# Learning to Live Together

## Education Policies and Realities in the Asia-Pacific

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# Contents

## Tables

# Figures

# Boxes

# Preface

From the earliest days of UNESCO's inception almost 70 years ago, the heart of its mandate has been to build peace through education. The imperative of 'building peace in the minds of men and women', as enshrined in the UNESCO constitution, has only become more pressing in current times, with calls made at the highest levels, including by United Nations Secretary-General Ban Ki-moon, who has placed "Fostering Global Citizenship" as one of the three priorities of his Global Education First Initiative. Today, the changing dynamics of our increasingly interconnected world present not only challenges but also windows of opportunity for this important endeavour.

In a globalized world of expanding mobility, technology, economic competition, disasters and conflicts, we need to learn more on how to 'live together', by setting aside our fears and differences, nurturing more harmonious relationships and developing mutual understanding of one another. This starts in the classroom. Education is the most important tool for equipping young people, our future generation of leaders, with the knowledge, skills and attitudes to tackle prejudice and hostility and to build more peaceful, tolerant and equitable societies.

Back in 1996, the International Commission on Education for the Twenty-first Century, led by Jacques Delors, presented UNESCO with its landmark report: *Learning: The Treasure Within.* As it envisioned 'Learning to Live Together' as one of the four pillars of learning, and as the foundation of education, the Commission posed a critical question: Is it possible to devise a form of education which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their cultures and their spiritual values?

This report, *Learning to Live Together: Education Policies and Realities in the Asia-Pacific,* seeks to answer this question by examining the ways in which the concept is reflected in the education systems of ten selected countries: Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, Republic of Korea, Sri Lanka and Thailand. It considers the importance of the social and economic context, national policy frameworks, curricula, teachers and assessment. Through mapping practical examples, comparative analysis and suggesting new directions for education, this report sheds light on how 'Learning to Live Together' can be implemented and become a reality in the classroom.

I commend this report for its ambition in providing insight into how we can work together in taking concrete steps to promote 'Learning to Live Together' among students in this region and beyond. I would also like to kindly acknowledge and thank the young people who provided the striking images you will see throughout this report, all of which give us a glimpse of the very meaning of 'Learning to Live Together' through their eyes.

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Director
UNESCO Bangkok

# Acknowledgements

# Acronyms

| | |
|---|---|
| **APCEIU** | Asia-Pacific Centre of Education for International Understanding |
| **APEC** | Asia-Pacific Economic Cooperation |
| **ASEAN** | Association of Southeast Asian Nations |
| **CDC** | Curriculum Development Center (Nepal) |
| **CESR** | Comprehensive Education Sector Review (Myanmar) |
| **CHED** | Commission on Higher Education (The Philippines) |
| **DEEWR** | Department of Education, Employment and Workplace Relations (Australia) |
| **EFA** | Education for All |
| **ESC** | Education for Social Cohesion (Sri Lanka) |
| **GCE** | Global Citizenship Education |
| **GDI** | Gender Development Initiative (Myanmar) |
| **GIZ** | German Society for International Cooperation |
| **IBE** | International Bureau of Education |
| **ICCS** | International Civic and Citizenship Education Study |
| **ICTs** | Information and Communication Technologies |
| **IDP** | Internally Displaced Person |
| **IDPN** | Foundation for Inclusion and Non-Discrimination in Education (Indonesia) |
| **IEA** | International Association for the Evaluation of Educational Achievement |
| **IO** | International Organization |
| **IOM** | International Organization for Migration |
| **KEDI** | Korean Educational Development Institute |
| **KOFAC** | Korean Foundation for the Advancement of Science and Creativity |
| **LTLT** | Learning to Live Together |
| **MGIEP** | Mahatma Gandhi Institute of Education for Peace and Sustainable Development |
| **MIL** | Media and Information Literacy |
| **MOE** | Ministry of Education |

| | |
|---|---|
| **MOEC** | Ministry of Education and Culture (Indonesia) |
| **MONE** | Ministry of National Education (Indonesia) |
| **NAC** | Norwegian Afghanistan Committee |
| **NAEA** | National Assessment of Educational Achievement (Republic of Korea) |
| **NAP** | National Assessment Programme (Australia) |
| **NAT** | National Assessment Test (The Philippines) |
| **NCED** | National Centre for Educational Development (Nepal) |
| **NCF** | National Curriculum Framework (Nepal) |
| **NEC** | National Education Commission (Sri Lanka) |
| **NETRC** | National Educational Testing and Research Centre (The Philippines) |
| **NGO** | Non-Governmental Organization |
| **NIETS** | National Institute of Educational Testing Service (Thailand) |
| **NPC** | National Planning Commission (Nepal) |
| **NPE** | National Philosophy of Education (Indonesia) |
| **ODA** | Official Development Assistance |
| **OEC** | Office of Education Council (Thailand) |
| **OECD** | Organisation for Economic Co-operation and Development |
| **SEAMEO** | Southeast Asian Ministers of Education Organization |
| **SEAMEO INNOTECH** | SEAMEO Regional Center for Educational Innovation and Technology |
| **STEM** | Science, Technology, Engineering and Mathematics |
| **UIS** | UNESCO Institute for Statistics |
| **UNESCO** | United National Educational, Scientific and Cultural Organization |
| **UNISDR** | United Nations International Strategy for Disaster Reduction |
| **WTO** | World Trade Organization |

*"* We must begin with quality education, to combat ignorance, prejudice and hatred, which are at the root of discrimination and racism. We need education to disarm the fears that many feel of the unknown and of other people, their cultures, life choices and beliefs. Education is the best way to foster a culture of peace and build inclusive societies. *"*

Irina Bokova, UNESCO Director General

*"* If there is light in the soul, there will be beauty in the person.
If there is beauty in the person, there will be harmony in the house.
If there is harmony in the house, there will be order in the nation.
If there is order in the nation, there will be peace in the world. *"*

The Great Learning

*"* If we are to teach real peace in this world, and if we are to carry on real war against war, we shall have to begin with the children. *"*

Mahatma Gandhi

*"* Our indigenous communities regarded and practiced education as a matter that concerned the hand, head and the heart. These were not seen as discrete entities, but interrelated components of an individual. Educating a person was about connecting these aspects within each person. *"*

Michael Mel, Papua New Guinea

# Executive Summary

In 1996, the International Commission on Education for the Twenty-first Century led by Jacques Delors (hereafter the Delors Commission) presented UNESCO with its landmark report *Learning: The Treasure Within* (hereafter the Delors report). The Delors report, written at the dawn of a new century, called for a critical rethink of the aims and the means of education. As the report claimed, education should be based on four fundamental pillars: learning to know, learning to do, learning to live together and learning to be. Nearly two decades later, the Delors report and its four pillars of learning have shaped policy debate and practice across numerous countries of the Asia-Pacific region and beyond, and continue to influence the education policies and practices of national governments and the work of international development partners including UNESCO, the World Bank and other international organizations.

Of all the four pillars, the Delors Commission placed particular significance on Learning to Live Together (LTLT) which according to its authors, rests at the heart of learning and which may be viewed as the crucial foundation of education. "Learning to live together, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and common analysis of these risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way" (Delors et al., 1996a, p.22).

The significance of the four pillars of learning, and in particular, LTLT, has certainly not decreased in recent years. Indeed, given the multivariate tensions and threats to peace and security in the 21st Century both at local and global levels, questions around the ultimate aims and means of education has led many to reflect on the tremendous need for empathy, respect for diversity and tolerance in our increasingly interconnected world. This is reflected in the importance placed on Global Citizenship Education (GCE), including via the UN Secretary-General's Education First Initiative, which considers the fostering of Global Citizenship a global priority.

Despite the significance of LTLT in the 21st Century, and despite numerous international initiatives to nurture LTLT competencies, there exists little information on how this supposition is effectively translated into national policies and curricula, and eventually into the reality of schools, including teaching and learning practices. This report is a response to this gap and attempts to understand how ten selected countries – Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, Republic of Korea, Sri Lanka and Thailand – have reflected and integrated LTLT into their education systems by mapping existing education policies and initiatives. By exploring a number of areas, namely policy, curricula, teachers and assessment, this report aims to identify what has so far been achieved in education systems of the ten selected countries in the area of LTLT and where further analysis may be required.

The approach, based on the Delors report definition, assumes that LTLT occurs through the two complementary processes: the 'discovery of others' and the 'experience of shared purposes' which lead to the development of key illustrative competencies including empathy, cultural sensitivity, acceptance, communication skills, teamwork and leadership, among others as illustrated in figure1. With regard to the four areas of education systems examined, the report findings illustrate how LTLT, through these complementary processes, is promoted in national education systems.

FIGURE 1 *LTLT's Complementary Learning Processes and Illustrative Competencies*



Discovery of others

Empathy
Knowledge of other cultures
Cultural sensitivity
Understanding of discrimination
Tolerance    Acceptance

Communication skills
Concern for the environment
Community involvement
Teamwork    Leadership    Trust
Political participation

Experience of shared purposes
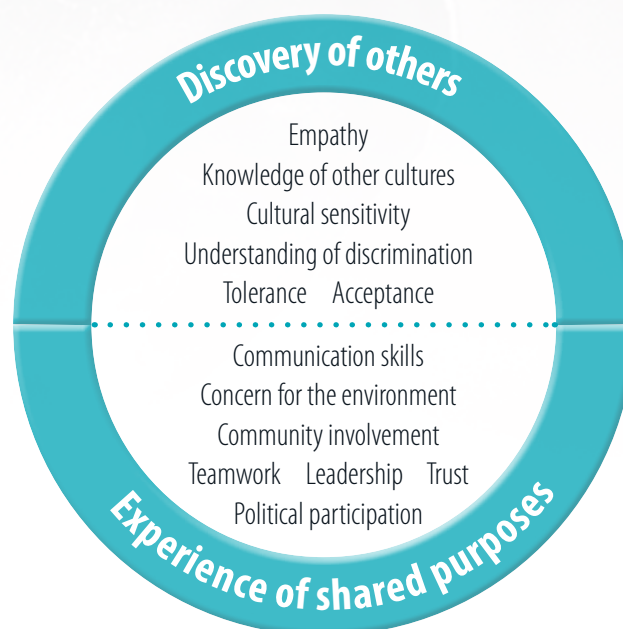
## National Policy Frameworks

The report findings indicate that all ten selected countries emphasize the importance of education in building peace, unity and social cohesion either through national constitutions or via education legislation and policy frameworks. These span across several themes such as peace, human rights, gender, environment and disaster risk reduction. In Afghanistan, the 2008 Education Law provides reference to the importance of tolerance, non-discrimination, respect for human rights, the protection of women's rights and ethics based on Islamic principles. In Sri Lanka, the National Education Commission (NEC) has initiated nine National Goals that seek to ensure the right to quality education built upon the four pillars of learning as identified in the Delors report. In Thailand, the National Education Plan (2002–2016), which serves as a framework for implementing education reform, lays out three objectives and eleven policy guidelines for their implementation. Under the first objective, guidelines reflect LTLT by referring to the purpose of education as "inculcating and strengthening morality, integrity, ethics, and desirable values and characteristics" in students. Australia's more recent Melbourne Declaration provides explicit reference to the shifting global dynamics requiring '21st Century learners' to develop essential 21st Century skills, many of which reflect LTLT illustrative competencies. Malaysia has implicitly acknowledged the importance of LTLT competencies in its *Preliminary Report: Malaysia Education Blueprint 2013–2025* and how these competencies form part of a national vision for education. As the review serves to illustrate, all countries recognize LTLT either explicitly or indirectly in their national policy frameworks. The findings also suggest a strong focus on national unity. While this is promising, there may be need for caution in defining the purpose of education so as to ensure that it promotes not only love of the country, but also of diversity both within and beyond national borders.

## Curriculum

While it is not perhaps surprising that overarching national policy frameworks reflect the LTLT philosophy albeit perhaps to varying degrees and in differing ways, what is arguably more telling is the ways in which this philosophy is translated into school curriculum. Across the ten countries, LTLT and its illustrative

competencies are generally well acknowledged at the curriculum level. Increasing attention is being paid to values and attitudes, or so-called 'socio-emotional skills' and competencies in the curriculum. This is particularly the case in countries where curriculum reform has occurred in recent years. Increasingly, a multi-dimensional conceptualization of the curriculum through which subject content is reduced to allow for the greater emphasis of cross-curricular skills and competencies is occurring. At the same time, the greater inclusion of specific subjects on values, civics and citizenship education, as well as moral, ethics and religious education is acknowledged. The report findings suggest that opportunity to study different religious faiths and traditions help promote understanding among students of different religious groups, that 'carrier' subjects such as history, second or foreign languages and the social sciences, as well as physical education and art are also critical to the fostering of LTLT competencies in these countries.

The degree to which LTLT is reflected in curricula varies, however, and given that LTLT is often incorporated into 'carrier' subjects, it may still be difficult to accurately assess how LTLT is effectively translated from national policy to the school curriculum. In the broader sense, Australia's new curriculum demonstrates three cross-curriculum priorities (Sustainability, Asia and Australia's Links with Asia and Aboriginal and Torres Strait Islander Histories), as well as seven general capabilities including 'Critical and Creative Thinking', 'Intercultural Understanding' and 'Ethical Behaviour' (ACARA, 2012), all of which are directly linked to the illustrative competencies of LTLT. For Thailand, the new national curriculum set to be implemented in the 2014 academic year has also placed emphasis on morals and values. This is not dissimilar to the Philippines; here, the philosophical basis of the curriculum is founded on the four pillars of education. The K to 12 Curriculum, designed to address the demands of a knowledge-based economy, places a stronger focus on the socio-emotional domains.

In reviewing LTLT competencies reflected in national curricula, it is also important to note that while some countries have specific subjects dedicated to LTLT competencies such as peace and education, civics, human rights or moral education, others may rely upon 'carrier' subjects such as social science and history for the less explicit transferal of LTLT illustrative competencies. In Myanmar, for example, a module on 'Union Spirit' was introduced under the subject of moral and civic education to promote national solidarity through building trust, friendship and mutual understanding. For other countries, LTLT may be 'carried' through subjects including music, art and physical education. Despite this, the findings gathered from the country reports indicate that on average, dedicated subjects, and to some extent both academic and non-academic 'carrier' subjects, are allocated less time in school timetables than subjects such as language, mathematics and science. Given the roll out of a '21st Century-inspired' curriculum in several countries, including Australia, Indonesia and Thailand, it is possible that this traditional focus may begin to bend in the direction of LTLT through either specialized or 'carrier' subjects in the ten selected education systems, or perhaps both.

## *Teachers*

While the review has confirmed that teachers, teacher education and teaching methods all play a significant role in transferring LTLT competencies in the classroom, there remains a significant information gap prohibiting an accurate assessment of how teacher policies, especially teacher training and selection, truly reflect LTLT among the selected countries. It is clear, however, that LTLT-related subjects often require innovative and creative teaching practices which in turn, require greater time for teachers to prepare adequate lesson plans and gather necessary materials. Simultaneously, participatory and collaborative learning requires a shift away from traditional 'chalk and talk' teaching methods. This

suggests need to invest in both pre- and in-service teacher training, and in particular, continuous training opportunities that are monitored to ensure that the benefits of such teaching strategies are understood and fully tapped.

Of upmost importance to the development of LTLT competencies in students is the role of teachers, as well recognised in each of the ten countries under analysis. In the first instance, this is reflected in teacher training. In Malaysia, for example, strong focus is placed on 'values and attitudes' as an important consideration in the selection of teacher trainees. Teacher training colleges, which provide training in professional ethics, values and respect for diversity, serve to inculcate the LTLT culture among teachers. This is also reflected in Nepal, with its particular focus on ensuring teachers promote 'equity and social inclusion' through mother tongue instruction policies in local communities. In this regard, the 'Life Skills Based Health Education: Trainer's Manual for Primary Level' covers a number of important skills. In the Philippines, the pre-service Teacher Education Curriculum course 'Social Dimensions of Teaching' includes a specific focus on LTLT and the four pillars of learning. Other examples demonstrate the continual promotion of LTLT in teacher training. In the Republic of Korea, for example, the policy guidelines on 'Major Directions for Training of Teaching Personnel' encourage local education offices to produce their own in-service training programmes on human rights.

Despite these numerous positive examples, findings also indicate that although there may be significant reference to the need for teachers to promote LTLT and perhaps also opportunities to help teachers to do so, it is unclear to what extent teachers effectively transfer these competencies in classroom settings. For example,  while the findings generally indicate that teachers show a positive attitude towards student-centred teaching approaches, the data also shows that the extent to which these are applied depends on the skills and attitudes of teachers as well as their interest in these methods. And, even where there may be clear frameworks for student-centred teaching and learning strategies that promote collaborative and participatory methods, this does not always translate to effective LTLT teaching in the classroom. For example, the country report for Sri Lanka indicates that only two thirds of teachers interviewed were applying student-centred learning, mainly due to a lack of time in lesson planning and preparation. In Nepal, the country report suggests that while there are in-service teacher training programmes that are highly relevant to LTLT, teachers may lack an understanding of how these concepts are practically applied.

With regard to Media and Information Literacy (MIL) for the development of LTLT, significant variations exist across countries. In Afghanistan, for example, the country report suggests that there is little critical analysis of the media, and issues of access to media and information rise especially in rural areas, where newspapers are not published or distributed and multimedia materials such as CDs and DVDs cannot be used in schools due to limited access to electricity. In addition, teachers do not always master MIL competencies and thus, may not adequately explain to their students that information is shaped by the different points of view of those who own media outlets. This is in stark contrast to the Republic of Korea, where MIL is widely used in teaching and learning. In this context, teaching is geared towards the utilization of websites, ICTs, mobile technology and applications to gather and share information for learning purposes.

## Assessment

Overall, the findings of this report suggest that assessment of LTLT's illustrative competencies at both national and school level remains limited across all ten countries. Indeed, traditional tests, which may not assess LTLT competencies such as teamwork, leadership and community involvement, remain

the predominant mode of assessment. Nonetheless, some examples demonstrate a move toward the greater incorporation of LTLT competencies in school assessment in line with greater focus on LTLT competencies in international discourse. In Australia, for example, the National Assessment Programme (NAP) tests students' skills and understanding in a number of areas including 'Civics and Citizenship'. In the Philippines, the K to 12 curriculum framework and its guiding principles provide a system that is learner-centred and includes indicators on competencies related to LTLT (SEAMEO INNOTECH, 2012a).

In schools, Afghanistan demonstrates some reliance on national examinations as a means to test knowledge of content from textbooks and memorization, which may not necessarily reflect their level of knowledge and understanding of relevant LTLT concepts. Assessment structures in Myanmar were also found to reflect a similar approach. In Indonesia, on the other hand, discussions with teachers in Banten, Jakarta and West Java provinces as part of this research indicate that there is room to test LTLT competencies. For instance, a student's final grade for each subject is calculated through the following weighting system: 30 percent school–based assessments, 20 percent on student attitudes, and 50 percent on national examinations. The findings of this report ultimately suggest that little focus is placed on the assessment of LTLT competencies in schools. At the same time, a lack of monitoring of both assessment practices and grading in many of the selected countries may inhibit the capacity of education systems to accurately assess student progress objectively. Given the greater focus being placed on LTLT competencies in national policy frameworks, curriculum, teachers and of course, at the international level, it seems this may be an area for further development across all ten countries.

The reflections presented in this report consist of overarching considerations, as well as those pertaining to the four main areas explored, including: 1) national policy frameworks, 2) curriculum, 3) teachers, and 4) assessment. A summary of these domain specific considerations are as follows:

**National Policy Frameworks:** There is need to ensure that national policy frameworks, while suited to each country context, recognize the global dimension of education and its potential for building peace and embracing diversity and differences.

**Curriculum:** It is important to integrate LTLT through the incorporation of the illustrative competencies across the entire curriculum while ensuring that subject content is relevant to, inclusive and representative of a country's diverse cultures.

**Teachers:** Investment in the capacity development of teachers will help increase knowledge of themes related to LTLT, as well as increase the transfer of LTLT competencies in the classroom through effective teaching strategies.

