Global Citizenship Education:
A Handbook for Teachers at Upper
Primary level in India

PAC No. 16:20

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#### Part-II

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- **2.1 Education for attaining Sustainable Development Goals**
  _Dr. Soyhundlo Sebu_

- **2.2 Education about Human Rights**
  _Prof. Ramesh Babu, Dr. Prarthant Singh and Shriya Singh_

- **2.3 Education for a Culture of Peace**
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- **2.4 Education for respect for Multiculturalism**
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- **2.5 Education for attaining Gender Equality**
  _Dr. Sarika C. Saju, and Dr. Sangeeta Pethiya_

- **2.6 Education for attaining Social Justice**
  _Dr. Sarika C. Saju_

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**Part-III**

Mapping Social Science Text books and Exemplars from Social Science and Embedding GCED in Math's Science and Languages.

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3.2 Exemplars in Embedding GCED in Social Sciences

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3.2.2 Social and Political Life:  
Grade 8: Chapter 10 - Law and Social Justice  
Dr. Sangeeta Pathiya  
Themes from Grade 7: Chapter 1, 5 and 10 - Equality in Indian Democracy, Women  
Change the World, Struggles for Equality  
Dr. Mousumi Mukherjee

3.2.3 Geography: Ms. Yemna Sunny  
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3.3 Embedding GCED in Languages

English Language:  
Grade 7: Chapter 2 - The Gift of Chappals  
Mr. Renuka Ranatela  
Grade 8: Chapter 1 - The Best Christmas present in the World  
Dr. Zohra Iqbal

Hindi Language: Ms. Sushma Singh and Ms. Bhavana Chaturvedi  
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3.4 Embedding GCED in Math  
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3.5 Embedding GCED in Science  
Dr. Sanjay Sen and Dr. Sangeeta Pathiya  
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Dr. Sanjay Sen

3.6 Checklist for GCED enabled Lesson Plan  
Mr. Akash Kumar Saini, Ms. Renuka Ranatela and Ms. Yemna Sunny  
Copy editing and vetting of handbook  
Dr. Deepak Maun

Structure of the Handbook

The hand book has been divided into three parts. The first part talks about the concept of citizenship, its historical development, and the need for building an attitude of moving from the confines of being citizens of a nation to being citizens of the world. It discusses the principles and values enshrined in the National Curriculum Framework which echoes a spirit of global citizenship education. It also discusses the conceptual dimensions and learning objectives of Global Citizenship Education along with pedagogical principles. Self-assessment activities to assess the understanding of the concept of Citizenship have also been provided in this part. Finally, for those who would like to learn more and be a part of being facilitators for promotion of GCED, certain self-learning resources and platforms have been suggested.

The second part discusses at length the various themes under GCED i.e. Sustainable Development, Multiculturalism, Gender Equality, Education for promoting a culture of peace, Education for human rights, and Inclusive education. It is expected to deepen the understanding of facilitators on these issues.

In the third part, the handbook has scanned the GCED components embedded in the Social Science text books at upper primary level. Thereafter, the pedagogical processes to accomplish the GCED learning outcomes and GCED competencies have been suggested. Emphasis has been laid on incorporating critical thinking by encouraging learners to look at their own experiences and link them to local, national, and global happenings. Experiential learning has been emphasised upon, this can bring a transformation in behaviour. It encourages the learners to step out of the classroom to ask questions and to seek responses to various situations from the community in order to better understand the world around them. The suggested pedagogical processes are expected to encourage learners to look beyond the text book and collect information from multiple sources such as books in the library, newspapers and internet, as well as through fieldwork.

Finally, some exemplary lesson plans drawing from the NCERT Social Science textbooks (History, Geography, and Social and Political Life from classes 6 to 8) have been provided. Besides, GCED is not the domain of Social Science teachers only but can be realized through various other disciplines as well. Hence, exemplary lesson plans from various disciplines such as Maths, Science, Hindi, and English language have also been provided for embedding GCED in the teaching-learning of these disciplines. The lesson plans are suggestive. The effective realization of cognitive, social, emotional and behavioural learning depends on the ingenuity of the teachers in identifying the learning potential of an issue/theme and to ‘seize the teachable moment’.

How is this handbook expected to be used by the teachers?

The purpose of developing this handbook is to orient teachers to look for the interconnected and interdependent nature of social and ecological issues about which they teach in class. Usually, in our
textbooks, these issues are presented in a bounded nature within the framework of different nation-states. However, the social and political life within the boundaries of the nation-states is deeply influenced by the events happening outside these political boundaries. This phenomenon is not new, but globalization and the penetration of information and communication technology in our lives has made it more pronounced. The NCERT textbooks do consider such impact, rather implicitly than explicitly. For example, the Class VII Social and Political Life textbook discusses the "issues of equality in other democracies" and gives example of the Civil Rights Movement by the African Americans in the US, alongside discussing issues related to equality within Indian democracy.

![Diagram of interconnected histories and social movements](image)

**Figure 1: Interconnected Histories and Social Movements**

This handbook aims to equip the teachers with the ability to make connections between the events occurring globally. The exemplars given will help teachers to make connections between the ways in which the Indian freedom movement and Gandhian philosophy informed the US civil rights movement deeply. After reading this handbook, they should be able to appreciate the ways in which Gandhi's own non-violent strategies of "Satyagraha" and non-cooperation grew out of his experience and participation in the movement against apartheid in South Africa. Further, the examples should help the teachers connect the way in which the constituent assembly in India was representative of diverse population of India, including women from diverse background. It will also help teachers to make the connection about the way in which the Indian constitution drew best ideas from various constitutions around the world, including the US Bill of Rights. Thus, students will learn how people and ideas have travelled beyond the boundaries of nation-states over the centuries. The only difference in the contemporary times is that the flow of people, cultures, media, money, and ideas are happening at a faster pace in recent years due to access to and affordability of air travel, satellite TV, mobile phone, social media etc.

