their way to help each other.

Respect and tolerance are part of the bayanihan spirit. It is related to *damayan*, which also evokes a sense of being of service. Bayanihan entails *pakikipagkapwa* at *pakikiisa* or collective participation. To have bayanihan, people in the community need to organize and plan. They conduct communal activities such as community meetings where they engage in communal decision-making and planning. When the word is prefixed by “*ka*” it forms *kabayanihan*, or heroism, which means that participating in *kabayanihan* is an act of heroism and so every Filipino can be a hero for each other. *Kabayani* means acting together for the common good. These cultural concepts strongly relate to the notion of **solidarity**.

This concept is ingrained in the tradition, culture and history of the Philippines. Nowadays, the practice of moving *bahay kubo* may not be as relevant as before but the ideology is still embedded in local culture. It is manifested in everyday experiences of Filipinos such as helping out in times of emergency and disasters.



© Aldrinayson/Gettyimages.com

➤ The Giant Salakot at the Bayanihan Park, Angeles City, Pampanga, Philippines

<sup>11</sup> Retrieved from GCED: Taking It Local in Asia-Pacific online survey responses

<sup>12</sup> *ibid*

## Singapore

According to a respondent from Singapore, harmony and multiculturalism have been basic concepts of governance since the country's independence in 1965. Inclusiveness and respect for other cultures are permeated into education policies and activities. The importance of promoting

inclusivity and appreciating other cultures is addressed in schools through lessons, celebrations of key festivals, and study trips to heritage sites. Communities also organize celebrations to bring people of all cultures together, which embraces **solidarity** and **respect for diversity**.



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➤ Fireworks of Singapore National Day in Downtown Singapore city in Marina Bay area at night

## Conclusion

The richness of examples on global citizenship in the Asia-Pacific region have allowed this study to take place, and the examples prove that despite its diversity, this region as a whole is in some ways one large society that share similar values on GCED. Therefore, the study can serve as proof of localized global citizenship.

Since teachers play such an important role in society, teacher training should be one of the main focuses in promoting GCED. From the survey results, 24 out of 37 teachers who are aware of GCED have been trying to articulate GCED notions into their teaching, regardless of whether GCED has been included into the curriculum. They also try to influence people around them with GCED concepts by using themselves as examples.

Cultural heritage and historic sites may help in strengthening cross-cultural solidarity. Respondents from Kazakhstan and Mongolia argue that historical monuments are very valuable parts of their culture and history, through which people can learn about culture and history and become more spiritually aligned. The suggestion here is to highlight GCED values such as solidarity through themed events featuring historic, natural and cultural heritage.

The most often-raised concern from respondents all over Asia-Pacific countries has been concern about Earth and its environment as it has been impacted by human activities. Concerns on waste management, water consumption, air pollution, plastic usage etc. have been raised repeatedly. Thus, Education for Sustainable Development (ESD) should also be integrated while promoting Global Citizenship Education.

## Annex

### Online Survey

#### GCED: Taking It Local in Asia-Pacific Survey

In Asia and the Pacific, Global Citizenship is interpreted in different ways, some political/socio-cultural views like "Intercultural understanding", "Civic action", "Awareness of global challenges", "Critical thinkers", "Leaders of communities", and some economic views like "International marketing skills", "Global business skillset", "Employability", "Thrive in a fast evolving career landscape", "Compete in global labour markets".

From UNESCO's perspective, Global Citizenship (GC) refers to a sense of belonging to the global community and a common sense of humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level. (UNESCO. 2016. The ABCs of Global Citizenship Education.) In addition, UNESCO defines Global Citizenship Education (GCED) as a framing paradigm that encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world that is more just, peaceful, tolerant, inclusive, secure and sustainable. GCED has three conceptual dimensions as follows:

- Cognitive dimension concerns the learners' acquisition of knowledge, understanding and critical thinking.
- Socio-emotional dimension relates to the learners' sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
- Behavioural dimension expects the learners to act responsibly at local, national and global levels for a more peaceful and sustainable world.

(UNESCO. 2015. Global Citizenship Education-Topics and learning objectives)

Each country has its own cultural and social contexts, and local concepts that resonate with GCED. This survey aims to collect ideas and examples from local perspectives.

Please take a few minutes to fill in this survey and help UNESCO to collect examples of GCED from Asia and the Pacific.

\*This survey is developed by UNESCO Bangkok (<https://bangkok.unesco.org>) and APCEIU (<http://www.unescoapceiu.org/en/>) as part of the activities of the Asia Pacific regional GCED Network.

This survey is fully anonymous and the results will be analyzed, presented into good practices, and disseminated to the wider public.

Thank you for your time!

\* Required

**Email address \***

Your email

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**1. Nationality \***

Your answer

---

**2. Gender \***

- Female
- Male
- Prefer not to say
- Other:



**3. Age \***

Your answer

---

**4. What is your mother tongue language? \***

E.g. Languages that you use with your family, can be more than one

Your answer

---

**5. What is your occupation? \***

E.g. Languages that you use with your family, can be more than one

- Teacher
- Student
- Education Expert
- Other:

**6. In my opinion, global citizenship is? \***

Please complete the following sentence in 5 words or less.

Your answer

---

**7. Are there any concepts/values in your country/community that resonate with GCED? If so, please elaborate in detail below. Especially the values and principles at the core of the concept. (Values that are common with GCED / Values that are specific to local concept) \***

Examples like "Hongik Ingan" – "to broader benefit all humanity" in the Republic of Korea. This ideology is to "help all people perfect their character, develop a self-sustaining ability to attain independent lives" so that they become responsible citizens to promote the prosperity of all humankind, which addresses "solidarity" notions in GCED. To facilitate the understanding of local concepts and values that is common with GCED, please refer to the following UNESCO's advocacy report on 'Global citizenship education: taking it local': <https://unesdoc.unesco.org/ark:/48223/pf0000265456>

Your answer

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**7.1 Do you know what is the origin of the concept you mentioned above? Where does it come from? If so, please elaborate. E.g. Stories from the history; traditions that people kept for centuries etc. \***

Your answer

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**7.2 How is this concept being taught? Is it taught at home, in school, or reflected in the community? \***

Your answer

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**7.3 Is your answer for question \*7 manifested in your daily life? If so, how? \***

Your answer

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**8. What is your critical concern on the planet in regard to make the world a better place? \***

Your answer

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**9. How do you see this concept you described in \*7 contributing to your concern? \***

Your answer

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Thank you so much for your time!


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