**Assessment:** Improving assessment of LTLT competencies, through the exchange of experiences and innovative practices, as well as methods to strengthen and monitor learning assessments – via either school-based or large-scale national assessments – is important.

Ultimately, this report seeks to engage policy makers to reflect on the findings and considerations provided so that they may generate forward momentum in the promotion of LTLT in education systems. Such momentum may facilitate wider discussion across the Asia-Pacific region around actionable steps such as the measurement and eventual benchmarking of relevant competencies. It is also hoped that this report will reinforce what the Delors Commission saw as the ultimate purpose of education: an exceptional means to bring together individuals, groups and nations to build a more peaceful, prosperous and equal society.

# Introduction

> *At the dawn of a new century the prospect of which evokes both anguish and hope, it is essential that all people with a sense of responsibility turn their attention to both the aims and the means of education. It is the view of the Commission that, while education is an ongoing process of improving knowledge and skills, it is also – perhaps primarily – an exceptional means of bringing about personal development and building relationships among individuals, groups and nations*
>
> (Delors et al., 1996b, p.12).

In its 1996 report to UNESCO, *Learning: The Treasure Within*, the International Commission on Education for the Twenty-first Century (herein the Delors Commission) did not presume that education could represent a "miracle cure" to unlocking a world in which all ideals are fully realized. Their landmark report did, however, promote education as "one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war" (Delors, et al., 1996b, p.11). To achieve this, *Learning: The Treasure Within* (herein the Delors report) argued that moving into the 21st Century, a critical rethink of the purpose of education was necessary. As the commission argued, education should be based on four fundamental pillars of learning to help "provide maps of a complex world in constant turmoil" as well as "the compass that will enable people to find their way in it" (Delors et al.,1996a, p.85). Of all the four pillars: learning to know, learning to do, learning to live together and learning to be (see figure 2), the Delors Commission placed greatest significance on learning to live together, which rests at the heart of learning and which the Commission viewed as the very the foundation of education:

> *Learning to live together, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and common analysis of these risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way*
>
> (Delors et al., 1996a, p.22).

Based on this definition, this report assumes that LTLT is imparted through two complementary learning processes: the 'discovery of others' which sets out to foster mutual understanding among students, and 'experience of shared purposes' whereby students work together towards common goals. While the former may be considered more static, the second is more dynamic. Both, however, are mutually reinforcing in their strengthening of fundamental competencies.

FIGURE 2  *The Four Pillars of Learning*[1]

| Learning to know | Learning to do | Learning to live together | Learning to be |
|---|---|---|---|
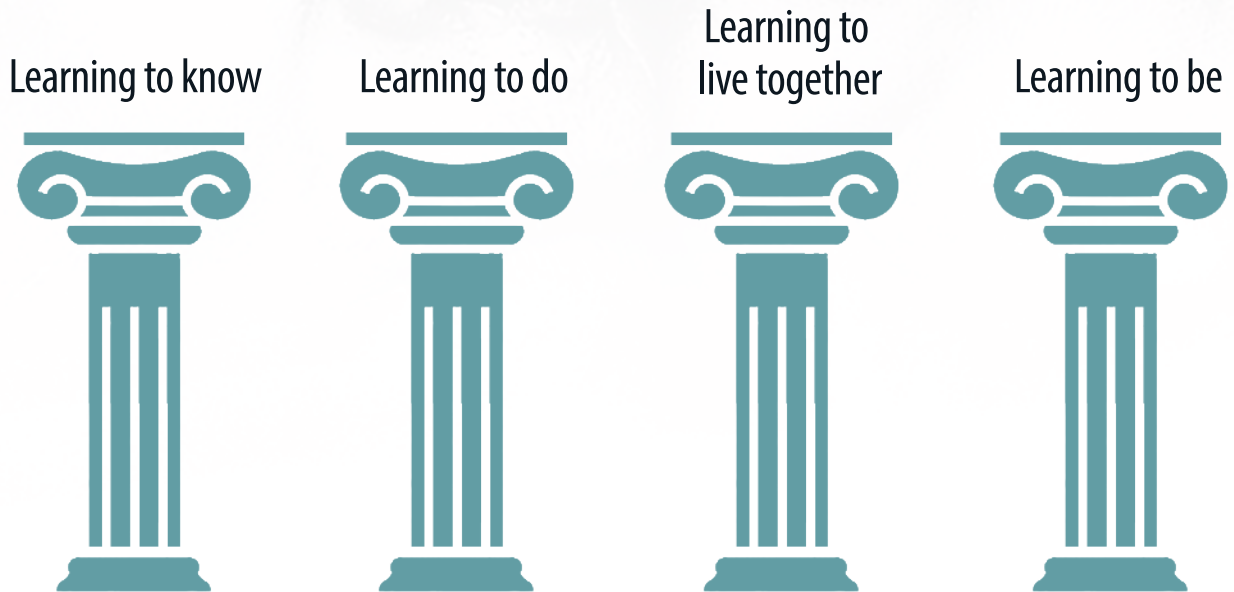
*Source: Learning: The Treasure Within*, Delors et al. (1996)

Nearly two decades later, the Delors report and its four pillars of learning have been instrumental in shaping not just the policies and programmes of international organizations, but have also triggered policy debate and curriculum development across more than 50 countries (Carneilo and Draxler, 2008). As Tawil and Cougoureux (2013) have argued, the Delors report is so fundamental it has helped to shape international understanding of what constitutes a 'quality education.' As they suggest, quality education, one of the six Education for All (EFA) goals, "may be seen to be founded on the four pillars of learning, inspired by an integrated conceptualization of the quality and relevance of education that provides the cognitive, moral and cultural dimensions of learning" (2013, p.5). Likewise, Draxler (2010) acknowledges the role the Delors report has played in shaping national curriculum and national policy debate:

> *[The Delors report] has informed but did not dictate legislation and policy at the international level. It formed a backdrop for reflection for decision-makers. It was translated into more than 30 languages, was an integral part of policy debate in every country where a language version was available, and generated special initiatives in at least 50 countries. Schools and districts took the four pillars the report proposed as a way of viewing the purpose of education as a basis of reviewing their curricula*

(Draxler in Tawil and Cougoureux, 2013, p.5).

This importance of LTLT has increased in recent years. Indeed, relevant competencies appear to be gaining focus in international frameworks and educational initiatives across countries. This is all the more necessary as Voogt and Roblin (2012) argue, given the demands of our increasingly knowledge-based society in which "ideas and knowledge function as commodities" (p.299 – 300) and to which effective social

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1  See Annex 1 for a summary of each of the Four Pillars of Learning.

and emotional skills are critical. It is perhaps all the more critical given the multivariate global challenges in the 21st Century and the need for unified global commitment to effectively combat these challenges. In this context, the significance of LTLT is reflected in both the rise of and growing interest in Global Citizenship Education (GCE), Education for Sustainable Development (ESD), Education for International Understanding (EIU) as well as peace and human rights education. The UN Secretary-General's Global Education First Initiative, which lists 'Fostering Global Citizenship' as one of its three global priorities, also implicitly recognizes the significance of LTLT as a precursor to the building of a more peaceful society, one in which discrimination is intolerable and common challenges such as climate change and abject poverty are tackled together.

Yet despite the significance of LTLT in the 21st Century, and despite numerous international initiatives to foster LTLT competencies, there is a large gap of evidence identifying how this supposition is translated into effective policy and curricula, and eventually into the reality of schools, teachers and learners. This report is a response to this gap, and attempts to understand how ten selected countries in the Asia-Pacific region – Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, Republic of Korea, Sri Lanka and Thailand – have reflected and integrated LTLT into their education policies and initiatives. This variety of countries aims to reflect their diverse experiences in terms of reflecting LTLT through their education systems.

By exploring a number of areas, namely policy, curricula, teachers and assessment, this study aims to identify what has so far been achieved in education systems of the Asia-Pacific region in the area of LTLT. This report is therefore targeted predominantly at education policy makers, researchers, academics as well as education practitioners of the Asia-Pacific region. Given its connection to Global Citizenship Education and other relevant international initiatives around sustainability and peace education, this report is also relevant to UNESCO's partner organizations and the broader educational development community.

## *Report Structure*

This report will first present the research framework for the study, before exploring the social and economic contexts in the ten selected countries and wider regional factors in the Asia-Pacific in relation to global challenges in Chapter Two. Chapter Three will then examine national policy frameworks, including the vision of those policies in defining LTLT in education. Chapter Four focuses on the national curriculum in selected countries and the extent to which they incorporate learning objectives, subjects, and extra-curricular activities reflecting the concept of LTLT and related skills and competencies. In Chapter Five, teaching practices are examined, including the role of teachers and teacher education, as well as teaching methods and application of media and information literacy (MIL) in the classroom. Chapter Six then looks at assessment, and how far countries have attempted to develop assessment frameworks that measure the skills and competencies related to LTLT. Finally, Chapter Seven provides reflections and conclusions based on the main findings of the study, while also identifying trends across policy domains, shortcomings and some policy considerations.

**1**

# Research Framework

While the significance of LTLT is reflected in international frameworks and educational initiatives such as the Global Education First Initiative, it is also reflected in numerous studies that identify what might be considered '21st Century skills'. For example, the OECD has identified three key competencies for a "successful life and a well-functioning society" in the 21st Century: 1) interacting in socially heterogeneous group, 2) acting autonomously, and 3) the ability to "use tools interactively". As they suggest, these skills imply the mobilization of "knowledge, cognitive and practical skills, and social and behavioural components including attitudes, emotions, and values and motivations" (OECD, 2003). More recently, the Assessment and Teaching of 21st Century Skills (ACTS) has identified two core 21st Century skills: collaborative problem-solving and ICT literacy. In their study of global curricula, Voogt and Roblin (2012) have also identified a common focus on collaboration, communication, social and cultural skills and citizenship as key '21st Century skills' (2012 p309).

For the purpose of this report on LTLT, however, the research framework is based on the Delors pillars of learning, and in particular, learning to live together, which it places at the heart of learning and as "the foundations of education" (Delors et al., 1996a p.22). As noted earlier, this report assumes that LTLT occurs through the two complementary processes: the "discovery of others" and the "experience of shared purposes", the significance of which is also captured in UNESCO's Intercultural Competencies Conceptual and Operational Framework (UNESCO, 2013a, p.5). In particular, this framework on intercultural competencies points towards the complementary process of 'discovery of others' through developing knowledge of other cultures, as well as skills of curiosity and openness. It also identifies 'experience of shared purposes' through communication and skills of interaction (Ibid, p.16).

BOX 1  *LTLT Complementary Learning Processes*

**1  Discovery of others**
"The task of education is to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans."

**2  Experience of shared purposes**
"When people work together on rewarding projects which take them out of their usual routine, differences and even conflicts between individuals tend to fade into the background and sometimes disappear."

*Source.* Delors et al. (1996a)

Based on these complementary processes, figure 3 displays the analytical framework used in this report and lists the illustrative competencies associated with each of these processes. As this framework demonstrates, the two complementary learning processes of 'discovery of others' and the 'experience of shared purposes' lead to the development of empathy, cultural sensitivity, acceptance, communication skills, teamwork and leadership, among other competencies. These competencies can be considered the learning outcomes that enable students to reach the ultimate goal of living together peacefully. While in itself this figure illustrates three stages – objective, processes, and outcomes – it also reflects the interrelationship between outcomes and the objective, as well as the reinforcement between the two processes and illustrative competencies.

FIGURE 3  *Analytical Framework*
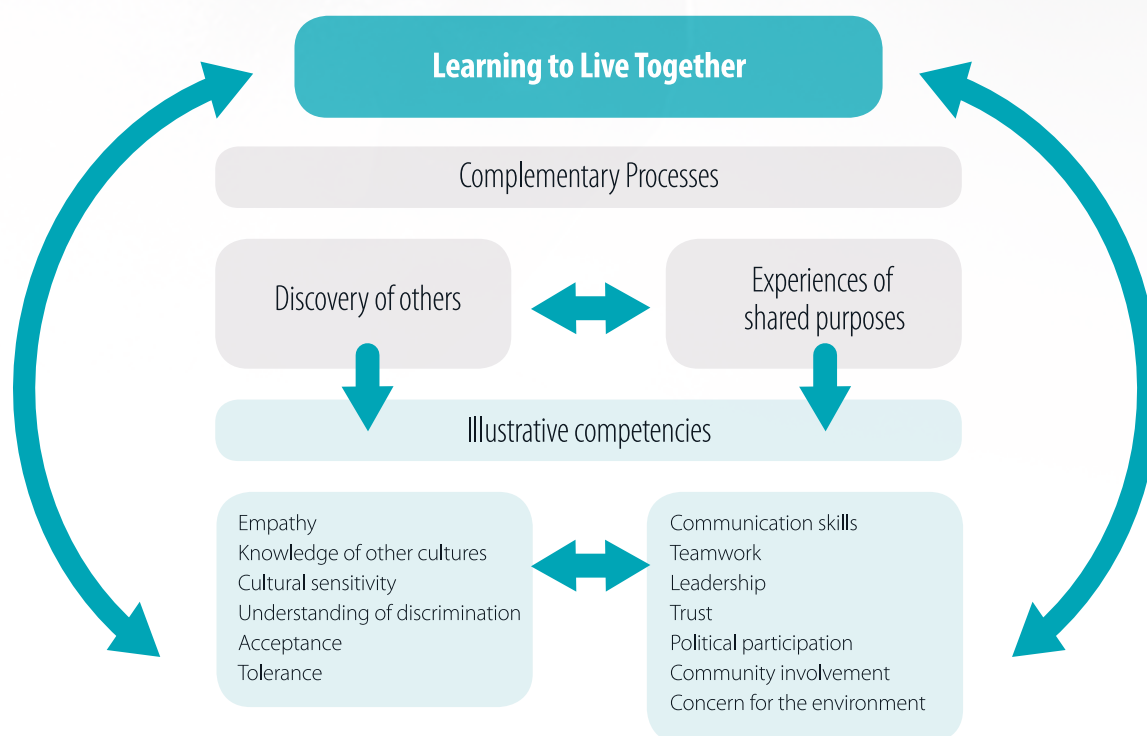


In addition, this report aims to explore how the use of Media and Information Literacy (MIL), through these complementary learning processes, can contribute to the operationalization of LTLT (see Annex 2). UNESCO defines MIL as a set of competencies that can empower students to access, understand, evaluate and use, as well as create and share information and media content using various tools in a critical, ethical and effective way (UNESCO, 2013b). The use of MIL in education seeks to create a learning environment that is innovative, participatory and exciting for both students and teachers by learning new trends in media culture, communication and technology. This enables them to not only access and use information in ethical and effective ways and to critically evaluate information and media content, it also allows the full use of their right to freedom of expression and information (Ibid). Given the ubiquitous spread of information technology and the challenges posed by an increasingly global knowledge-based economy, MIL is considered critical to both fostering and upholding LTLT competencies.

By using this analytical framework, including the incorporation of MIL, this multi-dimensional study of ten countries aims to better understand how education systems and their various components – from national policy frameworks, curricula, teachers and pedagogies, school environment and settings, assessments and extra-curricular activities – are imparting values which serve to foster a culture of peace, respect and tolerance through LTLT.

## Methodology

The diverse selection of countries – Afghanistan, Australia, Indonesia, Malaysia, Myanmar, Nepal, The Philippines, the Republic of Korea, Sri Lanka and Thailand – is designed to reflect the broad spectrum of different country contexts and challenges, as well as the multivariate ways in which LTLT may be operationalized in different educational settings. For example, LTLT can be used to address challenges specific to certain contexts, such as social inequality, gender disparities, conflict, recognition of a multicultural society, democratic reform, post-conflict reconstruction and reform, national reconciliation, and appreciation of ethnic, cultural and linguistic diversity. With this in mind, each national consultant carried out the mapping exercise in one of these ten selected counties. Their country case studies were based on thorough review of existing national policy documents and frameworks and other secondary sources, as well as primary data where necessary.

In order to assess how LTLT is conceptualized and operationalized within each of these countries and to highlight innovative practices, the mapping exercise involved analysis of the following key areas:

1. The Social and Economic Context, including demographic diversity, economic development, technological advancement, and peace and sustainability.

2. National Policy Frameworks, including vision and frameworks looking at how education systems define the concept LTLT in their education policies for each of the ten selected countries.

3. National Curriculum, particularly with regard to recent curriculum review and reform, curriculum learning objectives, as well as curriculum implementation by examining subjects and modules related to the illustrative competencies of LTLT as well as timetables and participation in extra-curricular activities.

4. Teachers, including the role of teachers and teacher education policies, teaching methods that are conducive to LTLT, as well as the ways in which MIL is incorporated into teaching practices.

5. Assessment frameworks in relation to LTLT's illustrative competencies, including international assessments, national assessments and examinations and school-based assessment.

The research methodology evolved from an initial desk study conducted by UNESCO Bangkok followed by in-country research undertaken by national consultants based on the above analytical framework and guiding research questions provided (see Annex 3). This drew upon both secondary and primary data. The country research included literature reviews, analysis of policy documents and curriculum frameworks supported by primary data. Due to the different country contexts and differing extent to which LTLT is reflected in these countries, policy documents and other relevant reports and secondary sources were not always available for each part of the analytical framework applied in this report. Some national consultants then undertook primary data collection to fill information gaps so as to add depth to the analysis. This was the case with regard to Chapter Four on teachers and Chapter Five on assessment in particular. The main stakeholders engaged as part of this primary data collection included government officials, academics and education experts, education managers, teachers and students. The research methods involved were mainly qualitative, consisting of interviews, focus group discussions, classroom observations and in some cases, questionnaires. Table 1 indicates the main sources of data used by consultants based on the availability of information, resources and time.

TABLE 1  *Primary Data Sources by Country*[2]

| COUNTRY | PRIMARY DATA SOURCES |
|---|---|
| **Afghanistan** | Questionnaire on Media and Information Literacy |
| **Australia** | N/A |
| **Indonesia** | Classroom observations |
| **Malaysia** | Focus group discussion with three teachers engaged in LTLT-related subjects (moral, citizenship and civic education) |
| **Myanmar** | Focus group discussions, interviews with government officials, teachers, education managers and education experts |
| **Nepal** | Interviews (government officials, IOs, NGOs), classroom observations with selected schools and teachers |
| **The Philippines** | 17 interviews with government officials, education experts, and international organizations; 3 Focus Group Discussions (two teachers and one director) |
| **Republic of Korea** | Interviews with educational experts |
| **Sri Lanka** | Interviews with government and non-government education officials, principals, teachers and students, classroom observations, questionnaire |
| **Thailand** | Interviews with government officials |

## Limitations

Due to limited resources, time and contextual differences, there are a number of identifiable limitations to this report. Firstly, this report has employed an interpretive approach that may unintentionally influence the findings. In addition, the research methods employed by consultants do not always match; the primary data used throughout this report is thus not comparable across countries. While this regional synthesis report aims to provide a multidimensional mapping of what has been achieved with regards to LTLT through education systems, it is not exhaustive of all existing policy initiatives and programmes. It does not, for example, investigate thoroughly the degree to which gender equality is reflected in educational settings across multiple domains, an area which is clearly strongly correlated to the advancement of LTLT in schools. It also does not involve the perspective of youth and students themselves including their experiences and their reflections around the implementation of LTLT in schools. Including a youth perspective would undoubtedly serve to enrich the findings of this report greatly. Nonetheless, this report intends to provide pertinent examples of existing policies and practices in education systems, as well as assess the many challenges that may inhibit their implementation. It is therefore hoped that this research promotes the great importance of LTLT and the continued strengthening of its implementation within educational settings and in so doing, provides impetus for further study into this important area.

2  While primary data was used in most countries, especially where information gaps have been identified, no primary data was used in Australia given the availability of relevant secondary data.