The aim of this handbook is to highlight this interconnected and interdependent nature of the social, political, and ecological issues beyond the boundaries of the nation-states. As scientific and technological innovations in this age of the fourth industrial revolution is bringing us closer to each other, we need to be more cognizant of these interconnections and interdependencies. Legal and illegal global migration for work, recurring refugee crises, as well as social media platforms are increasingly bringing people across cultural differences in close contact with each other in physical, as well as virtual spaces.

How do we deal with our national and global diversity in real life and on the digital social media platforms? How can we learn to accept people from "other" cultural and social backgrounds as who they are? How can we learn to respect their cultural differences and still learn to work with them peacefully? How can we protect our natural environment and be mindful of our human relationships following our indigenous traditional values? How can we become aware of our rights and duties as citizens of India, as well as citizens of this world? These questions will be dealt with in this handbook. It will assist teachers to mould their classroom activities to better equip their students to think about their rights and duties as Indian citizens, as well as global citizens of this world. The handbook is also expected to be able to trigger new questions in the minds of the teachers. Only when the teachers are aware of the possibilities, and first engage deeply with the concepts themselves will they be able to work towards making these ideas relevant and meaningful for their students. Thus, one of the aims is to invoke teachers' curiosity and help them see their subjects through new lenses.

Scholars and educators often understand "global citizenship" as a process that activates concern for worldwide economic and social justice, sustainable global development and maintenance of ecological balance (Peters, Britton & Bliss, 2008). A "global citizen" combines broad knowledge of values and understanding required of a global citizen, with an intuitive wisdom and creativity and uses it to bring positive social change through active civic engagement and persuasiveness. Our aim in this handbook is to empower teachers to activate this process in the classroom.

![Diagram of global citizenship](image)

**Figure 2: Components of Global Citizenship Education**

Global citizenship education requires skilled educators who have a good understanding of transformative and participatory teaching and learning processes. Such teachers are expected to be
facilitators and not mere lecturers. As such, they need to provide the learners with ample opportunities to collect and construct knowledge through brainstorming, debating, group discussions, preparing questionnaires, conducting interviews and surveys, presenting role plays, and creating models etc. The students also need to be encouraged to address real-life social issues such as discrimination, violence, ecological conservation etc. in the form of thought-provoking questions, anecdotes and case studies.

One of the challenges of Indian classrooms is the relative homogeneity in terms of the understanding of students (and even teachers) of social issues, both global and local. Their embeddedness in local social structures (of caste, patriarchy, gender etc.) and lack of exposure to (and interaction with) people from other cultures, states, linguistic backgrounds makes incorporating of GCED components a challenge. Often, the teachers themselves are no better placed than their students due to similar factors. This handbook thereby, attempts to strengthen the conceptual and pedagogical understanding of GCED components of the teachers, so as to equip him/her to take GCED at grass root level.

As they analyze these issues through group and whole class discussion, they will learn to listen to each other’s viewpoints and to look at events and issues from multiple and often divergent perspectives. The learners must be encouraged to weigh different perspectives and thereafter arrive at their understanding and decisions. This will also help them to develop respect for different viewpoints, develop listening skills, and build empathy and tolerance.

Besides, safe, inclusive, and engaging learning environments are also critical for effective global citizenship education. Such environments enhance the experience of teaching and learning, support different types of learning, value the existing knowledge and experience of learners, and enable the participation of learners from diverse backgrounds. They ensure that all learners feel valued and included, and foster collaboration, healthy interaction, respect, cultural sensitivity and other values and skills needed to live in a diverse world. Such environments also provide a safe space for discussion of controversial issues (which are likely to appear in GCED).

Educators play a central role in creating an environment for effective learning. They can use a range of approaches to create safe, inclusive and engaging learning environments. For example, the teachers can work with the learners to agree on the ground rules for interaction. The classroom can be arranged to allow learners to work collaboratively in small groups; the learners can identify resources with support from the teacher; and space can be allocated to learners to display their work. Particular attention needs to be paid to factors that can undermine inclusion and limit opportunities for learning. These factors can include, among others, socio-economic background, physical and mental abilities, race, culture, religion, gender, and sexual orientation.

References:

Figures
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1. **Introduction to Global Citizenship Education (GCED)**

1.1 What is Citizenship?
1.2 Historical development of citizenship
1.3 From National to Global Citizenship
1.4 The Context of Global Citizenship Education in National Curriculum Framework 2005
1.5 Conceptual Dimensions and Learning Objectives of Global Citizenship Education
1.6 Pedagogical Principles of Global Citizenship Education
1.7 Self-assessment Activities
1.8 Teacher Resources for Global Citizenship Education

1.1 What is Citizenship?

Citizenship denotes an important aspect of human existence as an individual and as a group. It broadly refers to the status of an individual as a full and responsible member of a political community. The concept is composed of three main elements or dimensions: membership in a political community, citizenship as a legal status, and citizen as political agents. The first refers to citizenship as membership in a political community that furnishes a distinct source of identity. It refers to being a citizen as being the members of a group. The most important and widely accepted political community today in human society is the nation-state which provides collective identity to the people in the form of citizenship.