2

# Social & Economic Context

While globalization has undoubtedly enriched human life, it has also, most undeniably, heightened threats to international peace and sustainability. On the one hand, globalization allows for both the celebration and exploitation of an incredibly diverse Asia-Pacific[3] and is largely responsible for its tremendous economic success as a region. On the other, it has inarguably generated increased vulnerability to political, economic and social instability. Given significant advances in communication technology, the pace of globalization is set to increase exponentially. In this context, "Learning to Live Together" (LTLT), through the development of relevant competencies, retains a central position in ensuring globalization does ultimately serve to enrich all life on earth. While each of the ten countries covered in this study face unique threats to peace and sustainability, regional patterns and trends in demographic diversity, economic development and technological advancement are reviewed here to demonstrate the important need for LTLT within education systems.

FIGURE 4  *Dimensions of the Social and Economic Context*



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3  UNESCO Bangkok (Asia and Pacific Regional Bureau for Education) covers UNESCO Member States of the Asia and Pacific region. Thus, all references to 'the region' refer to the Asia-Pacific region. Regrettably however, not all countries in the Asia-Pacific are covered in this study, particularly a greater spread of countries from the Pacific. Findings are nonetheless considered relevant to most of UNESCO's Member States in the region and beyond.

## Demographic Diversity

The Asia-Pacific region's demographic diversity lies in its multitude of languages, ethnicities, cultures and religions. For instance, the region boasts more than 3,600 languages comprising almost 51 percent of languages worldwide (SIL, 2013). Not only is the Asia-Pacific home to more than half of the world's population at 3.7 billion persons, it is also home to an estimated 31.5 million international migrants or almost 15 percent of the figure worldwide as of 2010 (UN, 2011). In addition, the region hosts the world's largest refugee population with a total of 8.4 million persons of concern including stateless persons, Internally Displaced Person (IDPs) and both refugee and IDP returnees (UNHCR, 2013). With increased mobility within the region and across the world, this has led to increasingly multicultural societies within the Asia-Pacific as well as increased tension and discrimination towards migrant populations. Some specific examples from Malaysia, Myanmar, Thailand and Australia serve to demonstrate the challenging demographic demands faced by countries of the Asia-Pacific.

Malaysia, for example, is perceived by some academics as a 'plural society' (Milne and Mauzy, 1997) and a typical multicultural society (Shamsul, 2011). With its main ethnic groups being Malay, Chinese and Indian, the majority (65 percent) practice Islam, while other religions include Buddhism (19.8 percent), Christianity (9.2 percent), and Hinduism (6.3 percent) (DOS, 2013). The country report argues that diversity has been Malaysia's strength as well as one of its major challenges with some degree of tension and division among the country's ethnicities (Salleh et al., 2013). According to some academics (Shamsul, 2011), Malaysian political stability depends in a most significant way upon the country's capability to build and uphold a political arrangement suitable to its many ethnic groups. This "…can only work in the long run if the social and economic wellbeing of its populace is improved, through careful and systematic development planning" (Shamsul, 1990). The country report also suggests that national unity is fundamental to building a harmonious society, and this acknowledgement is largely reflected in the structure of Malaysia's multicultural and multilingual education system (Salleh et al., 2013).

By comparison, peace and stability in Myanmar, a country with eight major national ethnic groups belonging to more than four main religions, has at times been undermined by ethnic tensions (The Economist, 2013). Indeed, rather than utilizing the benefits of ethnic diversity to enhance national identity, it has been perceived as a potential source of inter-communal tension and discrimination, inequality and conflict in recent times (Ibid). In this context, the country report conducted as part of this study identifies the democratization currently taking place, including education reform and national dialogue on peace, as a promising opportunity for advancing the concept of LTLT through education in the country (Khen et al., 2013).

In Thailand, the estimated migrant worker population of 2.5 million as of 2012 from neighbouring countries (Huguet et al, 2011) presents a further example of demographic challenges. In this context, migrant children and children of migrant workers are often prevented access to education and integration into Thai public schools due to a culmination of factors including insufficient social protection, language barriers and discrimination. For migrants, these factors contribute towards the rising challenge of cultural integration and cross-border mobility (Salmon et al., 2013).

Australia, by contrast, is considered one of the most multicultural countries in the world with a significant number of international migrants adding to the already diverse Aboriginal and Torres Strait Islander populations (Australian Bureau of Statistics, 2012). According to a census conducted in 2011, more than one quarter of Australia's population was born overseas, as evidenced by the country's various languages, religions, ancestries and birthplaces (Ibid). Collectively, these examples demonstrate the need for an education system that can encourage the 'discovery of others' in order to promote cultural sensitivity and understanding of different cultures, ethnicities and religions across a multitude of national contexts. It also suggests that rising cross-border mobility necessitates a broad and encompassing education appropriate to the needs of students from varying cultural backgrounds.

## Economic Development

Despite rapid economic growth within the Asia-Pacific region, the *Economic Survey of Asia and The Pacific 2013* reveals undeniable economic challenges. As it shows, the region hosts more than two thirds of the world's poor with over 800 million people in the region living below the poverty line, 563 million considered under-nourished and more than 1 billion considered to be working in vulnerable employment (UNESCAP, 2013). To make matters worse, rising inequality in the region has seen the Asia-wide Gini coefficient rise from 39 percent in the mid-1990s to 46 percent in the late 2000s (ADB, 2012).

Indonesia demonstrates how increased economic growth within the region can present as a 'double-edged sword'. While Indonesia is a member of the G20, WTO and regional organizations such as ASEAN and APEC, 12 percent of its population lives below the national poverty line of 1.25 USD per day (World Bank, 2013).

At the same time, it is important to note that these challenges are not confined to the poorest countries in the region. In high-income OECD countries such as the Republic of Korea, inequality has risen to the top of the country's political agenda (OECD, 2013) as inequality has followed an upward trend just as relative poverty has risen to the seventh highest in the OECD area (Ibid). Now the world's 13th largest economy, Republic of Korea has transitioned from one of the largest recipients of Official Development Assistance (ODA) to one of the largest donors in recent decades (OECD, 2012). Despite these achievements, inequality may threaten to derail significant development gains made and may in turn lead to persisting challenges for education systems, including gender inequality, school violence and bullying as socio-economic divides sharpen.

## Technological Advancement

Changing economic and technological patterns have also led to an emerging 'digital divide' – the gap between those who have access to information, media and technology and also the gap with regards to literacy and cognitive skills needed to make use of these technologies and the ability to actively participate in knowledge societies. Technological advances have also transformed the ways information and knowledge circulate and reshaped the ways in which students interact, collaborate, share experiences, access information, and learn. The media and other information providers also play a vital role in influencing values and attitudes among students, such as perceptions of multiple cultures and religions. Therefore, they have a unique responsibility with regard to promoting and endorsing tolerance, fair representations of different groups and a culture of peace and non-violence.

This is particularly relevant to the Asia-Pacific region, where there is growing recognition of the potential of information and communication technologies (ICTs) to address economic and social challenges. In 2010, UNESCO and the International Telecommunication Union (ITU) created The Broadband Commission for Digital Development to advocate for harnessing the power of the Internet and ICTs in efforts to reach the 2015 UN Millennium Development Goals.

Over 2.7 billion people, 39 percent of the world's population, are using the Internet (ITU, 2013). Today, there are almost as many mobile-cellular subscriptions as people in the world, with more than half in the Asia-Pacific region; in fact, 3.5 billion out of 6.8 billion total subscriptions are in the Asia-Pacific (ITU, 2013). It is expected that 194 million new Internet users will come online between 2010 and 2020 in the six ASEAN nations, 91 million of them from Indonesia alone (Accenture, 2012). The region is home to countries/jurisdictions like the Republic of Korea, Hong Kong-China and Singapore, whose ICT development index is among the highest in the world. Despite this digital hype, the Asia-Pacific region displays the highest disparity in ICT development and use, with some countries ranking the lowest in the world. In Myanmar for instance, less than 2 percent of the population has access to the internet (ITU, 2013). It is indeed of outmost importance that students in the digital age learn the functions, roles, rights and obligations of information and media institutions in knowledge societies. While digital media undoubtedly contributes to social and educational development, it is also important to consider how the emergence of negative side effects such as 'infollution', or digital pollutants, may expose students to violent content or cyber bullying (Cho and Lee, 2011). What can be observed among the ten selected countries is that those with the best access to ICTs, and with the highest level of economic development, are often the ones that most reflect Media and Information Literacy (MIL) in their education policy frameworks and teaching practices as will be demonstrated in the subsequent chapters.

## Peace and Sustainability

Threats to peace and sustainability, including conflict and environmental disasters, demonstrate further the critical need for education to promote LTLT. This is particularly the case in the vast Asia-Pacific region. For example, although the region has seen an improvement to institutions of electoral democracy, there remain challenges with regards to fundamental freedom, with only 38 percent of people across 45 countries and territories considered to be 'free' (Freedom House, 2014). It is also estimated that globally, 28 million children, or 42 percent of total primary-aged children in armed-conflict affected countries, were out of school as 2011 (UNESCO, 2011a). According to the Ministry of Education in Afghanistan, more than 600 primary and secondary schools have been closed due to security concerns and attacks on formal educational institutions mostly taking place in the volatile southern provinces. It is also estimated that as a result, more than 300,000 children have been deprived of education throughout the country (MOE, 2010).

Myanmar too has faced communal violence and armed inter-ethnic conflict throughout the country, resulting in widespread displacement of communities. Since Myanmar's move toward democracy in 2011, government, ethnic and civil society leaders have recognized that peace and national reconciliation is the key to the country's development. Initiatives include the establishment of the Union Peace-making Work Committee in 2011, which has since resulted in the signing of ceasefire agreements by 14 armed groups (The Economist, 2013).

In 2009, Sri Lanka emerged from 30 years of civil war driven by ethnic tensions. With the more peaceful State capable of achieving rapid economic and social development, Sri Lanka achieved middle-income status in 2010 (World Bank, 2013). As in all countries affected by conflict, education was hit particularly hard in war-torn parts of Sri Lanka. According to the Minister of Education, "During the period of escalation of the war in the years 2008 and 2009, it has been reported that 389 out of 1,002 schools in the north and 35 schools in the east remained closed" (Gunawardhana, 2013). There have since been a number of initiatives to build peace in these areas, namely the rehabilitation and reintegration of child soldiers, educational programmes and psychological support for students and teachers to improve conditions for learning (Ibid).

In addition to conflict, the Asia-Pacific is particularly vulnerable to environmental disasters. Between 1970 and 2011, for example, 75 percent of deaths caused by disasters worldwide occurred in the Asia-Pacific region, which also suffered 80 percent of global economic losses as a result of environmental disasters in the year 2011 alone (UN ESCAP and UNISDR, 2012). Tensions caused by such disasters cannot be underestimated as both a source and cause of environmental degradation, nor should the potential of education in preventing and alleviating environmental issues (UNESCO, 2014a). Among the selected countries, some examples of environmental awareness and disaster risk reduction education can be found. In the Philippines, for instance, a number of policies have been implemented to include knowledge of climate change and disaster risk reduction in the curriculum (Mendoza, 2013). More broadly, the illustrative competency 'concern for the environment' is manifested in some countries in the curricula and through teaching methods, but not in all countries as will be observed in later chapters.

## Conclusion

Globalization presents both opportunities for economic prosperity as well as threats to peace and sustainability. The numerous factors explored in this chapter, though not exhaustive, are interlinked and demonstrate the complexity of global challenges faced. Education systems that take these factors into consideration in their policies, curricula and in the classroom, can strive to better prepare the next generation for a world that is ever-changing, and that is prepared to build peace and a sustainable future in their communities and beyond. To this end, the Asia-Pacific region's extraordinary diversity is one that should be celebrated and exploited. Rising mobility means that we live in an increasingly interconnected world, where migrants, refugees and immigrant communities can all be seen as critical to building enriched multicultural societies. Cross-border realities are inevitable and need to be reflected in education systems and policies so that students of migrant backgrounds can not only benefit from accessing education, but also from receiving an education that is sensitive to their needs. The region's economic success in recent decades remains overshadowed by widespread disparities and social and economic inequality as another divisive factor. In addition, with the Asia-Pacific region representing half of the world's Internet users, it can only be assumed that this will continue to grow. It is important to consider how equal access to ICTs not only represents access to information but also opportunities for economic development, especially for those in remote areas.

While the process of globalization has been occurring for hundreds of years, it is now occurring at an exponential rate. Despite this, challenges presented by globalization are yet to be adequately reflected in education systems so that, simply put, students can learn to live together in an increasingly interconnected, diversified and complex world. This signals the importance of LTLT's two complementary learning processes. The 'discovery of others', through the promotion of competencies such as empathy, tolerance,

knowledge of other cultures and understanding of discrimination, aims to promote understanding over fear among students of different backgrounds. The process of 'experience of shared purposes' goes one step further in uniting students as active citizens to address critical issues that are faced in both local communities and on a global scale. Concern for the environment, community involvement to support those that are more disadvantaged in society, as well as increased communication and leadership, all represent common goals for students, regardless of their social and economic, status, culture, ethnicity or religion. Only by enabling students to develop values and attitudes such as tolerance and understanding, and by encouraging sustainable actions, can they become responsible local and global citizens, ultimately leading to more just and inclusive societies that are necessary in the 21st Century.

**3**
*National Policy Frameworks*

For almost seventy years, the concept of Learning to Live Together (LTLT) has been embedded in international normative frameworks and conventions. The potential of education as a means to build peace is at the core of UNESCO's mandate as stated in its constitution: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" (UNESCO, 2012, p.5). Among other international normative frameworks, the earliest references are found in the Universal Declaration on Human Rights (1948), the Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974), and the UN Declaration on Human Rights Education and Training (2011). In particular, the Convention on the Rights of the Child (1989) makes explicit reference not only to basic human rights and fundamental freedoms, but also to respect for cultural identity and national values with regards to a child's country of origin as well as "civilizations different from his or her own" (1989, p.11). Article 29 also points to the importance of the "spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin" and "respect for the natural environment" (Ibid).

In addition, LTLT is enshrined in a number of international instruments and programmes. These include the Education for All Goals (2000), the World Programme for Human Rights Education, the UN Decade of Education for Sustainable Development (2005-2014), the International Decade for a Culture of Peace and Non-Violence (2001-2010), the Teaching Respect for All Initiative (2012) and the International Decade for the Rapprochement of Cultures (2013-2022). Of particular importance, the UN Secretary-General's Global Education First Initiative has acknowledged the need to "foster global citizenship" as one of its three global priorities, implying the prioritization of LTLT and related concepts. The initiative suggests that there has traditionally been a relative neglect of ideals such as peace, human rights, respects, cultural diversity and justice within education systems despite the obvious significance of these concepts in contributing to global peace and sustainability (UN, 2013).[4]

International frameworks around Media and Information Literacy (MIL) have also served to foster and uphold LTLT at the international level. The Grünwald Declaration of 1982, for example, has recognized the need for education systems to promote critical understanding of "the phenomena of communication" and civic participation in media. The Grünwald Declaration was followed by the Prague Declaration Towards an Information Literacy Society (2003), the Alexandria Proclamation on Information Literacy and Lifelong Learning (2005), the Paris Agenda for Media Education (2007), the Fez (2011), Moscow (2012) and Doha (2013) Declarations, and the Media and Information Literacy Recommendations of the International Federation of Library Associations (2011).

In addition to these international efforts, many national constitutions, visions, laws and policy statements are also of great relevance to LTLT in the ten selected countries. Many countries make reference to the concept of LTLT in some shape or form, whether through the lens of national unity, human rights, morality and the need to develop responsible citizens through education. By exploring these policy frameworks and documents further, this chapter will examine the different ways in which countries are defining the purpose of education and their potential for the promotion of LTLT, its two complementary processes and illustrative competencies.

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4 Complementing this initiative, the outcome document of the Technical Consultation organized by UNESCO on Global Citizenship Education in September 2013 recognized that the potential of education in "understanding and resolving social, political, cultural and global issues" is increasingly being recognized (UNESCO, 2013c). This was shortly followed by the first ever Global Forum on Global Citizenship Education held in December 2013 organized by UNESCO in support of the Global Education First Initiative to bring together a wider range of stakeholders including youth, to share innovative practices and further develop a strategy for implementation in national policies.

## Afghanistan

In Afghanistan, the 2008 Education Law also refers to key aspects of LTLT, including tolerance, non-discrimination, respect for human rights, protection of women's rights, and ethics based on Islamic principles. More specifically, one of the objectives is to "develop and improve moral, sentimental, mental, physical nurturing capacities and sociable spirit of students" (MoE [Afghanistan], 2008). The vision of the Ministry of Education also includes respect for human rights, active participation in sustainable development and for security and stability of the country (Ibid). As the Afghan Minister of Education Farooq Wardaq, has stated, "It is important to realize that the diversity of needs, abilities and backgrounds found in our cities and villages must be reflected in our schools, and must be responded to effectively by all levels of our education system" (MoE [Afghanistan] and UNESCO, 2010).  While there are undeniable challenges to peace and security in Afghanistan as reflected briefly in Chapter Two, within the education policy, recognition is given to cultural diversity, as well as the importance of 'moral' and 'physical nurturing capacities'. These attributes connect to the idea of the 'discovery of others', and through acceptance and tolerance may potentially contribute to building a greater sense of peace within Afghan society.

## Australia

In Australia, the 2008 Melbourne Declaration of Education Goals for Young Australians, which sets out the direction of Australian education for the next decade, connects to the concept of LTLT. As the preamble states, "As a nation, Australia values the central role of education in building a democratic, equitable and just society – a society that is prosperous, cohesive and culturally diverse, and that values Australia's indigenous cultures as a key part of the nation's history, present and future" (MCEECDYA, 2008, p.4). The Melbourne Declaration recognizes the shifting global dynamics that require 21st Century learners to be equipped with essential skills and competencies within the framework of LTLT's two complementary learning processes – the 'discovery of others' and 'experience of shared purposes' – as illustrated in table 2.

TABLE 2  *2008  Melbourne Declaration of Education Goals for Young Australians*

| Education to Tackle Global Challenges |
|---|
| Increased global integration and international mobility calls for a "need to nurture an appreciation of and respect for social, cultural and religious diversity, and a sense of global citizenship" |
| Need for Australians to become 'Asia literate' and foster strong relationships with Asia due to the rising global influence of Asian nations |
| Technological changes are calling for new sets of skills for students to enter the job market, and  need to encourage young people to pursue further education and vocational training |
| Cross-border environmental, social and economic challenges require students to tackle these challenges creatively with a grasp of scientific concepts and principles |
| The digital age requires students to master their use of information and communication technologies (ICTs) and to increase the effectiveness of ICTs in learning |
| **Education to Promote National and Personal Values** |
| National Values: Democracy, Equity and Justice |
| Personal Values: Honesty, Resilience, Empathy and Respect for others |

| Learners to become Active and Informed Citizens |
|---|
| Act with moral and ethical integrity |
| Appreciate Australia's social, cultural, linguistic and religious diversity, and have an understanding of Australia's system of government, history and culture |
| Understand and acknowledge the value of Indigenous cultures and possess the knowledge, skills and understanding to contribute to, and benefit from, reconciliation between Indigenous and non-Indigenous Australians |
| Are committed to national values of democracy, equity and justice, and participate in Australia's civic life |
| Are able to relate to and communicate across cultures, especially the cultures and countries of Asia |
| Work for the common good, in particular sustaining and improving natural and social environments |
| Are responsible global and local citizens |

*Source.* Adapted from MCEEDYA, 2008 (Preamble of Melbourne Declaration)

The 'discovery of others' is clearly reflected throughout these goals. 'Knowledge of other cultures' and 'cultural sensitivity' as central to Australia's multicultural society, indigenous culture, as well as its ties with Asia, are but some examples. The 'experience of shared purposes' can be identified through the tackling of 'global challenges' and by 'work for the common good' whether in terms of concern for the environment or community involvement. Another interesting example is the National Framework for Values Education in Australian Schools. Established in 2005, the framework rose from a government-commissioned 'Values Education Study'. It includes Nine Values (see table 3) for Australian Schooling, presented as part of "Australia's common democratic way of life, which includes equality, freedom and the rule of law. They reflect our commitment to a multicultural and environmentally sustainable society where all are entitled to justice" (DEEWR, 2005).