![Image 1: Citizens & Citizenship](image1.png)

The second dimension of citizenship is a legal status defined by the civil, political and social rights. Here, the citizen is the legal person who is expected to act according to the law of the land and in return has the right to claim the law's protection. It need not mean that the individual citizen takes part in the law's formulation, nor does it require that rights be uniform among citizens.
The facilitator will make the learner to think on the following questions.
- What does it mean to be a citizen?
- What are the rights and responsibilities of an individual in family, community and as a citizen of a state?
- What is the significance of membership of these different entities?
- Does one face any tension in claiming the membership of the multiple entities simultaneously?
- What are the benefits that an individual gets as a result of being a citizen of India?
- What are the fundamental rights that all Indian citizens enjoy?
- In what ways are these individual fundamental rights limited by the rights of other citizens?

Rights granted to citizen may differ from one country to another. These rights that citizens now enjoy may have been won after many struggles – a struggle against Monarchies (in many European countries), colonial rulers (in Asia and Africa) or the White minority (in South Africa). In fact, in many cases, it is the culmination of a long-drawn struggle. Struggle for full and equal rights is still an ongoing process. Example may be struggle of Dalits, Women, and other minority groups in society for full membership and equal status within India and the African-American minority within the United States.

![Image 2: Students protest in India against caste evil.](image)

Read and think about the following, and answer the questions below:
South Africa was dominated by Whites from 17th to 20th century and Blacks were discriminated against. Only whites had the right to vote and contest elections, were free to purchase the property, and move anywhere in the country. Blacks did not have these privileges. They even had to take a pass to work in the White neighborhood.
- In this situation, did the Blacks have full and equal membership in South Africa? Give reason.
- What does the description tell us about the relationship between the two groups in South Africa? Were the blacks a homogeneous group or were there differences in terms of privileges among them. Do we also see such privilege based differences among the whites?

The third dimension considers citizens specifically as political agents actively participating in a society's political institutions. Citizenship, in this aspect, focuses on the citizen-citizen relationship. It involves a certain obligation of citizen to each other and to the society. It is not just a legal obligation but also a moral obligation to participate in and contribute to the shared life of a community.

![Rights or liberty and responsibilities or duty](image)

Image 3: The Balance of Rights and Responsibilities

1.2 Historical Development of Citizenship

The concept of citizenship has evolved over time. Historically, citizenship did not extend to all. The idea of citizenship in its early form is found in ancient Greek and Roman state system where very few inhabitants enjoyed the status of ‘freeman’ who were treated as full citizens. The rest of the community comprised of slaves, women, and aliens who had no rights of citizenship. That is why Aristotle regarded citizenship as a privilege that stood for effective participation in the exercise of power. After the decline of Greek city-states, a new definition evolved in the Roman Empire. Here a more inclusive form of citizenship emerged. Apart from the power holders, citizenship was extended to the ordinary people and those vanquished/defeated in war. However, different categories of citizen were entitled different types of rights – a practice that does not fit into the modern concept of citizenship. A citizen was no longer defined to be the protector of law but as one who was under the protection of law. Women and slaves were still excluded from the benefits of citizenship.

With the advent of modern thought, medieval Europe witnessed various ideas and development relating to citizenship. It was given a new lease of life by various thinkers like Niccolo Machiavelli and James Harrington. The idea of citizenship also became more popular due to the Glorious revolution (1688) of England and American Revolution (1776) in the 18th century. It reached its zenith with the French revolution (1789) and the consequent Declaration of Rights of Man and Citizen. This declaration also reflects the view of J.J Rousseau about citizen, who, according to him, is a free and autonomous person who is entitled to participate in all those decision which are binding on the citizen. The 19th century saw the ascendance of liberalism which gives rise to another notion of citizenship. The idea of natural rights (right to life, liberty and property as put forth by John Locke).

2 Rousseau, J.J, Social Contract (1762)
came to be regarded as the basis of citizenship. The citizens set up the state for the protection of their rights. If the state fails to protect the same, the citizens would be free to exercise his or her right to resistance. All these brought the idea of citizenship to its logical conclusion.

1.3 From National to Global Citizenship

An increasingly globalized world has raised questions about what constitutes meaningful citizenship, as well as about its global (universal) dimensions. During the past century, there has been a gradual movement towards a more inclusive understanding of citizenship, influenced by the development of civil, political and social rights. Azadi Kooch March (Freedom March)^3 was one incident that reflects the rising concern regarding movements towards more inclusive membership in a community:

Azadi Kooch (Freedom March) rolls through the districts and villages of Gujarat, led by Dalit leader Jignesh Mevani and a host of others on the first anniversary of the Una incident. Virtually blacked out by the media, the march has become an assertion not just for secularism and Dalit rights, but for the unity and diversity of India. It has generated tremendous support and enthusiasm in the Gujarat hinterland as the coverage by The Citizen reveals, bringing a new energy to the issues of equality and rights. In the midst of this, there has been a noticeable assertion by women, who have been at the forefront of Azadi Kooch, singing songs, raising slogans and making revolutionary speeches.

Image 4

The 'Black Lives Matter'^4 social movement in the recent past in the United States is an example of such a movement seeking equal status for the people of color as citizens. Current perspectives on national citizenship vary between countries, reflecting differences in political and historical context, among other factors. Theoretically, people have equal (legal) rights as citizens of a nation but in reality, they still face discrimination.

Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social, and cultural interdependency and interconnectedness between the local, the national and the global. This notion of citizenship that goes beyond the nation state is not new. For example, the establishment of international conventions and treaties, the growth of transnational entities (corporations and civil society movements), and the development of international human rights frameworks have had significant implications for global citizenship. It has to be acknowledged that there are differing perspectives about the concept of global citizenship. For example, to what extent does it extend and complement the traditional citizenship, defined in terms of the nation state, and to what extend does it compete with it?