TABLE 3  *Nine Values of the National Framework for Values Education in Australian Schools*

| | |
|---|---|
| 1 | **Care and Compassion** – Care for self and others |
| 2 | **Doing Your Best** –Seek to accomplish something worthy and admirable, try hard, pursue excellence |
| 3 | **Fair Go** – Pursue and protect the common good where all people are treated fairly for a just society |
| 4 | **Freedom** – Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others |
| 5 | **Honesty and Trustworthiness** – Be honest, sincere and seek the truth |
| 6 | **Integrity** – Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds |
| 7 | **Respect** –Treat others with consideration and regard, respect another person's point of view |

| | |
|---|---|
| **8** | **Responsibility** – Be accountable for one's own actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and to civic life, take care of the environment |
| **9** | **Understanding, Tolerance and Inclusion** – Be aware of others and their cultures, accept diversity within a democratic society, being included and including others |

*Source:* Department of Education, Employment and Workplace Relations, 2005

## Indonesia

In Indonesia, while the concept of LTLT is reflected in national policy frameworks and in the vision of the education system, it stems in part from the national philosophy of *Pancasila* or 'five principles' developed by President Sukarno in 1945 shortly before the country's declaration of independence as outlined in box 2.

BOX 2 *Indonesia's National Philosophy of Pancasila or 'Five Principles'*

1   The belief in the one and only God

2   A just and civilized **humanity**

3   The **unity** of Indonesia

4   **Democracy** guided by inner wisdom in the unanimity out of deliberation among representatives

5   **Social justice** for all the people of Indonesia

*Source:* [Emphasis added] Hauschild, 2013

Although the use of *Pancasila* has been less prominent than in the days of Sukarno, the country report conducted as part of this research suggests that it remains influential and continues to be reflected in education policies and the curriculum (Hauschild, 2013). Another relevant philosophical concept is also found in the national motto of Indonesia, *Bhinneka Tunggal Ika* or 'Unity in Diversity', which in 2000 was adopted as Article 36a of the Constitution and continues to serve as an important unifying ideal. This ideal is referenced in education policies such as the Education Act of 2003, which was developed with technical support from UNESCO. The act includes an explicit reference to LTLT:

> *One of the main purposes of the Law is to inculcate in young minds the*
>
> ***respect for human rights, for cultural pluralism and learning to live together,***
>
> *promote morals and character building as well as unity in diversity (Bhinneka Tunggal Eka)*
>
> *in the spirit of brotherhood and solidarity*
>
> [Emphasis added] (UNESCO IBE, 2010).

23

More recently, the Strategic Five-Year Plan of the Ministry of National Education[5] provides the official 'Vision for 2025', which aims to see Indonesian citizens develop the following four types of intelligence: 1) Spiritual Intelligence, 2) Emotional and Social Intelligence, 3) Intellectual Intelligence, and 4) Kinesthetic Intelligence. It is the second form of intelligence (emotional and social intelligence) that connects with the 'discovery of others'. In this sense, the National Philosophy of Education (NPE) defines the vision of education as an integrated education whereby all students can develop their full potential in intellectual, spiritual, emotional and physical domains (MONE [Indonesia], 2010).

## Malaysia

Education policies and frameworks in Malaysia reference the promotion of harmony and peace as well as tolerance, respect, and cooperation among other values. Two landmark reports, the *Razak's Report (*1956) and *Rahman Talib's Report* (1960) form the basis of Malaysian Education policy and the foundation to the 1961 Education Act. Here, the purpose of education is defined through three goals: 1) promote national unity, 2) produce the human resources required for national development, and 3) develop a progressive and disciplined Malaysian society. This was then replaced by the 1996 Education Act, which states that "there shall be no discrimination against any citizen in the education system and every religious group has the right to establish and maintain institutions for education in its own religion". In addition, the Education Development Plan 2001–2010 introduced strategies related to LTLT's complementary learning processes and illustrative competencies by emphasizing the importance of communication skills, knowledge and acceptance of others, as well as good moral values.

More recently, the *Preliminary Report: Malaysia Education Blueprint 2013–2025* provides a framework for how LTLT's illustrative competencies form part of the national vision for education in the country. This framework aims to promote the following skills and competencies: 1) Thinking skills, 2) Broad knowledge, 3) Ability to converse in two languages, 4) Good ethical and spiritual values and, 5) Appreciation of national identity (MOE [Malaysia], 2012). In particular, the Blueprint's vision aims for "an education system that gives children shared values and experiences by embracing diversity", by encompassing trust, religious tolerance and social interaction between students of different ethnic groups, which links to LTLT's complementary processes.

## Myanmar

The Constitution of the Republic of the Union of Myanmar (2008) is the basic instrument for Myanmar's educational vision. According to the 2008 Constitution, the country must provide free, compulsory primary education [Article 28(c)], and "implement a modern education system that will promote all-round correct thinking and a good moral character contributing towards the building of the Nation" [Article 28(d)]. The Constitution also mentions the importance of unity and solidarity among its citizens, with the spirit of the country founded on the "non-disintegration of national solidarity" [Article 6(b)].

The stated vision of Myanmar National Education is, "to create an education system that will generate a learning society capable of facing the challenges of the Knowledge Age". Their motto is, "Building a modern developed nation through education" (MOE [Myanmar], 2012). While Myanmar's education system undergoes significant reform, elements of the concept of LTLT are yet to be clearly identified.

5  In October 2011, the name of the Ministry of National Education was changed to Ministry of Education and Culture.

Interviews conducted for this study with members of the MOE's Comprehensive Education Sector Review (CESR) show that Myanmar does not appear to have a specific national policy or programme focused on aspects of LTLT. The MOE has, however, introduced human rights education at the level of basic education since the 2004–2005 Academic Year.[6] Nonetheless, it is hoped that the current reform process led by the CESR will incorporate specific frameworks related to LTLT, its complementary processes and illustrative competencies, as well as acknowledge its potential to contribute to the significant development strides currently being made.

## Nepal

In Nepal, the purpose of education is presented through the concept of 'Education for All' and 'Education for Development', whereby the future of the country's social and economic development relies primarily on educating the next generation (NPC, 2002). Nepal's Tenth Plan (2002–2007) demonstrates this by setting the objective of education as a more effective means of poverty reduction. In this context, the importance of addressing social challenges, including crime and substance abuse among youth, are also referenced. Although little information was found as part of this study on specific policy frameworks related to LTLT, it appears that there is recognition of ethnic and linguistic diversity in education which points to the 'discovery of others' by promoting knowledge of other cultures. Indeed, the cultural significance of language is reflected in constitutional rights and provisions in education, as demonstrated in the Interim Constitution of Nepal (2007):

BOX 3  *Right to Education in the Interim Constitution of Nepal*

- Every community has the right to get education in their mother language as provisioned in the law.
- Every citizen has the right to get free education up to secondary level as provisioned in the law by the state.
- Every community living in Nepal has the right to preserve and promote its language, script, culture, cultural activities and heritage.

## The Philippines

In the Philippines, the purpose of education is defined in the 1987 Philippine Constitution. According to the Constitution, educational institutions serve to:

> *…[I]nculcate patriotism and nationalism, foster **love of humanity,** respect for **human rights,** appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen **ethical and spiritual values,** develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge, and promote **vocational efficiency***
>
> [Emphasis added] (Art XIV, Sec. 3, No. 2).

6  This is reviewed further in Chapter Four on Curriculum.

In addition, the Governance of Basic Education Act, also known as the Republic Act 9155 (2001) provides the framework for formal basic education, and sets out the legal basis for the decentralization of education management. Here, the goal of education is to provide students with "the skills, knowledge and values they need to become caring, self-reliant, productive and patriotic citizens." More relevant to today's global context, the Enhanced Basic Education Act (2013) or Republic Act 10533 includes references to lifelong learning, global awareness and creative thinking skills:

> *It is hereby declared the policy of the State that every graduate of basic education*
> *shall be an empowered individual who has learned, through a program that is rooted on*
> *sound educational principles and geared towards excellence, the foundations for*
> *learning throughout life, the competence to engage in work and be productive, the*
> **ability to coexist in fruitful harmony with local and global communities,**
> *the capability to engage in autonomous, creative, and critical thinking, and the capacity*
> *and willingness to transform others and one's self*

[Emphasis added] (Department of Education [The Philippines], 2013).

The global dimension of this latest policy is further emphasized in its references to providing quality education that is globally competitive, the need for high school education and preparation for higher education to prepare students for a rapidly changing and increasingly globalized environment, and finally, to recognizing the diversity of learners through multilingual and mother tongue education.

In addition, a multitude of different education policies and programmes exist in the Philippines, promoting LTLT's complementary processes, and in particular the 'experience of shared purposes'. These policies promote LTLT in three areas: 1) Education for Peace, 2) Citizenship Education, and 3) Life Skills Education (See Annex 4). Among the relevant policies on peace education, the 2006 Executive Order on Institutionalizing Peace Education in Basic Education and Teacher Education mandated the Department of Education to "mainstream peace education in the basic formal and non-formal education curriculum" as well as enhancing the knowledge of education personnel in peace education. With regard to citizenship education, a number of specific policies on environmental education and inclusion of climate change in the curriculum can also be found. The 2010 Climate Change Act includes specific provisions for the integration of climate change in both primary and secondary curricula and subjects including the natural sciences but also in social sciences such as civics (or sibika), and history. At the same time, the 2009 Republic Act and the 2007 Department of Education Order are policies designed to help mainstream Disaster Risk Reduction (DRR) concepts in education and support teachers in different learning areas to integrate these concepts in their teaching. Finally, with regards to life skills education, policies on reproductive health education, consumer education and MIL all aim to equip students with the knowledge and skills to become responsible citizens.

## The Republic of Korea

In the Republic of Korea, the purpose of education is primarily found in the Framework Act on Education (1997), which superseded the 1949 Education Act: "The purpose of education is to enable every citizen to lead a life worthy of humanity and to contribute to the development of a democratic country and

realization of an ideal of human co-prosperity by ensuring cultivation of character, development of abilities for independent life and necessary qualities as a democratic citizen under the humanitarian ideal" (Article 2, Principle of Education).

The Act also emphasizes the global dimension of education, recognizing the importance of developing skills in international cooperation and capacity building in order to serve as a productive member of the global community. At the same time, it also makes reference to the need to provide education to Korean nationals residing abroad as well as opportunities for Koreans to themselves study abroad, while supporting education and research to promote an understanding of Korean identity and culture overseas. More recently, a 2013 Action Plan on Happiness Education and Nurturing of Human Resources identified the restoration of the fundamental values of education as one of the main ministerial objectives. The plan stressed the importance of cultivating honesty and integrity as well as creativity through education (MOE [Republic of Korea], 2013). This suggests that increased importance has been placed on learning through the 'discovery of others', by developing competencies such as empathy and tolerance and also through knowledge of other cultures. In addition to national policy frameworks, the example from Gyeonggi Province in box 4 demonstrates how policies at the provincial level have been developed in peace education.

BOX 4  *Peace Education in Gyeonggi Province, Republic of Korea*

The province of Gyeonggi has taken a lead in promoting peace education in the Republic of Korea. Implemented in 2001, its *Charter of Gyeonggi Peace Education* explains the purpose of education as promoting peace and happiness, as well as values to be incorporated in interactions with classmates, the classroom environment, community, and also a sense of regional and international consciousness in developing the 'quality of global citizens achieving human peace and dignity' (Gyeonggi-do Office of Education, 2011). In addition, the Gyeonggi-do Peace Educational Training Institute developed a peace curriculum and provides a number of courses bringing together not only educators, but also students and military officers from the province (see Annexes 5a and 5b). This demonstrates how such initiatives benefit not only students and teachers, but also the wider community.

## Sri Lanka

In Sri Lanka, the National Education Commission (NEC) is responsible for education policy making. Its vision consists of a "Comprehensive National Policy Framework for a sound Education for All ensuring fairness and adaptability to face all challenges and for maintaining Sri Lankan Identity" (NEC, 1992). The NEC initiated nine national education goals, that seek to ensure the right to quality education and the four pillars of education as identified in the Delors Report. These include: 1) the achievement of national cohesion, national integrity and national unity, 2) the establishment of social justice and 3) nation building activities to ensure the nurturing of a continuous sense of deep and abiding concern for one another. These goals also point towards the need for students to develop relevant competencies to "secure a place in the international community" (NEC, 1992). Five competency areas: 1) communication, 2) the environment, 3) ethics and religion, 4) play and use of leisure, and 5) learning to learn, were therefore developed to achieve these goals.[7]

7  In light of the weaknesses manifested in contemporary educational structures and processes, the NEC revised the nine national goals to eight, and added two basic competencies relating to personal development and preparation for the world of work (NEC, 2003).

The goals and basic competencies are considered to have been the backdrop for the education reforms that took place in 1997 when a special component on values education was proposed. In 2008, a policy framework on Peace and Social Cohesion was developed between the Ministry of Education's Social Cohesion and Peace Education Units and the German Society for International Cooperation (GIZ). This policy identified seven strategic areas, namely curriculum, teacher education, second national language, whole school culture and co-curriculum and research (MOE [Sri Lanka], 2008a).

## Thailand

Thailand's National Education Plan (2002–2016), which serves as a framework for implementing education reform, lays out three objectives and eleven policy guidelines for their implementation. Under the first objective, guidelines reflect LTLT by referring to the purpose of education as "inculcating and strengthening morality, integrity, ethics, and desirable values and characteristics" in students (Jones, 2013). The Office of Education Commission sees fostering these values and characteristics as the basis for forming a society where people can live in harmony (Tichuen, 2003). The Tenth National Economic and Social Development Plan (2007–2011) is a national policy document that proposes a "collective vision of Thai society as a 'Green and Happy Society' where Thai people are endowed with morality-based knowledge and resilience against the adverse impacts of globalization" (MOE [Thailand], 2008b). In addition, the national philosophy of 'sufficiency economy' aims to enhance moral and ethical values among students, as well as promoting harmony among communities by promoting programmes for moral education and the strengthening of unity through diversity including via use of mother tongue language in pre-primary education (Ibid).

Access to quality education for migrant children in Thailand remains a considerable challenge as most of those in school are enrolled in migrant learning centres with no formal recognition. Nonetheless, a number of national policies have aimed to promote the education system as one that is inclusive of children from different backgrounds, including the 2005 Cabinet Resolution on Education for All, and the 2012 Ministerial Regulation for Non-Governmental Organizations (NGOs) managing education for persons with no-status which enables migrant learning centres to register with the Ministry of Education if they reach certain criteria (Salmon et al., 2013).

## Conclusion

In the post-1945 world, international conventions and normative frameworks have continued to set the agenda for an education that promotes peace and social justice. At the country level, the many policy frameworks explored in this chapter illustrate how countries are pursuing LTLT in their education policies in some shape or form, demonstrating the commitment and efforts made by education systems across the ten selected countries to emphasize the importance of education in bringing peace, unity and social cohesion. Moreover, it appears that among these countries, national policy frameworks recognize the changing global dynamics and the significance of this to their respective education systems. It remains to be seen, however, how far policy intentions are implemented in education practices. With regards to the way that countries define the purpose of education, LTLT, the complementary learning processes and illustrative competencies are often referenced through broader concepts such as human rights, democracy and economic development. In terms of the range of policies examined, in some countries these references are observed in the national constitution or in one key piece of education legislation or policy framework. In others, such as the Philippines for instance, a myriad of policies exist, all of which

could not be examined in this chapter. These span across several themes such as peace, human rights, gender, environment and disaster risk reduction (See Annex 4). Other country initiatives, such as the policy framework on Peace and Social Cohesion in Sri Lanka or Australia's Melbourne Declaration suggest that policy development in education reflects the importance of linking wider social challenges – whether local, regional or global – to education. In Myanmar however, where education reform and peace dialogue are currently taking place in parallel, there appears to be some disconnect between the two. While education policies recognize respect for cultural diversity and unity, it could be argued that intersectoral collaboration through education policies and programmes could also potentially promote LTLT.

On the other hand, the findings also suggest that while some countries refer to the importance of 'discovery of others' through competencies such as cultural sensitivity or knowledge of other cultures within regional or global dimensions, others have viewed them as underpinning national unity and upholding patriotism. While this is promising, it is important to distinguish whether education serves the purpose of promoting 'love of country' within a local and global context, or confined to national boundaries. According to the French writer Romain Gary, *"Le patriotisme, c'est l'amour des siens. Le nationalisme, c'est la haine des autres"* or in other words, patriotism is the love of one's own, nationalism is the hatred of others (Gary, 1965). With this in mind, there may be a need to exert caution in defining the purpose of education to ensure that it promotes not only love of the country itself, but also of the diversity within and beyond its borders. At the same time, while education is undoubtedly a driving force for economic development, education should also extend beyond this to develop students who are tolerant, empathetic, responsible and active citizens. Drawing from these findings, it can be observed that while all ten countries reflect the 'discovery of others' in their national policies, there appear to be fewer examples of explicit emphasis placed on the 'experience of shared purposes', which may be limiting the potential for these two complementary learning processes to work together in synergy to impart LTLT.

# 4
# Curriculum

As the world becomes increasingly interconnected, the internationalization of educational curricula is only inevitable. In this context, Learning to Live Together (LTLT) has been identified as central to developing the international dimension of curricula in recent times (Scatolini et al., 2010; UNESCO, 2014b). While the incorporation of values and moral education in curricula is not new, such subjects have tended to sit at the periphery of educational curriculum and thus, have received lesser attention in teaching and learning. Globally, however, there is growing recognition of skills and competencies in the socio-emotional domains, within national curricula. For instance, communication and social competencies have been identified in 88 countries, of which 71 reflect these in their national curriculum, and approximately half include civic competencies and collaboration in policy documents and curriculum frameworks (Amadio, 2013; UNESCO 2014a). Other encouraging initiatives are found at the regional and sub-regional levels. For instance, the initiative to develop an ASEAN curriculum sourcebook is based on the rationale that education is at the core of creating awareness of common values among students and calls on ASEAN Member States "to ensure that their young citizens in the classrooms learn about the interconnectedness among cultures, peoples, economies, governments and ecosystems, and how these are linked to their own lives" (ASEAN, 2012).

As part of the Dakar Framework for Action in 2000, countries from across the world committed to providing an education that promotes peace and tolerance. While this supposition has received international support, it is important to examine how the learning processes of 'discovery of others' and 'experience of shared purposes' actually apply in practice. In addition, while there are many benefits to having dedicated subjects that directly impart values of LTLT, these values should be integrated into cross-curricular learning goals in order to be effective (UNESCO, 2004). Indeed, such an approach reinforces the intended transferability of LTLT competencies in students (UNESCO, 2014a, p36). This chapter looks into relevant country examples about recent curriculum review and reform, curriculum learning objectives, and/or implementation of the curriculum in the classroom through subjects and modules, timetables and extracurricular activities. This chapter thus reviews trends towards the greater promotion of LTLT, the complementary processes and development of the illustrative competencies in school curriculum.

## Curriculum Review and Reform

The concept of LTLT, the complementary processes and illustrative competencies are increasingly at the core of recent curricula reform. Three countries demonstrate this shift, with Australia, Indonesia and Thailand implementing their new curricula in 2013 and 2014. These different country contexts demonstrate a similar trend, as they all show recognition of pertinent skills, competencies, values and attitudes such as empathy, tolerance, communication and leadership.