"Global citizenship education has been conceived by political theorists and educational philosophers as a way to speak back to globalization processes seen as harmful to individuals and communities. As Martha Nussbaum has argued, educators should work to develop in students' feelings of compassion, altruism, and empathy that extend beyond national borders. Kathy Hytten has likewise written that students need to learn today as part of global citizenship education not just feelings of sympathy for people around the world, but critical skills to identify root causes of problems that intersect the distinction of local and global, as local problems can be recognized as interconnected with globalization processes. In relation to this, UNESCO and non-governmental organizations and foundations such as Oxfam and the Asia Society have focused on exploring current practices and elaborating best practices from a global comparative standpoint for the dissemination of noncognitive, affective, "transversal" 21st-century competencies, to extend civic education in the future in the service of social justice and peace, locally and globally." ~ Liz Jackson (2016)

1.4 The Global Citizenship Education in the context of National Curriculum Framework 2005

The National Curriculum Framework-2005 (NCF 2005) sought guidance from the constitutional vision of India as a secular, egalitarian, and pluralistic society founded on the values of social justice and equality. NCF 2005 echoes this spirit of the Constitution of India. The broad aims of education, identified in NCF include -independence of thought and action, sensitivity to others’ wellbeing and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic processes, and the ability to work towards and contribute to economic process and social change.

The study conducted by Subhash, Ashita, Vijayan, Prasad (2019) under the PAC approved research programme of NCERT on Global Citizenship Education in India analysed the secondary school curricula related to elements of Global Citizenship Education, and the various curricular practices followed by the secondary schools related to Global Citizenship Education. The study also looked into the relation between Curricular practices related to Global Citizenship Education and the socio emotional competence of secondary school student. The curricula practices viz ., Student Police Cadet(SPC) programme in Kerala and Haryana, Vidya Valini Project in Sikkim, Mulyavardhan in Maharashtra, Value Integrated Teaching and Learning (VITAL) in Kerala have been implemented

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^3 https://www.thecitizen.in/index.php/en/newsdetail/index/711250/azadi-koochfreedom-march-the-amazing-women-in-the-lead. This was reported in the Hindustan Times, 12 August 2016 also.

in the secondary schools with the intention to foster value inculcation and citizenship education. The analysis of the textbooks of secondary schools with respect to the elements of Global Citizenship Education shows that almost all the elements like peace, non-violence, equality, cultural diversity, tolerance, climate change, etc. have been adequately covered in the textbooks. The curricular practices like the Student Police Cadet (SPC) project implemented by the states such as Kerala and Haryana help students to understand and practice law and order, understand and practice justice and fairness, ethics, inculcate moral values and develop concern and caring for the planet. It also empowers them to address the issues of social crimes, communal harmony and substance abuse.

The Vidya Valmiki Project in Sikkim emphasises on activity based peer learning. The curricular process adopted provides opportunities for active learning and ensures collaboration and dynamism in all aspects of school life. Democratic environment that prevails in the school fosters the feeling of ownership and inculcates responsibility for mutual progress. The study results reveal the importance of the various curricular practices in strengthening the socio-emotional competence of the students.

Subsequently, the textbooks designed by NCERT for the upper primary classes strongly center around themes, principles, values, and attributes as those in Global Citizenship Education. Gender equality, sustainable development goals, human rights education, sustainable development, building of pluralist society based on mutual trust and cooperation, peace education, and the understanding of democratic institutions and working of the government. It focuses on concepts and pedagogical processes that will help in building holistic citizens.

The textbooks raise social and political questions and are written with an aim to remain grounded in the lives of the students. The pedagogical processes inbuilt in the student centric textbooks promote inquiry based learning, and critical and informed way of looking at the contemporary world. Especially, the Social and Political Life Part I, II, and III are designed to make learners think, feel, and act as active agents of positive social change. Creative expressions through story boards are expected to help students to empathize with the issues that are being raised. The task for teachers, then, is to be effective facilitators with transformative practices, to bring in connections between the local and the global.

In this 21st Century, our world is faced with global challenges like climate change, rising global terrorism, and global and local inequality. We need to think in terms of our rights and duties as citizens of this world, along with our rights and duties as Indian citizens. These are the connections that a teacher needs to make while transacting the contents in the class, looking at local, national issues and their interconnectedness and manifestations within the global world.

Our indigenous philosophies have always taught us that we are all interconnected and interdependent in this world- Vasantavā Tuṣṭhakam, (the world is one family), as it is said in Sanskrit. The Prayer ‘Om Sarve Bhavantu Sukhino, Sarve Santu Nī-Āmayaḥ, Sarve BhadracmaiPashyantu, MoakKaścid-Dhukha-Bhaug-Bhavet ‘Om Saunith Saunith Saunith’ is a universal prayer for the entire human kind rising above the caste, creed, colour, religion, race or nationality. It means that ‘May all become happy, may all be free from illness, may all see what is auspicious, may no one suffer. Aum Peace, Peace, Peace’. Most indigenous cultures within India and around the world believe in the interconnected and interdependent nature of life on Mother Earth.
1.5 Conceptual Dimensions and Learning Objectives of Global Citizenship Education

UNESCO has outlined three core conceptual dimensions of Global Citizenship Education: cognitive, socio-emotional and behavioral. These are interrelated and are presented below, each indicating the domain of learning they focus on most in the learning process:

Box 1: Core conceptual dimensions of global citizenship education

<table>
<thead>
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<th>Cognitive:</th>
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<td>To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.</td>
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<th>Socio-emotional:</th>
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<td>To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.</td>
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<th>Behavioural:</th>
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<td>To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.</td>
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UNESCO has identified three learner attributes in relation to global citizenship education which refer to the traits and qualities that global citizenship education aims to develop in learners and correspond to the key learning outcomes. These are: informed and critically literate; socially connected and respectful of diversity; ethically responsible and engaged. The three learner’s attributes draw on a review of the literature and of citizenship education conceptual frameworks, a review of approaches

and curricula, as well as technical consultations and recent work by UNESCO on global citizenship education. These are summarized below:

Box 2: Key learner attributes

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<th>Informed and critically literate</th>
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<td>Knowledge of global governance systems, structures and issues; understanding the interdependence and connections between global and local concerns; knowledge and skills required for civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning.</td>
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Learners develop their understanding of the world, global themes, governance structures and systems, including politics, history and economics; understand the rights and responsibilities of individuals and groups (for example, women’s and children’s rights, indigenous rights, corporate social responsibility); and recognize the interconnectedness of local, national and global issues, structures and processes. Learners develop the skills of critical inquiry (for example, where to find information and how to analyze and use evidence), media literacy and an understanding of how information is mediated and communicated. They develop their ability to inquire into global themes and issues (for example, globalization, interdependence, migration, peace and conflict, sustainable development) by planning investigations, analyzing data and communicating their findings. A key issue is the way in which language is used and, more specifically, how critical literacy is affected by the dominance of the English language and how this influences non-English speakers’ access to information. There is a focus on developing critical civic literacy skills and a commitment to lifelong learning, in order to engage in informed and purposeful civic action.

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<th>Socially connected and respectful of diversity</th>
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<td>Understanding of identities, relationships and belonging; understanding of shared values and common humanity; developing an appreciation of, and respect for, difference and diversity; and understanding the complex relationship between diversity and commonality.</td>
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Learners learn about their identities and how they are situated within multiple relationships (for example, family, friends, school, local community, country), as a basis for understanding the global dimension of citizenship. They develop an understanding of difference and diversity (for example, culture, language, gender, sexuality, religion), of how beliefs and values influence people’s views about those who are different, and of the reasons for, and impact of, inequality and discrimination. Learners also consider common factors that transcend difference, and develop the knowledge, skills, values and attitudes required for respecting difference and living with others.

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<tr>
<th>Ethically responsible and engaged</th>
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<td>Based on human rights approaches and including attitudes and values of caring for others and the environment; personal and social responsibility and transformation; and developing skills for participating in the community and contributing to a better world through informed, ethical and peaceful action.</td>
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</tbody>
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Learners explore their own beliefs and values and those of others. They understand how beliefs and values inform social and political decision-making at local, national, regional and global levels, and the challenges for governance of contrasting and conflicting beliefs and values.
Learners also develop their understanding of social justice issues in local, national, regional and global contexts and how these are interconnected. Ethical issues (for example, relating to climate change, consumerism, economic globalization, fair trade, migration, poverty and wealth, sustainable development, terrorism, war) are also addressed. Learners will be expected to reflect on ethical conflicts related to social and political responsibilities and the wider impact of their choices and decisions. Learners also develop the knowledge, skills, values and attitudes to care for others and the environment and to engage in civic action. These include compassion, empathy, collaboration, dialogue, social entrepreneurship and active participation. They learn about opportunities for engagement as citizens at local, national and international levels, and examples of individual and collective action taken by others to address global issues and social injustice.

Source: Global Citizenship Education, Topics and Learning Objectives; UNESCO publication, pp.23

Global citizenship education, therefore, aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding and aims to advance their common objectives from the nation state to beyond the boundaries of the Nation-State.

1.6 Pedagogical Principles of Global Citizenship Education

If GCED has to be transformative, it is imperative to adopt transformative pedagogies to achieve holistic learning. This means that the best teaching strategies and methodologies for classroom instruction should be adopted, which are also progressive. We need to revisit our teaching-learning strategies to adopt learner-centered pedagogies that give an opportunity to the learners to experiment, explore, innovate and reflect.

GCED observes six pedagogical principles. These principles mark a shift from the conventional to transformative teaching and learning process.

1. Dialogue and Participation: The classrooms have to be democratic and liberal where the learners get an opportunity to think analyse and voice their opinions. An environment is thus to be created by employing creative strategies, where teachers and learners learn together through genuine and engaged dialogue. This way, the students will be empowered to take action on many social issues that they learn in the classroom.

2. Holistic and inter-disciplinary approach of teaching: This approach focuses on the interconnectedness on all relevant issues that affect the people and the environment. It involves analyzing issues from different perspectives. It also takes into account the diverse backgrounds and experiences that the learners come from. Besides, by holistic is meant that all domains of learning - cognitive, socio-emotional and behavioural, are taken into account in the process of teaching and learning.

3. Multi-modal Learning Strategies: This means that innovative and varied or multiple strategies of teaching and learning be employed. These could include using books, newspaper, magazines or audiovisuals like films and documentaries etc. It could be art integrated learning as well using drawing, painting, music or dance-based activity or theater. These participatory pedagogies will allow personal freedom to the learners and touch their minds, heart and soul.

4. Values Formation: Learning must not only focus on knowing or memorizing facts but should also lead to the development of values such as empathy, tolerance, and mutual respect to name a few among the learners.

5. Critical Empowerment: GCED empowers learners to critically respond to a situation and take action. The learners are expected to understand the challenges faced in various areas and take action as a positive contribution towards meeting these challenges. For example, each child can plant and take care of a small plant as a commitment towards afforestation. Learners are also expected to play an important role in transforming local and global societies.