## Australia

In Australia, the structure of the new curriculum shows three cross-curriculum priorities including 'Sustainability', 'Asia and Australia's Links with Asia' and 'Aboriginal and Torres Strait Islander Histories and Cultures', all of which are reflected throughout different learning areas. It also outlines seven general capabilities including 'Critical and Creative Thinking', 'Intercultural Understanding' and 'Ethical Behaviour' (ACARA, 2012), all of which are directly linked to the illustrative competencies of LTLT.
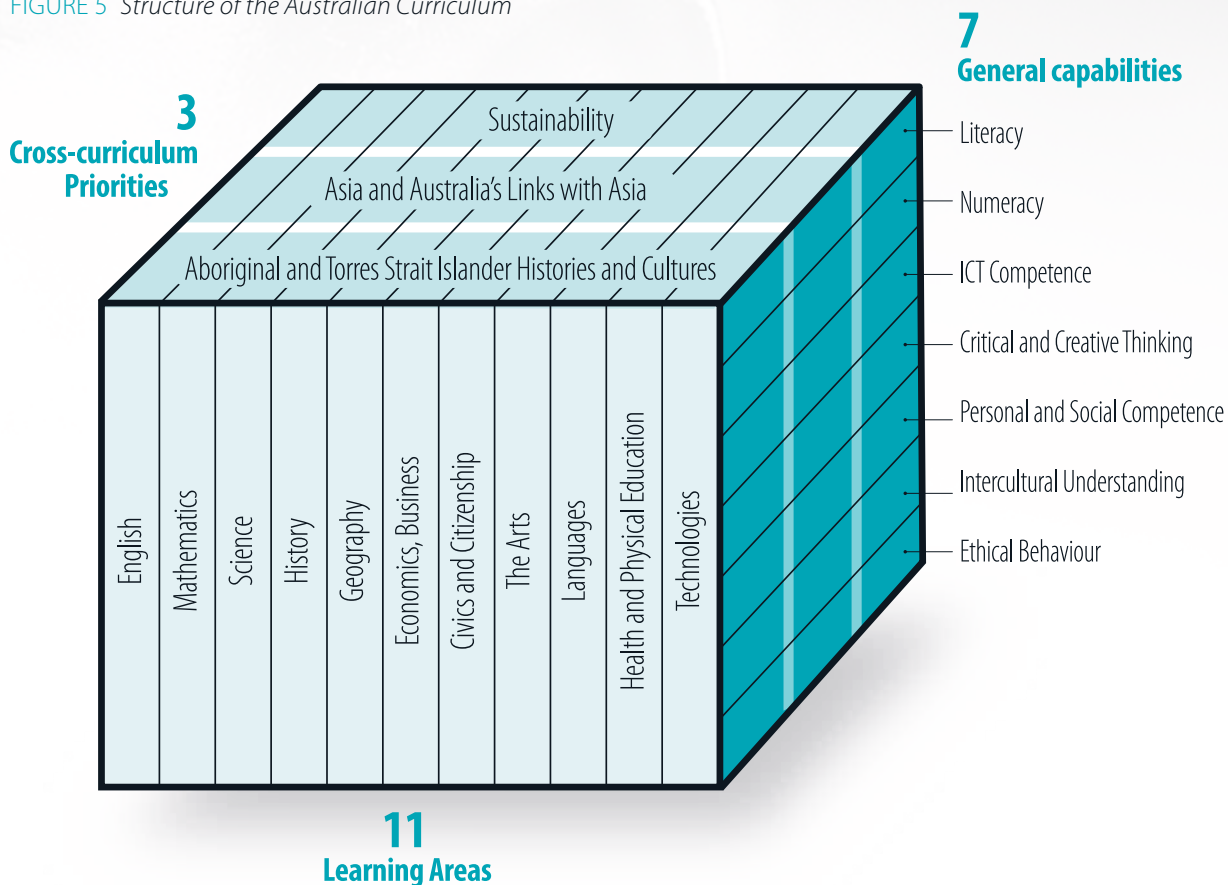
*Source:* ACARA, 2012

These three relevant capabilities ('Critical and Creative Thinking', 'Intercultural Understanding' and 'Ethical Behaviour') are also addressed in all learning areas, and are mostly grounded in values education, as it developed from the findings of the National Framework for Values Education in Australian Schools (DEEWR, 2005), as well as the Melbourne Declaration (MCEETYA, 2008). The 'Personal and Social Competence' for instance, refers to emotional and relational aspects in learning in the way that students relate to themselves, classmates and their work. In addition, this also enhances other important skills by enabling students to develop competencies such as self-awareness, self-management, social awareness and social management (ACARA, 2013). This links to the capability of 'Ethical Behaviour', where students are encouraged to explore ethical aspects of behaviour, inquiry, accountability, reasoning and judgment, as well as values, rights and responsibilities (Ibid). Finally, the capability 'Intercultural Understanding' focuses on different cultural perspectives and practices, and explicitly reflects the process of 'discovery of others' and a number of its illustrative competencies.

> *Intercultural understanding stimulates students'* **interest in the lives of others.** *It cultivates values and dispositions such as curiosity, care, empathy, reciprocity, respect and responsibility, open-mindedness and critical awareness, and supports new and positive intercultural behaviours. Though all are significant in* **learning to live together,** *three dispositions –* **expressing empathy, demonstrating respect and taking responsibility** *– have been identified as critical to the development of Intercultural understanding in the Australian Curriculum*

[Emphasis added] (ACARA, 2013).

These cross-curriculum priorities and capabilities demonstrate how far the concept of LTLT is reflected in the new Australian curriculum, and indicate the extent to which developing these skills and competencies in students, particularly by ensuring that they are incorporated in various aspects of the curriculum, has increasingly become a national priority.

## Indonesia

Indonesia's new curriculum was launched in July 2013 and will continue to be adopted across the country until 2015. In a statement by the Deputy Minister of Education Musliar Kasim, the new curriculum is needed in order to build values and morals among students. As he has said, "Right now many students don't have character, tolerance for others, or empathy for others" (New York Times, 2013). The Indonesian President Susilo Bambang Yudhoyono stated that the new "tolerance-centred" curriculum was crucial in responding to rising school violence. At the same time, the Minister of Education and Culture argued that it could also be used as a way of tackling terrorism through a more complete teaching of religious education (Palatino, 2013). In the curriculum, four core competencies are outlined, which vary in terms of application from primary to lower and upper secondary level. Table 4 presents an overview.

TABLE 4  *Core Competencies in the 2013 Curriculum, Indonesia*

| Religious Attitudes | Appreciate and live the teachings of the adopted religion |
|---|---|
| **Social Attitudes** | Cherish and develop honest behaviour, discipline, responsibility, caring **(tolerance, mutual cooperation)**, politeness and confidence. Be able to interact effectively with the social and natural environment |
| **Knowledge** | Understand factual knowledge by observing and asking based on **curiosity** about oneself, God's creatures and activities, and objects met at home, school and in the playground |
| **Application of Knowledge** | Present factual and conceptual knowledge in clear and logical language, in **aesthetic work**, in movements that reflect a healthy child, and noble behaviour. |

*Source:* [Emphasis added] MONE, 2013

What can be observed from these core competencies is that they place emphasis on the 'discovery of others' in reference to competencies such as empathy and mutual cooperation, and at the same time to the 'experience of shared purposes' by highlighting the ability to "interact effectively with the social and natural environment."

## Thailand

Thailand's new national curriculum is set to be implemented in the academic year starting in June 2014. In addition to other countries which have undertaken review and reform, the new curriculum has shifted to place more emphasis on morals and values. A preliminary draft of the new curriculum is composed of six knowledge clusters, six values and attitudes, ten generic skills and six learning approaches (see Figure 6).

FIGURE 6  *The New Thai Basic Education Curriculum*

**Knowledge Clusters**

1. Language and Culture
2. Science, Technology, Engineering and Mathematics (STEM)
3. Life and ccupational Skills
4. Media and Communication Skills
5. Society and Humanity
6. ASEAN Region and World

**Values & Attitudes**

1. Love for Country, Religion and King
2. Democratic Conscience
3. Respect for Others
4. Social Conscience
5. Honest and Fair
6. Sacrifice for the Majority (Public Mindedness)

**Generic Skills**

1. Lifelong Learning
2. Analytical Thinking, Synthesize and Critique
3. Think and Work Creatively/Entrepreneur and Quality Education
4. Practice of Mindfulness, Gain and Virtues
5. Communication, Transfer of Ideas, Knowledge and Understanding
6. Use of Information Technology for Education and Survival
7. Working with Others
8. Coping with Problems and Problem Solving
9. Conflict Management
10. Living in Modern Era/Have Democratic Skills/Respect Difference in Thinking, Able to Manage Conflict

**Learning Approaches**

1. Reading to Learn
2. Project Learning
3. Information Technology
4. Moral and Civic Education
5. Physical and Mental Development
6. Career-related Learning

*Source:* OEC, 2013

This reflects many of the illustrative competencies and the two complementary processes, as it seeks to develop learners that are conscious of the world around them, able to think critically and solve problems, and learn collaboratively with others. As stated, "the Ministry of Education is aware of the changes in the present world and has tried to develop the curriculum at basic level to be varied and inclusive of language proficiency, **global citizenship, tolerance and civic education**…" [Emphasis added] (OEC, 2013). According to the preliminary report on the new curriculum, the reform aims to increase the quality of basic education in Thailand in order to meet international standards. At the same time, it highlights the need to encompass both universal and traditional knowledge, reflect rights, duties and equality, as well as keep pace with globalization while preserving national and local identities (Ibid).

In addition, when observing the differences between the 2008 and 2013 Thai basic education curriculum frameworks, a shift in structure towards one more representative of LTLT and its illustrative competencies can be observed. For instance, the eight subjects in the 2008 curriculum have now been replaced by six broader knowledge clusters as explored in figure 6, the number of skills have increased from five to ten, with greater emphasis on communication and interactions with others. In addition, the eight desirable characteristics in the 2008 curriculum have shifted to six values and attitudes such as 'social conscience' and 'sacrifice for the majority', and the learning methods appear to be moving from knowledge-based methods to six learning approaches including project learning and moral and civic education (Ibid). This demonstrates that along with the other countries having undergone curriculum review and reform, there is a clear transition towards curricula that not only promotes values, but also one that is increasingly focused on development of the social and-emotional domains and competencies in students that together indicate a better reflection of the concept of LTLT and its complementary learning processes.

## Curriculum Learning Objectives

The Delors vision of learning, most notably LTLT, has been identified as an important framework not only in guiding reform of education systems, but also in informing curriculum development (UNESCO, 2013d). This can be observed in the curricula examined in the previous section on review and reform. It is also reflected in the learning goals of other countries' curriculum frameworks. In particular, two country examples from Myanmar and the Philippines demonstrate ways in which the concept of LTLT is reflected in these goals.

## Myanmar

In Myanmar, the current curriculum, developed and implemented in the academic year of 2008/2009, sets out a list of learning objectives for each level of education which are relevant to the illustrative competencies of LTLT, as displayed in table 5.

TABLE 5  *National Curriculum Learning Objectives in Myanmar*

| Level of Education | Learning Objective |
|---|---|
| **Primary level** | • To develop listening, speaking, reading, writing and arithmetic skills<br>• To strive to live as a cultured, responsible, dutiful and civilized citizen<br>• To act with tactful wisdom through deliberation<br>• To build the foundations and good practice of negotiation for social justice to all communities<br>• To promote health and artistic appreciation |
| **Lower Secondary** | • To develop personal abilities, attitudes and interests<br>• To develop critical thinking, creative thinking and problem solving skills<br>• To promote good citizenship, nurture honesty and integrity, and encourage honest occupation<br>• To be able to live in and adapt to all communities and environments<br>• To understand and fulfil the needs of the localities and the nation |

| Level of Education | Learning Objective |
|---|---|
| **Upper Secondary** | • To develop critical thinking, creative thinking and problem solving skills<br>• To utilize scientific and technological processes for the development of the individual and of communities<br>• To utilize applicable knowledge and specialized skills to overcome the socio-economic challenges<br>• To become good citizens, and develop knowledge, skills, attitude and values to be utilized at the service of the nation and humanity<br>• To build the foundations and good practice of negotiation for social justice to all communities |

*Source:* Adapted from MOE [Myanmar], 2012a

Among these learning goals, LTLT occurs at the primary level through the building of "foundations and good practice of negotiation for social justice to all communities." The 'discovery of others' is also reflected through the ability of students "to live and adapt to all communities and environments" at the lower secondary level. At upper secondary, the 'experience of shared purposes' is to some extent recognized through "applicable knowledge and specialized skills to overcome socio-economic challenges" and "to become good citizens, develop knowledge, skills, attitudes and values to be utilized at the service of the nation and humanity" (MOE [Myanmar], 2012b).

## The Philippines

In the Philippines, the K to 12 Curriculum, which was introduced in the 2012/2013 academic year, outlines learning goals with pertinent references to LTLT and its illustrative competencies. In particular, its philosophical and legal basis is founded on the vision of the four pillars of education as outlined in figure 7. The K to 12 Curriculum is designed with the aspiration to address the demands of a knowledge-based economy to foster local, national and global development. In addition, it identifies five skills that work to prepare students for higher education and employment: 1) information, media and technology skills, 2) learning and innovation skills, 3) effective communication skills, and 4) life and career skills.

FIGURE 7  *The K to 12 Philippine Basic Education Framework*



**CONTEXT**

**PHILOSOPHICAL AND LEGAL BASIS**
- The 1987 Phil. Constitution
- BP 232, Education Act of 1982
- RA 9155, Phil. Government Act
- The vision-mission of DepEd
- SOUTELE, 1976
- The EDCOM Report 1991
- Basic Education Sector Reform Agenda (BESRA)
- The Four Pillars of Education (UNESCO)

**NATURE OF THE LEARNER**
- Has body and spirit, intellect, free will, emotions, multiple intelligences, learning styles
- Constructor of knowledge and active maker of meaning not passive recipient of information

**NEEDS OF THE LEARNER**
- Life Skills
- Self-actualization
- Preparation for the world of work, entrepreneurship and higher education

**NEEDS OF NATIONAL AND GLOBAL COMMUNITY**
- Poverty reduction and human development
- Strengthening the moral fiber of the Filipino people
- Development of a strong sense of nationalism
- Development of productive citizens who contribute to the building of a progressive, just, and human society
- Ensuring environmental sustainability
- Global partnership for development

Curriculum Support System

Family Support
Internal and External Stakeholders' Support

Instructional Support
Teachers' CPD
Textbooks and other

TECHNOLOGY and LIVELIHOOD EDUCATION
Information Media and Technology Skills

MATHEMATICS and SCIENCE
Learning and Innovation Skills

BEING AND BECOMING A WHOLE PERSON

Effective Communication Skills

LANGUAGE

Life and Career Skills

ARTS and HUMANITIES

Societal Support
Public-Private Partnership
Media
GOs, NGOs

Administrative Support
CO, CO, RO, DO, School

Holistically developed Filipino with 21st Century Skills

**MONITORING and EVALUATION SYSTEM**

*Source:* Department of Education [Philippines], 2013a

Based on this framework, it appears the curriculum has distinctive features and guiding principles, namely a values-driven, culturally sensitive and global approach to education. With regards to its context, vision and learning outcomes, the K to 12 Basic Education Curriculum Framework is strongly founded on LTLT and its processes and competencies. This is further demonstrated by the desired outcomes of the curriculum framework as illustrated in figure 7. These desired outcomes reflect many of LTLT's illustrative competencies, including the development of values and attitudes, solid moral and spiritual guiding, as well as social responsibility, global awareness and national pride. The overall focus on non-cognitive aspects of learning, as well as the recognition of the importance of local, national and global identity reflects the paradigm shift in approaches to learning outcomes and objectives.

## Curriculum Implementation at School Level

Given the numerous references to LTLT and its illustrative competencies in curriculum frameworks and learning objectives, it is important to now examine how these are delivered in the classroom through curricular and co-curricular subjects and activities. Among the selected countries, the mapping shows that LTLT takes different forms of delivery. Figure 8 outlines three categories of subjects, or approaches underpinning the inclusion of LTLT in curricular subjects. Dedicated subjects can be identified as those that are of direct relevance to LTLT, while academic and non-academic 'carrier' subjects may be those that impart values of LTLT indirectly. While some countries have incorporated dedicated subjects with potential for LTLT, such as peace education, civics, human rights or moral education, relevant modules are more often implemented through 'carrier' subjects such as social science and history. In addition, aspects of LTLT are also identified in non-academic 'carrier' subjects such as music, art and physical education.

FIGURE 8  *Approaches to the Inclusion of LTLT in Curricular Subjects/Timetables*

Dedicated subjects approach

Earmarking special modules within academic 'carrier' subjects

Infusion through non-academic 'carrier' subjects/activities
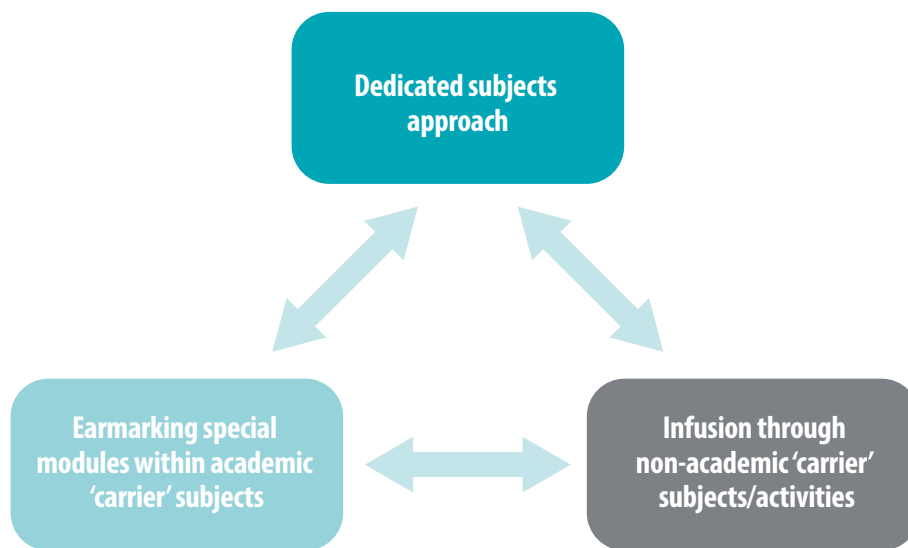
Nonetheless, this integration varies widely from country to country. Tables 6a and 6b aim to provide a broad overview of how subjects in the ten countries may potentially be integrating LTLT in primary and secondary education, albeit in differing ways.

TABLE 6a  *Overview of Subjects of Potential Relevance to LTLT in Primary Education*

| Country | Dedicated Subjects | Academic Carrier Subjects | Non-Academic Carrier Subjects |
|---|---|---|---|
| **Afghanistan** | Life Skills | Social Science, The Holy Quran and Islamic Education | Art, Physical Education |
| **Australia** | Civics and Citizenship Education | History, Geography | Art, Physical Education |
| **Indonesia** | Religious and Moral Education, Pancasila and Citizenship Education | Social Sciences | Arts and Culture, Physical Education and Health |
| **Malaysia** | Moral Education, Islamic Education, Civics and Citizenship, Integrated Living Skills, Local Studies | Local Ethnic Languages (optional) | Physical Education, Visual Art |
| **Myanmar** | Moral and Civic Education, Life Skills | History, Geography | Physical Education, School Activities |
| **Nepal** | Moral Education | Social Science, Population Education | Health and Physical Education, Creative Arts |
| **The Philippines** | Values Education | Social Studies | Music, Arts, Physical Education, Health |
| **Republic of Korea** | Moral Education | Social Studies | Art, Physical Education |
| **Sri Lanka** | Environment-Related Activities, Religion | Language | Aesthetic and Physical education |
| **Thailand** | Religion, Morality, Ethics, Civics and Cultures (as modules of social studies) | Social Studies | Art, Health and Physical Education |

*Source:* Compiled based on country reports

TABLE 6b *Overview of Subjects of Potential Relevance to LTLT in Secondary Education*

| Country | Dedicated Subjects | Academic Carrier Subjects | Non-Academic Carrier Subjects |
|---|---|---|---|
| **Afghanistan** | Civil Society, Information/Life Skills – Information about Society (boys only), Cooking and Housekeeping (girls only) | History, Geography, Culture, The Holy Quran, Islamic Education | Physical Education, Vocation Training |
| **Australia** | Civics and Citizenship Education | History, Geography | Art, Physical Education |
| **Indonesia** | Religious and Moral Education, Pancasila and Citizenship Education | Social Sciences | Arts and Culture, Physical Education and Health, Crafts |
| **Malaysia** | Moral Education, Islamic Education, Living Skills | History, Geography, Local Ethnic Languages (optional) | Music Education, Physical Education, Arts Education, Health Education |
| **Myanmar** | Moral and Ethics Education, Life Skills, Livelihood Education | Social Science, History, Geography | School Activities, Physical Education |
| **Nepal** | Health, Population and Environmental Education | Social Science, Nepali Language | Health and Physical Education, Creative Arts |
| **The Philippines** | Values Education, Technology and Livelihood Education | Social Studies | Music, Arts, Physical Education, health |
| **Republic of Korea** | Moral Education | Social Studies | Art, Physical Education |
| **Sri Lanka** | Religion, Language and Literature, Life Competencies and Citizenship Education | Science, Second National Language, Social Studies and History, Geography (optional) | Aesthetic subjects, Health and Physical Education, Practical and Technical Skills |
| **Thailand** | Religion, Morality, Ethics, Civics and Cultures (as modules of social studies) | Social Studies | Art, Health and Physical Education |

*Source:* Compiled based on country reports

## Afghanistan

In Afghanistan, life skills and civic education are identified as dedicated subjects with regards to LTLT. Under life skills, relevant topics include peace, solving family problems and conflict resolution, as well as nutrition education and respect for parents and elders. Looking at life skills in secondary education, table 6b demonstrates gender segregation, with girls being taught 'cooking and housekeeping' while boys learn 'information about society', which can be seen as a continuation of life skills education. While in some schools, children's rights have been taught in social science and Islamic education, interviews conducted with school principals for the purpose of this study indicate that children's rights are not currently being taught in schools. A particular challenge in curriculum implementation in Afghanistan is the lack of school resources and infrastructure such as textbooks and other equipment for science laboratories and ICT. School principals also reported that few teachers have access to the curriculum due to its limited circulation. Therefore, subjects are taught mostly from available textbooks and on instructions from schools principals based on the ideas promoted in the curriculum. In addition, teachers interviewed reported that while textbooks in subjects such as Islamic education and social science cover aspects of LTLT, they are not emphasized as they do not form the basis of national examinations.