6. Applicable and Relevant: This means that the pedagogies used must be relevant to the learners’ context. It must revolve around their contexts and experiences.

A good teacher is an excellent facilitator and a great classroom manager who uses participatory techniques, collaboration in place of competition and allows the learners to make meaning out of their own realities.

Image 7: GCED pedagogic principles
1.7: Self-Assessment Activities

One of the biggest arguments against Global Citizenship Education (GCED) is that it requires one to weaken the connection with one's local culture. Advocates of Global Citizenship Education (GCED) disagree. Rather, we think it helps strengthen a person's connection to their culture through a better understanding of their relationship with others and enabling one to see the interconnectedness of the world.

Activity 1

According to a recent blog entry by Center for Global Education at Asia Society, gaining a global mindset based on intellectual, social, and psychological capital, and not being ruled by fear is a privilege every child deserves. Like our Indian national poet, Rabindranath Tagore, every child needs to feel at home in the world!

![Image 8: Tagore's poem from Gitanjali 35](image-url)

Reflect on the words in his poem below for some time.

What are your thoughts on Global Citizenship?

- What could be the implication of raising children as envisaged by Tagore for the world today? Specifically, what could be the impact on the global and local conflicts, their participation in local issues as political agents, as well as their interaction with people from other nationalities?
- Do you think global citizenship is possible? Why? Why not?

- Personally, do you favor this idea of people being global citizens instead of citizens of individual nations? Why? If not, then please create a list of reasons why?

Activity 2

Though philosophers can feel at home in the world and talk about universal values of humanity, the social reality in this world is often quite different. The following news report is a good example to show the social reality around the world, which curbs human freedom and perpetuates discrimination and exploitation. Read the news report in Asia Times: [http://www.atimes.com/female-migrant-workers-deserve-respect-and-support/](http://www.atimes.com/female-migrant-workers-deserve-respect-and-support/)

Female migrant workers deserve respect and support
By Eunice Barbara C Novio (December 18, 2018)

To recognize the contributions of migrants and their rights, the United Nations declared December 18 International Migrants Day.

To quote UN Secretary-General António Guterres, "Migration is a powerful driver of economic growth, dynamism, and understanding. It allows millions of people to seek new opportunities, benefiting communities of origin and destination alike."

People migrate for various reasons. They are seeking better lives to escape tyranny, poverty or persecution, or just to change their location.

Between 2013-2017, an estimated 164 million people were migrant workers, which means there was a 9% rise in global migration, according to the International Labour Organization (ILO). Of these, 96 million were men (58%) and 68 million were women (44%).

Due to the influx of migrants, UN member countries signed and ratified several treaties for the protection of migrants such as the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, and the Convention on the Elimination of All Forms of Discrimination Against Women, and recently the Global Compact for Migration.

The economic contributions of the migrant women, highly skilled or otherwise, in their countries of origin and in host countries must not be undermined. Remittances significantly contribute to the education and general welfare of their families back home. However, they remain the most vulnerable migrant sector.

Despite international treaties and international labor laws that are supposed to protect migrants, they are still facing uncertainties due to a lack of information about their rights and the prevailing laws in their host countries.

Until the receiving country and the sending country both recognize the contributions of migrants in economic, political, and overall societal development, treaties and declarations on migrants' rights are just lip service.
Read this news report from UN Women: https://medium.com/we-the-people/migrant-women-stories-you-should-know-and-tell-b0606b46e623

Migrant women — stories you should know and tell (December 15, 2017)

Dawa Dolma Tamang, 32, left her remote Maheshwari village in Eastern Nepal to work in Abu Dhabi, only to find herself declared medically unfit for work upon arrival. She returned to Nepal, penniless, “I migrated because I wanted to earn an income and change my life,” she said, as she described migration as the only way to escape poverty, having two children to support and an alcoholic husband.

A recruiting agent offered Dolma a job as a cleaner in Abu Dhabi with promise of a salary she couldn’t imagine in Nepal. The agent in Nepal charged her seven times more than what was required to process her papers, and soon after arriving in Abu Dhabi, Dolma was taken to a one-room apartment shared with other women. On the third day, a doctor visited as part of the recruitment process. Dolma tested positive for tuberculosis, and declared medically unfit to work.

Now, Dolma works as a mason and is saving to pay back her migration loans. Soon she will be enrolled in vocational and entrepreneurship skills training as part of UN Women’s Advancing Women’s Economic Empowerment programme in Nepal, funded by the government of Finland.

Reflect on these questions:

- Do you know anybody in your family or neighbourhood, who is working abroad? Did they migrate legally or illegally?
- What kind of stories do you hear from them? Are they all positive or, negative?
- In what way would you prepare your own child or family members for any job offer abroad after reading this news?
- Do you think it is necessary to know more about world affairs, so that you or family members don’t end up in difficult situations like, Dolma Tamang from Nepal in the UN Women news report?
- Find out the list of nations that receive maximum number of illegal immigrants. Why do people risk their lives to enter other countries illegally? What implication does it have for the ‘citizens’ of the host country?

1.8 Resources for Global Citizenship Education

Asia Pacific Center for Education for International Understanding (APCEIU) with UNESCO has established a clearing house (http://www.gcedclearinghouse) where free online resources are available with respect to Global Citizenship Education.

This site has a rich and diverse literature which can be effectively used in classroom practices.

Free online course on GCED by APCEIU:

GCED Online Campus is an e-learning platform on Global Citizenship Education by APCEIU. The platform provides GCED online courses for educators, special lecture series, case videos of GCED initiatives, and GCED-related teaching & learning materials. All courses and contents are free and accessible to every educator who is interested in GCED! Having a variety of e-learning resources at their fingertips, educators are encouraged to promote GCED in various settings, including classrooms, schools, and local communities. This will ultimately contribute to what APCEIU has long been advocating: Learning to Live Together. It is almost a 3-month course. It requires no application. One has to simply register for the course. A certificate is provided upon completion of the course. The link for the same has been provided below.


Recommended resources for understanding GCED are mentioned below may be referred to:


GCED video watchlist:

A. What is Global Citizenship Education
   http://www.gcedonlinecampus.org/mod/ucbboard/article.php?id=204&bvid=437

B. Pedagogical Principles of GCED
   http://www.gcedonlinecampus.org/mod/ucbboard/article.php?id=204&bvid=438

C. Thematic areas and learning domains of GCED
   http://www.gcedonlinecampus.org/mod/fbboard/article.php?id=204&bvid=437

D. Learning to live together in peace through Global Citizenship Education
   https://www.youtube.com/watch?v=KtK2qZqEi0

E. Global Education First Initiative
   https://www.youtube.com/watch?v=tPd7cG7u7sU

* Clap Global

Clap Global (https://www.clapglobal.com/) is a unique platform that enables international travelers to visit local classrooms and engage in meaningful and eye-opening conversations with students facilitating experiential learning about “other” people, cultures and countries. It helps to build bridges across cultural differences for human understanding and peace.

Image 10: Source Clap global

* Please note that these examples are provided to help you get a glimpse of the work that is already happening. We are not endorsing the work of any particular organization or individuals.
Children get to learn about different cultures through real stories and real people, and gradually develop an understanding of the world that is deeper than textbooks and popular stereotypes. And travelers get to witness a slice of real life in a foreign land while making an actual difference to the lives of the people they meet. See: https://blog.clapglobal.com/

For more information, please visit

Traveller Tomas helps a student find his home country of Peru on the map in their Clap Passport.

Image 11 Traveller Global Citizens: Bridging Cultures & Connecting Cultures

Through a very innovative experiential learning pedagogy connecting international travellers with local schools in India, Clap Global is making countries more than just places on a map for children. It is making these places the homes of real people, with real stories. It is making these the unknown distant places come alive as the homeland of their new friends! Thus, enabling students to experience the world inside their own classroom.

Watch Clap Traveller Tracy from South Africa talk passionately about her perspective on colonialism to a class in India: "Who discovered India?"

Image 12

Meet Tracy Lee Howard

Tracy: "Who discovered India?"
Class: "Vasco de Gama!"
"Nooo! Were Indians not here already?"

★ Asia Society Free Online Course: Teaching for Global Competence

This course engages educators in the global competence movement and the exciting instructional opportunities of a global education focus. The course is designed to show how developing global competencies is within grasp and does not increase educators’ instructional loads. Teaching with a global focus also successfully engages students and prepares them for college, work, and life. This free introductory course is an excellent way to begin building the foundations of a global competence culture in the classroom or during out-of-school time.

This course serves as the introduction to the Teaching for Global Competence program and is free of charge.

What Will You Receive?
- High-quality 1-hour learner-paced courses, which allow you to learn at a time best for you.
- Introduction to tools that can be easily applied in your learning environment.
- Activities and best practices for use in the classroom and in out-of-school time.

The online program provides interactive, high-quality, and learner-paced courses that are:
- Designed to help educators see how global competence of all subjects in education assists students in meeting curriculum standards.
- Aligned with OECD’s assessments frameworks for the PISA 2018 Global Competence exam.
- In support of the United Nations Sustainable Development Goal target 4.7 on Global Citizenship Education.

References:


URL Images
Image 1: https://bit.ly/2AN5gZ
Image 2: https://bit.ly/2K7aD2T
Image 3: https://bit.ly/2k553nT
Image 5: Prepared by children of class 5 of Billabong High International School in Bhopal, M.P
Part II
Understanding GCED components

2.1 Education for attaining Sustainable Development Goals

2.2 Education about Human Rights

2.3 Education for a Culture of Peace

2.4 Education for Respect for Multiculturalism

2.5 Education for attaining Gender Equality

2.6 Education for attaining Social Justice

2.7 Education for Inclusive Education
2.1 Education for attaining Sustainable Development Goals

What is Sustainable development?
"Earth provides enough to satisfy every man's need, but not every man's greed." (Mahatma Gandhi)
There are many definitions for sustainable development but the most common is the one derived from Brundtland Report, WCED 1987: 'Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs'.

Today, the earth’s limited natural resources need to provide for the needs of more than 7 billion people. We, as individuals and societies, need to learn to live together sustainably. We need to act responsibly based on the understanding that what we do today will have implications on the lives of people and the planet’s future. So, what exactly is sustainable development? How can we achieve that? This is explained in the following video https://youtu.be/3WOIXS8yRHA

![Starving child and vulture by Kevin Carter](image)

Why Sustainable Development?

With the growth of knowledge, industrial revolution, urbanization, and development in science and technology, the capacity of human beings to utilize nature for own ends have increased. The need to adopt sustainable development becomes a necessity as the world today faces severe environmental crisis. This crisis is characterized, among other things, by pollution of water bodies, depletion of ozone layer, global warming, extinction of species, deforestation, population growth, urbanization etc. The impact of human activities on natural environment is one of the most pressing issues of contemporary times and a subject of discussion on multiple national and international forums.

Concern about the environment as a central issue in development began to grow in the 1960’s and 1970’s. The idea was slowly incorporated into development and environment debates by international organizations. The United Nation Conference on the Human Environment held at Stockholm in 1972 is usually identified as a watershed in the emergence of sustainable development. Several strategies, policies, and concepts have been propounded by ecologist and planners to deal with environment resource management.