## Australia

The Values Education and the Australian Curriculum Programmes support schools to incorporate values through the illustrative competencies. In particular, these include ICTs, critical and creative thinking, personal and social competencies, ethical behaviour and intercultural understanding which promote the complementary processes of 'discovery of others' and 'experience of shared purposes'. In particular, the cross-curriculum priorities ('Sustainability', 'Asia and Australia's Links with Asia', 'Aboriginal and Torres Strait Islander Histories and Culture') reveal a clear link to the 'discovery of others' with regards to obtaining knowledge of other cultures (DEEWR, 2011). Looking more closely at how cross-curriculum priorities are implemented in practice, it appears that these are in fact reflected in all subjects. In terms of Aboriginal and Torres Strait Islander histories and cultures for instance, the country report indicates that this is promoted in literature through teaching of storytelling traditions and contemporary literature, young Australians are also taught about the country's many languages and dialects including different writing systems and oral traditions (Ma Rhea, 2013). In addition, history includes Aboriginal and Torres Strait Islander histories and cultures as part of the 'shared history' of Australia. Mathematics and science are also tailored to local histories and cultures. The teaching of mathematics, for example, values sophisticated applications of mathematical concepts such as time, place, relationships and measurement among Aboriginal and Torres Strait Islander societies. At the same time, science promotes the investigation of traditional scientific knowledge as complementary to western concepts (ACARA, n.d.).

## Indonesia

Table 7 illustrates selected examples of how LTLT's illustrative competencies are reflected and applied in the teaching of various subjects and different grades in the 2013 Indonesian Curriculum.

TABLE 7 *Application of LTLT's Illustrative Competencies in the Indonesian Curriculum*

| Grade | Subject | Competency | Application |
|-------|---------|------------|-------------|
| 4 | Natural Science | Teamwork | Appreciate the work of individuals and groups in daily activities as a form of carrying out a review of the implementation |
| 4 | Social Science | Tolerance | Show mannered behaviour, tolerance and care in social interaction with the environment and peers |
| 5 | Social Science | Concern for the Environment | Care, mutual cooperation, the responsibility to participate in the prevention of environmental problems |
| 7 | Indonesian Language | Acceptance Political Participation | Have democratic behavior, creativity and courteousness in arguing about issues |
| 10 | Physical Education | Tolerance | Appreciate different individual characteristics of persons in performing various physical activities |
| 11 | Sociology/ Anthropology | Empathy Cultural Sensitivity | Show empathy and social tolerance towards social and cultural diversity |

*Source:* Ministry of Education and Culture, 2013

In addition to the information included in table 7, it is also interesting to note that religious education in Indonesia is available for all students of different creeds: Muslim, Christian (Catholic and Protestant), Buddhist and Hindu. In the curriculum, the teaching and application of all of these strands of religious education make reference to the illustrative competencies, namely empathy, tolerance, community involvement, pluralism and inclusiveness (MOEC [Indonesia], 2013). However, it is not possible to identify how far students are able to study and appreciate the religions of other students. Indeed, the country report indicates that religious teachings are offered for the religion that the child is considered to be part of and that following the teachings of other religions is not mandatory for students.

## Malaysia

Malaysia follows a similar trend. For instance in secondary education, Islamic education is offered to Muslim students, while moral education is offered to non-Muslim students. Often relevant to LTLT, the goal of moral education in Malaysia is to see students become responsible citizens who can contribute to the prosperity and stability of the nation as well as the global community.

TABLE 8. *Learning Areas in Moral Education in Malaysia*

| No. | Learning Area | Values |
|---|---|---|
| 1 | Self-Development | Belief in God, trustworthiness, self-esteem, responsibility, humility, tolerance, self-reliance, diligence, creativity, love, justice, rationality, moderation |
| 2 | Family | Love and care for parents, respect for family, family norms and ethics, duty and obligations |
| 3 | Environment | Love and care for the environment, harmony between people and environment, sustainability of environment, sensitivity to environmental issues |
| 4 | Patriotism | Love for the nation, loyalty and devotion, willingness to sacrifice, importance of national interest |
| 5 | Human Rights | Protection of rights of children, women, labour, the unfortunates, consumers |
| 6 | Democracy | Respect for rules and regulations, freedom of speech and expression, religious freedom, participation, openness |
| 7 | Peace and Harmony | Living together in harmony, non-violent approach to resolve conflicts, mutual help and cooperation, mutual respect among nations |

*Source:* Salleh et al., 2013

The learning areas illustrated in table 8 show elements of the processes 'discovery of others' through the competencies of tolerance, respect of other nations, and an understanding of discrimination through learning of human rights and freedoms, as well as 'experience of shared purposes' through references to trust, sustainability of the environment and mutual cooperation. In addition to moral education, the country report for Malaysia suggests that the teaching of other ethnic languages (not only the student's mother tongue) is important to promote understanding among different ethnic groups (Salleh et al., 2013).

## Myanmar

In Myanmar, the country report suggests that the teaching and learning of 'carrier' subjects such as history may have served as a source of tension among communities. Within history and Myanmar literature, relations with neighbouring countries and ASEAN are explored. Some argue that history is lacking in its inclusion of the country's minority ethnic groups. Teachers and students interviewed in Chin, Karen, Rakhine and Shan States for the purpose of this report have suggested that nurturing Myanmar's history remains complicated in practice and needs to be more inclusive and representative of all communities in the country (Khen et al., 2013). According to an interview conducted with an education professional in Yangon, "textbooks in basic education usually favour one majority ethnic group and the majority religion. There is no space for appreciation and celebration of diversities in the school curriculum."

As for the 1999/2000 academic year, an additional module on 'Union Spirit' was introduced under the subject of moral and civic education to promote national solidarity through building trust, friendship and mutual understanding. In addition to the aim of cultivating a united and patriotic spirit of all ethnic groups, this was seen as ensuring key constitutional elements such as: non-disintegration of the union, non-disintegration of national solidarity and perpetuation of solidarity. Table 9 provides an overview of curricular subjects and competencies that in some areas reflect relevant competencies such as empathy, teamwork and social engagement.

TABLE 9 *Subjects and Competencies in the Myanmar Curriculum*

| Subject | Competencies | |
|---------|--------------|---|
| Moral and Civics Education including Union Spirit and Human Rights Education | Love of work<br>Self-reliance<br>Collaboration<br>Perseverance<br>Respect for discipline | |
| Life Skills | Self-esteem<br>Self-expression<br>Decision-making<br>Interpersonal relationships<br>Empathy | Critical and creative thinking<br>Coping with emotion<br>and stress |
| School Activities including voluntary community service, association/club activities and social outreach | Social engagement<br>Teamwork<br>Empathy<br>Community spirit | |

*Source.* Adapted from MOE [Myanmar], 2012a

## Nepal

A deeper analysis of subjects in Nepal's curriculum shows that there are elements reflective of LTLT in many academic and non-academic 'carrier' subjects. For instance, in the teaching of social studies as early as grades 1–3 in primary education, references are made to friendship, respect, love and care as well as awareness of stigma towards groups of perceived difference or disadvantage. In grades 4–6, the importance of help and support towards those in need, strengthened awareness of women's and children's rights, as well as equality and conflict mediation are given focus. In grades 6–8, the contents of social science shifts even closer to LTLT, by including the knowledge of other countries and both national and international personalities, as well as the importance of unity in diversity, solving social issues, positive communication and responsibilities of citizens (CDC, 2005; 2008; 2012).

## The Philippines

In the Philippines, values education appears as the only subject dedicated to concepts relevant to LTLT. Table 10 displays the learning objectives through four themes of the values education curriculum.

TABLE 10  *Values Mapping in the Values Education Curriculum in The Philippines (Grades 1–10)[8]*

| GRADE LEVEL | THEMES | | | |
|---|---|---|---|---|
| | **Self-Worth** | **Harmony with other people** | **Love of country and global solidarity** | **Love of God and preference for the good** |
| **K–3** | Conscience, Health, Care for Oneself, Self-control, Honesty | Empathy, Respect/ Courteousness, Kindness, Sincerity, Generosity | Obedience, Order | Faith, Hope, Charity, Spirituality |
| **4–6** | Fortitude, Perseverance, Critical thinking, Open-mindedness, Love for Truth, Patience | Compassion, Charity, Courteousness, Care for Others, Respect for Other's Opinions | Industry, Responsibility, Care for the Environment, Care for the Community | Faith, Hope, Charity, Spirituality |
| **7–10** | Self-discipline, Self-confidence, Integrity, Steadfastness, Purity, Moderation/ Temperance, Family Solidarity, Careful Decision-Making | Fairness, Responsibility, Justice, Love for Others, Cooperation, Friendliness, Care for Others, Valuing Others | Determination, Obedience, Humility, Love and Goodness, Care for the Environment, Valuing Nature, Peace and Justice, Common Good, Social Responsibility, Respect for Human Rights | Love for God, Prudence, Temperance, Justice, Steadfastness |

*Source:* Department of Education [Philippines], 2013b

In examining four areas of the values education curriculum and competencies it is clear that some do indeed reflect LTLT's illustrative competencies. The first theme focuses on skills and competencies promoting 'self-worth' as well as awareness of the self and one's personal characteristics. The second theme 'harmony with other people' then relates to students' interaction with others, referring to competencies such as communication skills, teamwork, as well as the process of 'discovery of others' through empathy and understanding. The third theme, 'love of country and global solidarity' denotes the importance of national pride while at the same time aiming to develop students as responsible global citizens. Finally, the fourth theme, 'love of God and preference for the good', appears to be centred in theological, moral and ethical underpinnings. In addition, the 'experience of shared purposes' is demonstrated through references to communication and teamwork, but also through care for the environment and the community.

## Thailand

Within the 2008 Basic Education Curriculum, the learning area "Social Studies, Religion and Culture" is particularly relevant and is described as follows:

...................................................................................................................................................................... .

8  Translation by author of the country report.

*The learning area of Social Studies, Religion and Culture focuses on coexistence in societies that are interlinked and that have many differences, enabling the learners to adjust themselves to various environmental contexts. They will thus become good, responsible citizens, and are endowed with knowledge, skills, morality and desirable values*

(MOE [Thailand], 2008a, p. 151).

Looking more closely at the curriculum review and the new 2013 curriculum, it appears that social studies no longer features as a stand-alone subject, but rather obtains a larger presence through various subjects in different 'knowledge clusters', namely 'Society and Humanity', 'Life Skills and the World of Work' and 'ASEAN, Region and the World' (MOE [Thailand], 2013). Table 11 displays subjects structured within the six main knowledge clusters.

TABLE 11 *Knowledge Clusters and Subjects in the 2013 Thai Basic Education Curriculum Framework*

| | Knowledge Cluster | Subjects of Primary Education | Subjects of Secondary Education |
|---|---|---|---|
| 1 | Language and Culture | Thai language, English language, Thai culture | Thai language, English language, selected languages (French, German, Spanish, Chinese, Japanese, Korean, ASEAN languages, Russian, Arabic), Thai culture, World Cultures |
| 2 | Science, Technology, Engineering and Mathematics (STEM) | Mathematics, Science | Mathematic, applied Mathematics, Pre-calculus, Basic Statistics, Arithmetic, Algebra, Physics, Chemistry, Science, Biology, Engineering, Oceanology, Space and Astronomy, Biotechnology and Nanotechnology |
| 3 | Life Skills and World of Work | General Education | World Agriculture, Handicraft, Innovation-Technology and Business Economics and Entrepreneurs, Life and Economics, Health System, Sex Education, Life and Law |
| 4 | Media, Skills and Communication | Computer and Information Technology, Learning in a New Era | Advanced computing and Information Technology, Media World, Life in a Virtual World, Lifelong Learning |
| 5 | Society and Humanity | Physical Education, Arts Education and Music, Democracy School, General Education | Music and Society, Music, Artistic Aptitude, Citizenship, Morality and Ethics, Ethics in a New Era, Religion and Philosophy, Life and Logic, Life and Education |
| 6 | ASEAN, Region and the World | Thailand, ASEAN, General Education | Thai Geography and ASEAN, World Geography, Thai History and ASEAN, World History |

*Source:* (MOE [Thailand], 2013)

The restructuring of subjects under six broader knowledge clusters suggests a shift toward more holistic learning through a multitude of subjects, rather than LTLT subject content relayed solely through subjects such as social studies and its modules in moral and ethics education and civics and citizenship. While the process of 'discovery of others' features most prominently on the fifth and sixth knowledge clusters on 'Society and Humanity' and 'ASEAN, Region and the World', it is also present elsewhere; the first knowledge cluster on languages includes a subject at secondary education on world cultures in addition to a varied choice of foreign languages. At the same time, the third knowledge cluster on 'Life Skills' includes health and sex education, and the fourth knowledge cluster on 'Media, Skills and Communication' includes subjects on the media world and lifelong learning. In addition, the new curriculum framework also recognizes non-academic 'carrier' subjects as contributing to broader knowledge clusters of relevance to LTLT. For instance 'Society and Humanity' includes physical education and the arts as subjects at the primary level, with an emphasis also placed on the arts at the secondary level. This can support the 'experience of shared purposes' through developing competencies in teamwork and communication.

## Time Allocation

The findings gathered from the country reports indicate that on average, dedicated subjects, and to some extent both academic and non-academic 'carrier' subjects, are allocated less time in school timetables in favour of subjects such as language, mathematics and science. For instance, at the lower secondary level in Myanmar, seven sessions each consisting of 45 minutes are allocated per week to mathematics, followed by six for English and five for Myanmarsar.[9] On the other hand, life skills, moral and ethics, livelihood, physical education and school activities are all allocated only one session each per week. In terms of overall time allocated to sport, cultural, community and volunteer activities in Myanmar, or what might be considered subjects that directly foster LTLT competencies, an overview is provided in table 12.

TABLE 12  *Hours Allocated to LTLT-relevant Co-curricular and Extracurricular Activities per school year in Myanmar*

|  | Lower primary | Upper primary | Lower secondary | Upper secondary |
|---|---|---|---|---|
| Related Activities | 108 | 105 | 81 | 72 |
| As % of total | 15 | 12.5 | 8.6 | 7.6 |
| Total hours | 720 | 840 | 945 | 945 |

*Source:* Adapted from MOE [Myanmar], 2012a

What table 12 also indicates is that as the level of education increases, the proportion of hours allocated to these activities is more than halved. Interestingly, it falls from 15 percent of total school hours at lower primary level to 7.6 percent at upper secondary level. This may suggest that as students progress in their studies, less importance is placed on LTLT-relevant learning in Myanmar. In Thailand by contrast, the time allocated to related subjects in the 2008 Thai Basic Education Curriculum increases from primary to the upper secondary level. For instance, while Thai language and mathematics are each allocated an average

9  Myanmarsar refers to the term used for the subject in Myanmar language in the curriculum

of 180 hours per year between Grades 1–6 in primary education, and social studies, religion and culture receive 120 hours, at lower secondary this changes to 120 hours as opposed to 160 hours respectively. At the upper secondary level, this further increases to 240 hours each for Thai language and mathematics as opposed to 320 hours for social studies, religion and culture (MOE [Thailand], 2008).

In a similar manner, the country report on the Philippines found that values education and social studies, the subjects most relevant to LTLT, are devoted the least number of hours in comparison to other subjects. For instance, at the elementary level, 150 minutes per week are devoted to values education, while 200 minutes are allocated to Social Studies. Nonetheless, it is assumed that the entire curriculum is expected to integrate values education through all subjects. On the other hand, although this time allocation may be low in comparison to other subjects, it could be considered higher in comparison to other countries in the sub-region (SEAMEO INNOTECH, 2012b).

In Sri Lanka, a similar trend is found when examining timetables at the secondary level. Between Grades six and nine, Sinhala and Tamil language and literature, English, mathematics and science all receive five 40 minute periods per week. Subjects pertinent to LTLT such as life competencies and citizenship education as well as history, geography, health and physical education each receive a mere two 40 minute periods per week (MOE [Sri Lanka], 2006). At upper secondary level (Grades 10–11), the time allocated to mathematics and science increases to six periods per week, with three periods allocated to history, and other relevant subjects such as citizenship education and geography optional under cluster groups where students may choose only one subject. This implies that students, by having to choose one subject from cluster groups, may miss out on other important learning areas (Ibid).

## Extracurricular Activities

In Malaysia, participation in co-curriculum activities is compulsory for all students. With a dedicated component as part of the national curriculum, these activities are seen as both reinforcing and extending learning acquired in the classroom into practice. There are three categories of activities: clubs and societies, uniform groups, and sports and games. Within each of these categories, there are a number of relevant activities. Clubs and societies, for instance, may sometimes support academic subjects such as English language societies or religious societies. Others place far more emphasis on community spirit, such as environmental 'cleanup' and charity campaigns, or spending time visiting the elderly in specialized homes. It is interesting to note that contrary to trends observed in classroom subject teaching, the time allocated in this case increases, with 120 minutes allocated at primary and 180 at both lower and upper secondary level. In the Republic of Korea, the 2009 Revised Curriculum introduced and made mandatory a subject entitled 'Creative Experiential Activities' in a bid to strengthen collaboration, creativity and character-building among students. These are then divided in four areas including 'Autonomous Activities', 'Club Activities', 'Volunteer activities' and 'Career Activities'. Table 13 provides select examples of relevant activities within these four areas.

TABLE 13  *Creative Experiential Activities, Republic of Korea*

| Autonomous Activities | |
|---|---|
| School Events | Graduation ceremonies, exhibitions and conferences, festivals, contests, retreats and field trips |
| **Club Activities** | |
| Academic activities | Foreign languages, social surveys, ICTs, journalism, and multicultural studies |
| Youth Organizations | Scouts, Youth Red Cross, Young Astronauts of Korea, Sea Explorers of Korea |
| **Volunteer Activities** | |
| School Volunteering Activities | Helping underachieving peers, the disabled and those from multicultural families |
| Environmental Protection Activities | Environmental protection, tree planting, learning about low-carbon lifestyles |
| Community Volunteer Activities | Volunteering in public welfare facilities e.g. orphanages and nursing homes |
| **Career Activities** | |
| Self-understanding activities | Self-understanding and character-development, identity exploration, value establishment and career evaluation |

*Source:* Adapted from KOFAC, 2012

Combined with physical education and arts, these three subjects are allocated more than ten hours per week in primary education, and more than eight hours per week in upper secondary. Emphasis on these subjects is clearly stated in the 2009 Curriculum as crucial for cultivating students to lead dignified lives, gain cultural knowledge and pluralistic values. In addition, unlike other subjects the number of hours allocated cannot be reduced by the individual school's discretionary power. In particular, recognition of sports and physical activities has been observed. The Ministry of Education has stated its commitment to training more physical education teachers and expanding the number of sports clubs (MOE [Republic of Korea], 2013b).