'The Earth Summit', the United Nation’s Conference on Environment and Development (UNCED) at Rio in 1992 was attended by 128 heads of states and in total by the representative of 178 governments. The debates at the conference drew directly on the mainstream ideas about the environment and development that had evolved during the 1980’s. The various programmes of United Nation Organisation, especially the UNEP, have emphasized the need for sustainable development. The member states unanimously adopted the Millennium Declaration at the Millennium Summit in September 2000. The Summit led to the elaboration of eight Millennium Development Goals (MDGs) to reduce extreme poverty by 2015. In January 2015, the General Assembly began the negotiation process on the post-2015 development agenda. The process culminated in the subsequent adoption of the 2030 Agenda for Sustainable Development at the United Nation Sustainable Development Summit in September 2015. It has the 17 Sustainable Development Goals (SDGs) at its core. All the signatory countries are committed to jointly implement the Sustainable Development Goals to eradicate poverty, promote shared prosperity and improve environmental quality. The issues of poverty, welfare and environmental quality are common challenges to be faced globally as one planet.

![The 17 sustainable development goals (SDGs) to transform our world!](image)

GOAL 1: No Poverty
GOAL 2: Zero Hunger
GOAL 3: Good Health and Well-being
GOAL 4: Quality Education
GOAL 5: Gender Equality
GOAL 6: Clean Water and Sanitation
GOAL 7: Affordable and Clean Energy
GOAL 8: Decent Work and Economic Growth
GOAL 9: Industry, Innovation and Infrastructure
GOAL 10: Reduced Inequality
GOAL 11: Sustainable Cities and Communities
GOAL 12: Responsible Consumption and Production
GOAL 13: Climate Action
GOAL 14: Life Below Water
GOAL 15: Life on Land
GOAL 16: Peace and Justice Strong Institutions
GOAL 17: Partnerships to achieve the Goals
Government policies and schemes to attain SDGs in India

India is highly committed to implement Sustainable Development Goals (SDGs). In order to embed sustainable development concept within lesson plans, a teacher can reflect on the initiatives taken by the Government to achieve Sustainable Development Goals and their impact on ground.

The teacher may refer to SDG India Index Baseline Report 2018 by NITI Aayog and reflect with students on the poor position of the country in this index. Further, the teacher may find out the countries that are at the top of this Index and delineate the reasons for the same.

![India is ranked 116 out of 157 nations on a global index that assesses the performance of countries towards achieving the ambitious Sustainable Development Goals (SDGs).](image)

Source: SDG Index and Dashboards Report.

What is Education for Sustainable Development (ESD)?

“Education is a fundamental right and the basis for progress in every country. Parents need information about health and nutrition if they are to give their children the start in life they deserve. Prosperous countries depend on skilled and educated workers. The challenges of combating poverty, combating climate change and achieving truly sustainable development in the coming decades compel us to work together. With partnership, leadership and wise investments in education, we can transform individual lives, national economies and our world.” Ban Ki-Moon, United Nations Secretary-General

The primary objective for embedding Education for Sustainable Development in GCED is to produce environmentally conscious citizens. According to UNESCO, Education for Sustainable Development is a lifelong learning process that is aimed at creating empowered individuals who will strive for environmental integrity and creation of a just society while respecting cultural diversity. ESD is “holistic and transformational education which addresses learning content and outcomes, pedagogy and the learning environment” with an aim to transform the society.

ESD integrates critical issues like disaster risk reduction, climate change, biodiversity etc. into the curriculum and utilizes an interactive, learner-centered pedagogy. Through such curriculum and pedagogy, ESD aims to enable “exploratory, action oriented and transformative learning” that can inspire learners to act for sustainable present and future.

1 https://en.unesco.org/themes/education-sustainable-development/what-is-esd

Today’s young people are the future global citizens. Their level of consciousness towards sustainable development will influence future possibility of achieving sustainable development goals. When young people recognize the importance of sustainable living and learn to respect individual and cultural differences, they are likely to live a socially responsible way. Such socially responsible behaviors are essential to achieve Sustainable Development Goals.

Every child comes to school with their own understanding of sustainability. A child from rural area may think sustainability in terms of their immediate surrounding (forest, fields, rivers, and landscape) but a child from urban area may think sustainability in terms of air pollution, water pollution, space problem etc. Therefore, pedagogical approaches that allow critical thinking and accommodate diverse views are required. Activity-based participatory learning and experiential learning can engage and encourage learners to think critically, construct their own understanding, and help provide an ability to act.

Schools can initiate Eco-clubs and teachers can facilitate (guided or unguided) field visits followed by long discussions on students’ experiences. They can also organize events like Environment week and invite learners to participate and share their ideas and understanding about sustainable development. Such activities will benefit students by:

(i) Helping them think critically about the important issues like coal mining, deforestation in rural areas and urbanization and its impact on global climate change and poverty. Learners can articulate their experiences and understanding in a numbers of ways, such as written form, artistic expression and orally.

(ii) Helping them develop system thinking and enable learners to deliberate and systematically understand the challenging situations like construction of dams, supply of electricity, displacement of settlement, construction of roads and ecosystem.

(iii) Helping them articulate their own experiences, engage in dialogical interactions, and learn with peers. Such activity will enhance their knowledge on sustainable development.

“The goal is set, Survival is the target. Achievement depends on you” (S. Sebu)

Reference

1. Education for Sustainable Development
   https://en.unesco.org/themes/education-sustainable-development
   For more information, please visit