In the Philippines, efforts to formally establish school-based organizations indicate the recognition that learning can occur outside the classroom, and the importance given to co-curricular and extracurricular activities. For instance, the Department of Education has issued departmental orders so that such organizations obtain formal recognition in schools. This includes the Youth for Environment in School Organization, Supreme Student Government, Girl Scouts of the Philippines and the Red Cross Youth – all of which relate to the process of 'experience of shared purposes' in enabling students to work together by promoting communication, teamwork, concern for the environment and community involvement (Department of Education [Philippines], 2013a). While these activities may be integrated in different learning areas, the country report suggests that they can also be conducted outside of class hours with a certain flexibility given to schools (Mendoza, 2013).

In light of Sri Lanka's recent civil conflict, a number of co-curricular activities are seen as promoting peace and values among students. These include the school parliament/council, peace clubs and peace committees, media clubs, theatre programmes and student exchange programmes. In particular, many co-curricular activities and changes in procedures of school management have been undertaken in

order to promote peace and other values (GIZ, MOE and NIE, 2013). However, data indicates that in the last three years, the number of established and functioning peace committees, peace clubs and media clubs have decreased (Ibid).

## Conclusion

There is an overall trend among the selected countries, particularly those currently reforming their national curriculum and those that have done so in recent years, to implicitly acknowledge LTLT and its illustrative competencies in a multitude of ways. This includes concern for environment, local and global citizenship, tolerance and empathy. A shift can also be observed in curricula placing increased attention to values and attitudes, or so-called social and emotional skills and competencies in the curriculum. This is demonstrated in the Philippines, where the K to 12 curriculum's main goal for students is "being and becoming a 'whole person' as illustrated in figure 7. In addition, recently developed curricula also show recognition of the modern and globalized world in which we now live, symbolizing an increased openness to the world beyond national boundaries. Another trend that can be examined in Australia and Thailand for instance, is a multi-dimensional conceptualization of their curriculum through which subject content is reduced to allow for the greater emphasis of cross-curricular skills and competencies. It could be argued that such an approach could be beneficial to developing the illustrative competencies, which although may be better suited to some subjects, enable students to develop more holistically when applied across the curriculum rather than taught in isolation.

With regards to curricular subjects, dedicated subjects that have the potential to promote LTLT are observed across all the selected countries, including values, civics and citizenship education, as well as moral, ethics and religious education. However, in some countries such as Indonesia and Malaysia for instance, it remains unclear how far students of different faiths can study other religions, the benefits of which could be further explored to promote understanding among students of different religious groups. Academic 'carrier' subjects such as history, second or foreign languages and the social sciences, and non-academic 'carrier' subjects such as physical education and art are also observed among the selected countries. There also remain potential sensitivities with regards to the teaching of history as was observed in Myanmar, which may highlight the need to ensure that the diverse populations of countries is fairly represented not only in history, but across all subjects.

In addition, the teaching of second national languages, as well as foreign languages at a broader level, could symbolize an opportunity to develop an understanding of other cultures through the 'discovery of others'. The findings on time allocation for subjects across these three categories, however, indicate that in general, they continue to be allocated the lowest time slots in the curriculum in favour of more traditional academic subjects such as mathematics and science. In many cases, these subjects are often allocated up to double the time of those most pertinent to LTLT. There are also different trends among countries with regards to whether the time allocated to LTLT-related subjects and activities increase or decrease along with the level of education. For instance, in Myanmar time allocated to relevant activities decreases, whereas in Thailand and Sri Lanka it increases. In terms of co-curricular and extracurricular activities, there are encouraging examples among countries, for instance in Sri Lanka where many students groups have been established in relation to its Peace and Social Cohesion initiative, or more generally, uniform groups such as the scouts, guides and red cross/crescent groups observed in cases including Malaysia, the Philippines and the Republic of Korea. The importance of these groups and activities, particularly in terms of promoting 'experience of shared purposes' demonstrate significant potential to expand LTLT competencies of students in these selected countries.

**5**
*Teachers*

As observed in previous chapters, ideals associated with Learning to Live Together (LTLT) are commonly reflected in national policy frameworks and in national educational curricula. Examining how LTLT is adopted into teaching methods and processes, however, is more complicated. In a sourcebook published for teachers in 1998, UNESCO recognized that in order for students to learn about peace, human rights, sustainable development and other values, a variety of teaching and learning strategies are needed: "The learner as a total person is of foremost consideration in values teaching" (UNESCO, 1998 p.21). In 2008, a teacher training manual for Learning to Live Together was developed targeted at teacher educators and trainers in both formal and non-formal education, identifying three pedagogical methods: 1) group work methods, 2) cooperative-learning modes, 3) methods of discussion, debate and agreement (APCEIU, 2008 p35). In addition, a curriculum for teachers on Media and Information Literacy (MIL) was developed by UNESCO to enable teachers to integrate MIL in the classroom (UNESCO, 2011b). While teacher policies may to some extent promote the LTLT illustrative competencies both in terms of teacher professional standards and via teacher training policies, there is little information on how LTLT pedagogies are both practiced and applied across the ten countries.

As this study has revealed, many countries are increasingly promoting student-centred learning, enabling students to actively participate in their learning. While policy documents set out many guiding principles for this, the main issues identified in the selected countries often relate to limited understanding of how participatory teaching can best be practiced by teachers. In the ten countries, teachers appear to generally have too little time to prepare classes in innovative and participatory ways, which results in a reliance on rote-learning and memorization techniques. This chapter aims to present further insight into these issues, by first examining examples of teacher policies of most relevance to the topic, and secondly by drawing on examples among the selected countries in order to analyze how far the concept of LTLT and its illustrative competencies are implemented at the classroom level.

## Role of Teachers

The role of teachers, in particular in terms of teacher professional standards, is a critical area in the integration of LTLT. In many cases, teacher selection criteria include direct reference to LTLT's illustrative competencies. This perhaps reflects societal expectation on the role of teachers which in turn, may dictate the extent to which teachers are expected to promote the concept of LTLT among their students. In Myanmar for instance, teachers are considered as the one of the 'five gems' of society as they are highly revered as role models and leaders in communities (Han Tin, 2004). Given their role as key players in social mobilization, teachers in Myanmar have great potential to be agents of change (Ibid). In Sri Lanka, the country report argues that teachers are also seen as agents of socialization, where their knowledge on a number of social problems that arise in the country helps them to minimize the impacts on their students. According to the Sri Lankan Minister of Education, "Every teacher of every subject should become a peace and sustainable development educator of sorts" (in Gunawardhana, 2013). With this in mind, the attitudes and values of teachers have a direct effect on those of their students, whether positive or negative. For instance in some countries, classroom observations showed cases of teachers isolating students by criticising them in front of their classmates. In other countries, the use of corporal punishment may still persist, demonstrating a lack of understanding of LTLT among teachers.

In order for teachers and pedagogies to effectively promote LTLT, it is important that teacher selection processes take into account values, attitudes and character. Malaysia is perhaps an example that deserves further research, as findings indicate that 'values and attitudes' are an important consideration in the selection of teacher trainees. Here, 40 percent of written assessment undertaken by candidates focus on personality (Salleh et al., 2013). In addition, teacher training colleges hold an initial one week induction course focused on professional ethics, values and promoting a culture of diversity. Within the induction course, trainees are exposed to the values of peace, human rights, democracy, and understanding. At the same time, the teacher training curriculum and philosophy of teacher education in Malaysia aim to ensure key qualities in teachers such as sensitivity, morality and tolerance (Bahagian, 2012).

In Nepal, the School Sector Reform Plan (2009–2015) emphasises the need to ensure 'equity and social inclusion' to promote teaching practices that are pro-poor, non-discriminatory and non-punitive by including assessment of teacher attitudes and behaviours as part of their evaluation (MOES [Nepal], 2008). Teacher policies also place significant emphasis on mother-tongue education, with instruction in the mother tongue designed to promote respect and social integrity in local communities. In addition, the country report identifies that this policy has encouraged students to learn a language other than their own which can promote understanding within the classroom, as suggested earlier in this chapter. Though this shows a positive initiative in view of promoting LTLT in teacher policies and practices, there is often only a limited number of teachers with the ability to provide instruction in local languages, let alone the necessary teaching and learning materials in those languages (MOES [Nepal], 2003c; CERID, 2005).

In the Philippines, the standards expected of teachers also reflect LTLT and its illustrative competencies, as their desired traits include the recognition of and support to diversity among learners, respect for children's rights, compassion and care, as well as the use of targeted teaching and learning strategies in order to cater for their various needs (Department of Education [Philippines], 2006). In addition, teachers are highly encouraged to be responsive to the needs and aspirations of the community (Ibid).

## Teacher Education

The study in each of the ten countries has also examined the extent to which teacher training policies and programmes promote and encourage the development of the illustrative competencies in teachers and students. The findings indicate that although there are references to these competencies and relevant concepts, there remains limited information on how teachers are trained in these areas. Nonetheless, examples among the selected countries shed light on how some countries have aimed to incorporate aspects related to LTLT in their teacher training policies.

In Indonesia, a number of ministerial regulations on learning point to the importance of teachers in promoting LTLT's illustrative competencies. For instance, a Ministerial regulation from 2007 highlights crucial elements of teacher development, which must support teachers to:

1. Take into account the individual differences among students including gender, social competencies, emotions, special needs and cultural background;

2. Encourage active participation in students through a child-centred learning process to develop motivation, willingness, creativity, initiative, inspiration, independence and motivation to learn;

3. Implement the use of ICTs in an integrated and systemic way to create an enabling environment for learning.

In addition, this regulation encourages teachers to facilitate cooperative and collaborative learning, develop knowledge of health and hygiene in their students, and to support learners in conducting activities with a sense of pride and self-esteem (MONE [Indonesia], 2007).

Similar teacher competencies are outlined in the Malaysia Teacher Standards (MTS), which highlight the professional competencies that should be achieved by teachers and that should be provided in teacher training programmes. These standards focus on three main domains: the personal domain, the professional domain, and the social domain. The first examines values including trust, sincerity, love and patience; the second domain refers to the love of profession, integrity, teamwork and creativity and innovation. Under the third domain, the teacher is recognized as an agent of socialization with the core values or dispositions including: harmony, social skills, community spirit and love for the environment.

While specific teacher training programmes relating to LTLT are less frequently observed, some examples of relevant frameworks can be identified. Nepal provides an interesting example of efforts made to help teachers develop the LTLT illustrative competencies in their students. The "Life Skills Based Health Education: Trainer's Manual for Primary Level" covers a number of important skills. These include not only an introduction to life skills, but also active listening, conflict management, cooperation and group work, empathy, as well as emotional and stress-management (NCED, 2007).

In the Philippines, the pre-service Teacher Education Curriculum includes a subject entitled the 'Social Dimensions of Teaching' and is conducted through three units that intend to provide an introduction to the social sciences, including economic, socio-cultural, political, geographical and environmental processes. Covering a range of pertinent topics, this course covers theories and conceptualizations. It also includes a specific focus on the four pillars of learning (see Annex 6). In addition, teacher trainees can choose three one-unit seminars on a range of topics, many of which are of most relevance to the topic of LTLT, namely 'teaching multicultural classrooms', 'use of popular media in teaching', as well as 'gender, peace and human rights' (CHED, 2004).

In Sri Lanka, the 1997 National Education Reforms brought relevant changes to the country's teacher training programmes. A good teacher is considered: an empathetic listener, a democratic leader, a developer of a child's self-esteem, and engages in conflict-resolution. Furthermore, with the establishment of the Unit for Social Cohesion and Peace Education in Sri Lanka in 2008, training programmes were also established in order to build the capacity of teacher trainers to define measurable objectives and learning outcomes for teacher training programmes (GIZ et al., 2013). Over the last three years, school principals from across the country have attended orientation and policy implementation training in the area of peace. In addition, in all of the country's educational zones, zonal resource persons, trainers and teachers were also trained in a number of other relevant areas as outlined in table 14.

TABLE 14  *Teachers Trained under the Education for Social Cohesion Programme in Sri Lanka (2010–2012)*

| Intervention Area | Trainers/Resource Persons Trained* | Teachers Trained* | Schools Covered |
|---|---|---|---|
| Peace and Values Education | 64 | 440 | 200 |
| Second National Language Education | 90 | 750 | 200 |
| Disaster Safety Education | 361 | 4368 | 200 |
| Project-Based Learning | 61 | 1736 | 148 |
| Multi-Media learning | 66 | 412 | 110 |
| Mathematics | 5 | 125 | 75 |
| Mathematics and Science for non-science and non-math teachers | – | 40 | 20 |
| Psycho-social care | 152 | 1536 | 958 |

*Source:* Social cohesion impact study (GIZ, MoE & NIE, 2013).

With regards to in-service teacher training programmes, the country report for the Republic of Korea indicates that through the policy guidelines 'Major Directions for Training of Teaching Personnel', local education offices are encouraged to produce their own in-service training programmes on human rights. In addition, as digital technology continues to advance and is being integrated in classroom settings, training teachers on Media and Information Literacy (MIL) has also become increasingly important. In 2010, the 'After-School Media Education Teacher Training Course', a government-funded programme that aims to enhance educators' media literacy competencies has been run by the Korea Communications Agency. Themes of the programme include: media education in practice, media literacy, media education for students with special needs or with a multicultural background. After completion of the programme, trainees are eligible to become media teachers for related after-school or extracurricular activities. Recognizing the importance of institutionalizing media education, new bills were also proposed in 2012 and 2013 (Park, 2012).

## Teaching Methods

In order to understand how LTLT is reflected in teaching, it is important to examine how teaching methods can promote this concept. Collaborative and participatory teaching strategies in particular facilitate the development of LTLT's illustrative competencies such as communication, teamwork and leadership. Based on the two processes of 'discovery of others' and 'experience of shared purposes', teaching methods would require teachers to promote values such as empathy and tolerance, and also provide opportunities for teamwork, leadership and communication among students. The following findings demonstrate how LTLT has been applied through pedagogy, as well as the challenges in application.

As a part of this research, focus group discussions were conducted with teachers of relevant subjects including moral education and citizenship and civics education in Malaysia. These discussions focused on the extent to which collaborative and participatory learning approaches are integrated in the classroom. The findings of the country reported that teachers were using a variety of methods including discussion, games and promotion of social initiatives. At the same time, three teachers involved in focus group discussions indicated that lack of time and short periods for humanities subjects (30–60 minutes) were the main constraints in terms of their ability to plan lessons and prepare materials to promote innovation in the classroom. While the data generally indicates that teachers show a positive attitude towards student-centred teaching approaches, the data also shows that the extent to which these are applied depends on the skills and effectiveness of teachers as well as efforts made to implement these methods from the perspective of teachers themselves. Box 5 illustrates the perspectives of three of these teachers.

BOX 5  *Teacher Perspectives on Student-centred Learning in Malaysia*

### Teacher 1. Moral Education, Primary Education

"I have used the student-centred teaching and learning approach but not during each teaching period. I look at the situation and decide based on the amount of time that I have and the topic I teach. I usually apply this approach during a double period class using a group discussion method. This method will encourage the students to give their ideas and feel courageous in making remarks. My students enjoy discussing current issues especially the ones that are related to their lives. For example, on the topic of love and respect for the elderly, I tell them to talk about behaviours that reflect these values but the teacher must be able to handle the discussion so that the students can do well."

### Teacher 2. Citizenship and Civics Education, Primary Education

"If you want to use student-centred methods, there are many ways to practice it. We can ask the students to have discussions, games, problem based learning, project-based learning and others. Games and activities are among the activities that I conduct in class. Occasionally, I also ask the students to conduct quizzes in which they set the questions and become the judges so that they learn by exploring the information by themselves while I monitor and correct anything that I find wrong."

### Teacher 3. Citizenship and Civics Education, Primary Education

"I use this method a lot. It is good because if the teacher is busy, he or she can still give assignments to the students. And the students can access the materials and exercises, and they can look for information on their own as all students have e-books, and WIFI is available in the school. So, I have no problem about this. Initially the use of internet and e-book in this school was encouraged by the school principal who believes that an e-book programme might attract students to come to school. Students are not motivated and are often absent. Since the e-book was introduced, teachers are encouraged to guide students to use the internet to find information, allow them to explore some of the social networks such as Facebook and Twitter or play games under teacher supervision and school attendance has improved. As most of them do not have a computer at home because their parents can't afford it, having e-books in school is fun and because of that they like to be in school. They also show interest in doing school assignments because textbook contents are accessible via e-books.  They also don't need to bring their books to school."

*Source:* Salleh et al., 2013

Interviews with these teachers also provided some interesting examples as to how they promote collaborative learning and teamwork among students. In civics and citizenship, teachers share examples of a project on the theme of 'Recognizing Malaysian Culture'. Students then work in teams to produce scrapbooks covering areas such as traditional food recipes, costumes, dances, dialects and martial arts, all the while recognising the different ethnicities and cultures of the country. In addition, in the 'Living Together in the School and Community' project, students were asked to conduct interviews with members of the local community, including school guards, cafeteria workers, teachers and senior students to collect opinions on wellbeing in the school environment. According to teachers interviewed for this study, this was an enjoyable activity for students and at the same time proved to be a valuable opportunity for students to be courteous and communicate with elders and peers while showing a sense of responsibility and taking ownership of the project.

While there are clear frameworks for student-centred teaching and learning strategies that promote collaborative and participatory methods, this does not always translate into effective teaching in the classroom. Among teachers involved in primary data collection, the country report for Sri Lanka indicates that only two thirds of teachers are applying student-centred learning, mainly due to a lack of time in lesson planning and preparation (Karunaratne, 2013). In Thailand, the importance of participatory pedagogies to promote 'experience of shared purposes' such as teamwork and concern for the environment has become an important part of recent discourse among education professionals. Box 6 provides an extract from an interview conducted for the purpose of this study with an academic in Thailand.

BOX 6 *Interview with a Professor on Integration of LTLT in the Classroom in Thailand*

I have observed that in order to better educate students in LTLT subjects, the schools need to focus more on character-building through better content-design. What I see is that there is academic coverage and activities in schools related to LTLT, moral development, cultural understanding, civic engagement, environmental awareness and virtue development, but there is little reflection on the part of the students and their comprehension of these matters is superficial. This is due to the teachers not fully understanding these concepts and therefore being unable to know what is to be achieved by students in learning about these topics. The students learn the concept, but with shallow understanding, not knowing how the activities are relevant to their reality. For example, there are environmental activities at schools, but students often do not see how the state of the environment in Thailand is in need of attention and care. The students see no problems with the environment. Another example I have seen is how students have a strong Thai identity, but cannot articulate anything more than what seems a cultural indoctrination to preserve. They are unable to be, nor have interest in, being socially and civically involved in public responsibilities.

The principals in training all said they were involved in a somewhat dysfunctional relationship with their teachers. The teachers may disrespect the principals whose job it is to help teachers improve instruction and reach academic goals. The relationship then takes on a power dimension of passive-aggressive behaviours whereby a lack of trust may undermine a functioning relationship of mutual support. The teachers, who feel they have too much content to cover in preparation for the national exam, are masters of their own classroom, and may not want principals in their classroom. They may even resent principals because they think principals aren't fully aware of how to teach, are at times overly demanding and may view them as merely giving criticism. The principals, who may not know any other way to fulfil their job duties, become tense, strict and authoritarian. The teachers not recognizing the role of principals as a coach may reinforce the principal as authority figure, rather than an educational partner.

*Source.* Jones, 2013

Another case demonstrating the challenges of implementing active learning and participation of students in the classroom can be found in Nepal. Through a small empirical study conducted in six schools across three districts, a total of 18 classes were observed. The results of these classroom observations showed that in approximately half of the classes, teachers relied on teacher-dominant and teacher-centred methodologies, whereas in the remaining half, examples were found of teachers' efforts to make the classroom more interactive, with activities to make the content of classes relevant to students' everyday life. In box 7, the main differences in teaching practices illustrate reoccurring themes that have also been identified in other countries.

BOX 7  *Classroom Observations on Teacher and Student-centred Pedagogies in Nepal*

| TEACHER-CENTRED LEARNING | STUDENT-CENTRED LEARNING |
|---|---|
| • The lesson begins as soon as the teacher enters the classroom | • Teacher starts the class asking students questions on their own experiences relevant to the topic e.g. environmental disasters such as floods, to trigger thinking among students |
| • Refers to the textbook page number following the previous day's lesson | |
| • Reads and repeats a given section | • Role plays from students on topics such as gender discrimination in the family, which helped promote understanding of discrimination and develop communication skills |
| • In some cases where the section is explained, no relation is made to examples from everyday life | |
| • Main focus on memorization of the given section e.g. chorus repeating in lower grades | • Games are used such as a ball passed among students in a circle while they name types of foods. Students had to follow rules of the game making them more involved and attentive. |
| • Students in some cases are asked to read out passages | |
| • Teacher's own interpretation of the passage is given through paraphrasing | • Crosswords or 'word scrambles' used for students to identify answers as a group. Students were engaged and findings shared between teams. |
| • Teacher isolating a student as an example of bad practice in front of others e.g. class on personal hygiene | |

*Source:* Parajuli, 2013

These classroom observations were conducted in classes most relevant to LTLT, such as the social sciences and health education. The country report suggests that in classes on topics such as the festivals celebrated across the country, there is much potential for collaborative learning and intercultural understanding. However, when asked what considerations had been taken into account in lesson planning, the teacher's response often indicated that they had not foreseen the concept of LTLT through group work and practical activities, but acknowledged that after reflection these classes could in fact promote enhanced social integration.

Other findings from the Nepal country report also suggest that while there are in-service teacher training programmes that are of most relevance to LTLT, teachers may lack an understanding of how these concepts are practically applied. The current Teacher Professional Development Programme (TPD) being implemented by the National Centre for Educational Development (NCED) provides the equivalent of 30 days expected to be completed within a five-year period and aims to address the problems faced by teachers (NCED, 2010). The TPD covers various relevant aspects such as: inclusive education, peace, human rights, civic education, life skills education, critical thinking, punishment free teaching, human values, school health and nutrition education and child friendly school (NCED, 2012). Similarly to the curriculum, these aspects are covered more as content matter whereas practical classroom application, as well as teacher and student behaviour, is arguably not always given due consideration.

A similar example is found in Sri Lanka, where teachers at times disagree with the guidelines provided in teacher instruction manuals and instead choose the teaching method that they perceive as most beneficial. The following extract from an interview with a teacher in the central province of Kandy calls for reflection:

> *How can we follow the things in the manuals? If we have to do those activities we will not be able to cover the syllabus on time. I think for the ordinary level, the best teaching method is the lecture method, where we can have time to discuss past papers to prepare students for the exam. Then we can obtain good results*

(quoted in Karunaratne, 2013).

The country report for Sri Lanka suggests that the dedication of teachers towards their profession is a major influence in terms of how far teachers choose collaborative and participatory learning strategies. In addition and according to the Sri Lankan Ministry of Education, teacher educators may themselves lack the desired competencies to impart relevant knowledge to their teacher trainees (MOE [Sri Lanka], 2008a). In addition, lack of teacher awareness of concepts relevant to LTLT may be reflected in the lacking of these skills in their students. In an analysis by Karunaratne (2008), conducting in-service training through practical activity-based workshops could help enable teacher trainees to experience activities as a process, which can in turn build confidence in teachers and enable them to develop such skills in their students.

In the Philippines, the pedagogies that are highly endorsed under the K to 12 curriculum include constructivist, inquiry-based, reflective, collaborative, participatory and integrative approaches (Department of Education [Philippines] 2013a). In focus group discussions conducted in two public schools and in one private school in Quezon City, teachers maintained that they use participatory methods and student-centred pedagogy when teaching their students. Cooperative and experiential learning activities are among their preferred strategies in class, in particular, when teaching mathematics, science and technology and livelihood education (TLE). Examples of experiential teaching methods that are regularly used are field trips, games, storytelling (especially for pre-schoolers) and role-playing. The simulation method is also being used in social studies to prepare the students to deal with 'what-if' situations, encouraging them to think of possibilities and alternatives.

On the other hand, an analysis of one non-test item of the National Assessment Test (NAT) administered to Grade 6 students from 2006 to 2012 reveals that the participatory and collaborative approaches may not be the most popular teaching strategy among Filipino teachers. The question is stated as: "Your teachers may have varied strategies, ways and styles in teaching your lessons. What of the following is mostly done by your teachers?" The tallied answers from 2006–2012 show that Filipino students perceived their teachers to be using the 'chalk-talk method' more than the participatory approaches through group activities (NETRC, 2012). The findings from this survey are presented in table 15.[10]

TABLE 15  *Teaching Strategy Perceived to be Most Used by Teachers in The Philippines (2012)*

|  | Variable | N | % |
|---|---|---|---|
| A | They discuss the lesson the whole period (chalk-talk) method, then ask questions if there is remaining time. | 767059 | 40.23 |
| B | They enjoin everybody to participate through group activities/ reports, then guide your group to make conclusions. | 667682 | 35.02 |
| C | They require individual projects/ written reports/ journals, etc. to enhance individual learning. | 252039 | 13.22 |
| D | None of the above | 163139 | 8.56 |
| E | No response | 56918 | 2.98 |

*Source:* NETRC, 2012

## Media and Information Literacy

Another critical aspect of teaching and learning strategies that foster LTLT's illustrative competencies in students is the way Media and Information Literacy (MIL) is used in the classroom in order to encourage the 'discovery of others' by accessing information to obtain knowledge about other cultures, and also the 'experience of shared purposes' through competencies such as communication skills, leadership and political participation. Considering the importance of ICTs as a platform for students to not only access information as well as to evaluate media sources and create their content, this section will examine three case studies to illustrate current practices that have been observed.

10 It should be noted that this survey took place under the 2002 Basic Education Curriculum and thus, does not reflect the new K to 12 curriculum.

# Afghanistan

In the past decade, Afghanistan has developed a commercially profitable media landscape that is increasingly shaping the cultural and political life of the country. Naturally, this has led to the raising of questions about the implications of increased access to media and information. The media that can be found in Afghanistan are mainstream commercial media, predominantly television, local FM radio, ethnic, religious and political media, Taliban media, and government-controlled media (BBC News Asia, 2013). The growth of television and of satellite TV have enabled Afghan audiences to be exposed to foreign entertainment programmes such as Bollywood movies, Hindi songs, Indian, Turkish and Korean soap operas, opening a window of opportunity to learn about cultures, customs and trends of other societies. However, the most conservative factions of the population have accused these popular television programmes as un-Islamic and interfering with children's hours of study (Harooni, 2013).

In regards to ICT in education, Afghanistan's vision is to develop e-learning programmes and extend ICT infrastructures in Kabul city and in all the provinces of the country (MOE, 2013). Children start learning about technology in secondary schools, however, since just a few schools have computer labs and since what is taught is strictly theoretical and does not necessarily lead to the acquisition of MIL competencies. Traditional media such as books and newspapers are brought into the classrooms, especially in urban areas. However, teachers do not always master MIL competencies and thus, may not adequately explain to their students that information is shaped by the different points of view of those who own media outlets. The country report argues that there is very little critical analysis of the media, and issues of access to media and information rise especially in rural areas, where newspapers are not published or distributed and multimedia materials such as CDs and DVDs cannot be used in schools due to limited electric power (Watterdal, 2013). With this in mind, box 8 draws from data collected through a student survey in Afghanistan so as to further explore student knowledge and ability to apply MIL competencies.

BOX 8  *Media and Information Literacy: a Case Study from Afghanistan*

In a survey conducted in May 2013 with 30 young Afghans (age 13 to 18) from public and private schools in Kabul, a young upper-secondary school student said that his computer teacher was not aware of what Facebook was, while all the students in his class had Facebook pages. Although students seem to be more technologically savvy compared to their teachers, the results of the survey show that most students were also very naive about the information accessed through the Internet (Annex 7):

- 10 out of 10 teenagers were confident about the quality and objectivity of information downloaded from Wikipedia and other websites;

- None of the interviewed teenagers had thought of verifying information downloaded on the Internet;

- 9 out of 10 teenagers thought that Google translator provided an accurate translation of text from English and other foreign languages into Dari (translation into Pashtu is not available on Google translator);

- None of the interviewed youth were reading news in traditional print media; some listened to radio, most watched television, but their main source of "factual" information was the Internet.

The results of this survey demonstrate that the current education system has not yet recognized the importance of imparting media and information literacy competencies to develop a responsible knowledge society. Afghani youth are unprepared to navigate the information age to which they will soon be increasingly exposed to now that the Internet is becoming less expensive and more accessible also in remote areas, especially through mobile technology.

*Source:* Watterdal, 2013

Since media and ICTs are still limited within classrooms, a point of entry to teach MIL in Afghanistan may be through poetry, music and storytelling. Storytelling has a long tradition in Afghan culture, with messages operating on socio-political and symbolic dimensions, intertwining values relating to religion, governance, ethics, family, social roles, identity and culture. Teaching students how to re-tell their stories taking into account the culture of the past while reinventing and innovating it with that of the present, will allow them to become better readers of their own culture and more self-reflexive and critical of the culture they occupy. Storytelling incorporates the idea of the process 'experience of shared purposes' that is central to LTLT, while encouraging students and teachers to build relationships and dialogue, access multiple points of view and new knowledge about different ways of being in the world.

Afghan children and youth are inherently creative. However, interviews conducted among children in schools in the country show that none had learned how to write stories and poetry in their classrooms; what students did was to follow the traditional pattern of storytelling to which they have been exposed while growing up, or copy rhymes heard on the radio. Despite limited opportunities in the formal education system, initiatives have been promoted among Afghan youth to allow them to express themselves through arts, media and culture. One example of how traditional storytelling has been innovated and transformed by youth is reflected in the outputs of the *Take Back the Tech! Digital Storytelling Workshop* (2012) supported by the USAID's Afghanistan Media Development and Empowerment Project implemented by Internews. Young women across Afghanistan joined the training in an effort to raise awareness of women's rights and promote gender equality through digital stories on issues ranging from motherhood to family loss, from arranged marriages to the struggle for education and freedom of expression. The short videos available online[11] are

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11  These videos are available at: http://www.youtube.com/afghanyouthvideos

a remix of sound, drawings, pictures and text, blending genres, tradition and innovation, while portraying the different lives and experiences of women from Herat, Kandahar, Kabul and other parts of the country. Through collaborative, self-generated knowledge, these videos help promote a better understanding of women's identities in a complementary process of self-discovery and the 'discovery of others'.

## The Philippines

With the implementation of the K to 12 Curriculum and its emphasis on 21st Century skills, the needs of youth living and learning in a highly sophisticated media and technological environment have been even more greatly acknowledged, encouraging teachers to use multimedia and technology as allies in teaching and learning. To a varying extent, different subject areas have integrated MIL skills in their curricula. This can be seen, for instance, in the English curriculum where a sampling of some grade levels and domains were gathered (see Annex 8).

Based on the findings from the conducted focus group discussions, teachers use MIL skills from kindergarten to high school, and in elementary and secondary classroom instruction. Both traditional and new media are being used within the classroom, including television, books, newspapers, computers, films, and the Internet. For example, teachers from both private and public schools use newspapers to teach their students how to become informed citizens, while exercising critical thinking skills in reading the news. Another example of how teachers have integrated MIL skills in their teaching practice is within the context of the Text2Teach programme, which offers access to interactive multimedia packages in English, science and mathematics for grades 5 and 6 pupils through the use of mobile technology (SEAMEO INNOTECH, 2013).

## The Republic of Korea

Another relevant case in the use of MIL is found in the Republic of Korea with its remarkable progress in increasing student access to and use of ICTs within schools. MIL is widely accepted and developed as a supplementary tool to enhance major curricular subjects. As it is also reflected in the National Curriculum, and in particular in subjects such as moral education, social studies, the focus of schools in the Republic of Korea is more focused on 'information literacy'. Students learn how to utilize websites, ICTs, mobile technology and applications to gather and share information for learning purposes. For instance, in some schools, a communication platform accessible from smartphones has recently been created to deal with the issue of violence in schools. Students who are being bullied and who are victims of threats and aggressions can request professional counseling through the specialized applications. In learning about ethics, students are also taught about the dangers and privacy issues related to the Internet, while social studies includes the critical understanding of the mass media, of popular culture, and the role that the media plays to promote freedom of speech (Jeong, 2009).

The 'media literacy' component of MIL, one that presupposes the development of students' critical reading, analysis and writing competencies, however, may not be sufficiently emphasized. The survey on Media and Information Literacy Education (2012) conducted by the Korea Press Foundation provides critical insight on the extent to which schools in the Republic of Korea encourage the use, creation and critical analysis of media content within the classroom.

From the interviews with representative teachers from 259 elementary, 140 middle and 101 high schools in Korea, it was found that:

- 48 percent of the participating schools responded that during media education class, students learn how to *utilize media contents*;

- 8.8 percent of the participating schools responded that during media education class, students learn to *create media contents*.

- 1.4 percent of the participating schools responded that during media education class, students learn how to *criticize media contents*;

The lowest percentages (1.4 percent and 8.8 percent) imply that most of the schools do not utilize the media as a means to develop students' critical thinking, reading and writing skills. Furthermore, 45.4 percent of the schools answered that media education is conducted in the classrooms as a complementary source of learning, while only 8.5 percent of the schools use media as a critical tool for learning.

The Asia-Pacific region displays the highest disparity in ICT development. In this context, the assumption of teachers is often that without the technology, they are not able to teach media and information literacy to their students. To reduce MIL to technical skills on how to operate a computer, how to use a tablet or build a website, however, would be a mistake. Providing the latest technology to schools is not a substitute for teaching students how to critically and responsibly analyze the media and information they are exposed to on a daily basis and nor should it be assumed that technology is a mandatory tool through which students can make their voices heard and create new knowledge. The case study from Afghanistan shows that there are other points of entry to teach media and information literacy including through storytelling, poetry, drawings, newspapers and the radio.

## Conclusion

This chapter demonstrates that teachers, teacher education and teaching methods, all play a significant role in transferring LTLT competencies in the classroom. However, there remains a significant gap in information to adequately assess the extent to which teacher policies truly reflect LTLT among the selected countries. Based on the findings gathered, the role that teachers have in society extends beyond that of an educator; teachers are also considered as peacemakers and agents of social change. It can be argued, however, that for students to develop LTLT competencies, they must first be highly capable teachers with demonstrative LTLT capabilities themselves. Malaysia and the Philippines both seem to place great importance on LTLT teacher competencies in social and emotional domains. At the same time, developing LTLT competencies in students requires teaching strategies that are participatory and collaborative. For instance, competencies such as communication, teamwork and leadership cannot be achieved via a one-way learning process alone. In addition, they enable both teachers and students to develop self-esteem. In Sri Lanka, the 1997 policy reforms explicitly recognize teachers as developers of self-esteem in students. Criticism and isolation of students, as observed in Nepal for instance, are detrimental to this.

However, a number of setbacks are observed across most of the selected countries, regardless of how far teacher policies may go in their support to the development of LTLT competencies. For instance, the time allocation is a significant issue, as LTLT-related subjects that may allow for innovative, creative and participatory teaching practices are given too little time for teachers to prepare and deliver adequate

lesson plans and materials as found in Malaysia. In others, as observed in Sir Lanka and Nepal, teachers may continue to have limited understanding and knowledge of participatory and collaborative learning, which results in a reliance on 'chalk and talk' teaching methods. This highlights the importance of investing in both pre- and in-service teacher training, and in particular, continuous training opportunities that are monitored to ensure that the benefits of such teaching strategies are understood. Finally, examples of how MIL is used by teachers in the classroom are difficult to identify and may yet need to be developed. Afghanistan, the Philippines and the Republic of Korea all present unique examples. While Afghanistan suffers from limited resources and infrastructure, the use and practice of MIL remains restricted. In the Philippines and the Republic of Korea however, efforts have been made in education policies for MIL to be employed but with little evidence as to how far they enable students to critically evaluate media contents. These areas all demonstrate that there is more to be achieved with regards to teacher policies, and much more that can be done to ensure that teachers are strengthened in their capacity to inspire and serve as 'agents of change'.

**6**
# Assessment

The assessment of LTLT in the education systems of the ten selected countries, as well as its complementary processes and illustrative competencies, presents another important focus of the study. Indeed, this chapter raises important questions around if, and how, learning outcomes associated with LTLT are assessed and measured. In examining the assessment frameworks of the selected countries, only very few examples demonstrated direct assessment of LTLT. Nonetheless, there has been increasing attention paid to the assessment of LTLT competencies in the international sphere. A number of terms, including transversal skills, 21st Century skills, global citizenship or global competencies have begun to be used interchangeably in global discourse, but all point towards an increased focus on the social and emotional domains through measurement of related values and attitudes. This suggests that this largely unchartered domain presents a core area for further exploration.

## International Assessments

International assessments related to LTLT include the International Civic and Citizenship Education Study (ICCS) conducted by the International Association for the Evaluation of Educational Achievement (IEA). At a regional level, the key findings of the study demonstrate that among Asian countries, students place importance on morality when it comes to good citizenship and political leadership. In addition, a strong sense of Asian identity was identified while stark differences were observed with regards to perspectives on different forms of governance (IEA, 2012). In addition, the report *Toward Universal Learning: Recommendations from the Learning Metrics Task Force* published by the UNESCO Institute for Statistics (UIS) and the Brookings Institution suggest that global challenges require students to learn the necessary skills and competencies required for the 21st Century. To this end, it has established seven learning domains, which include many of great relevance to LTLT as illustrated in figure 9.

FIGURE 9  *Global Framework of Learning Domains of the Learning Metrics Task Force*
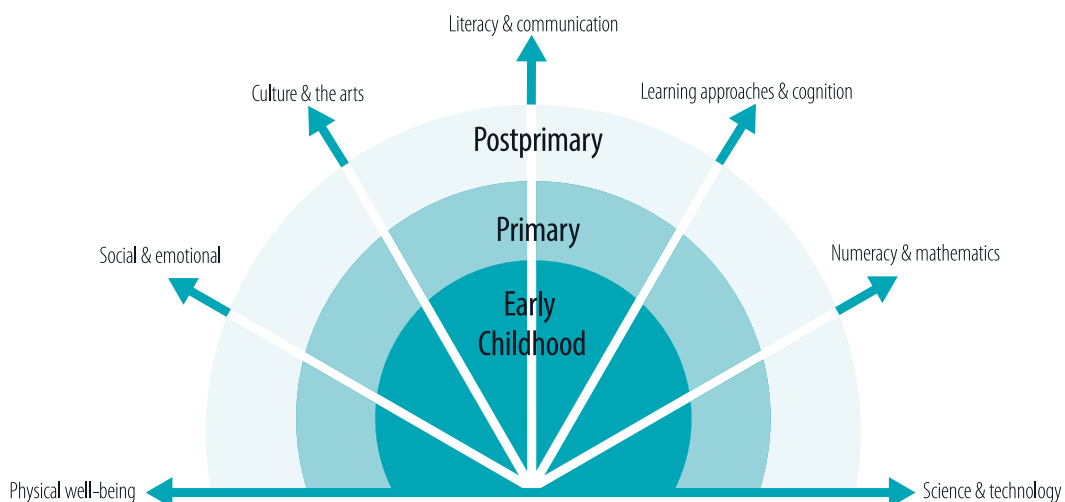


*Source:* UIS & Brookings Institution, 2013

At first glance, figure 9 suggests that LTLT could primarily be monitored under the 'social and emotional' learning domain, which includes social and community values and civics (UIS and Brookings, 2013). However upon further examination of the subdomains, it is possible that LTLT's illustrative competencies are assessed under almost all of these domains. For instance, the learning process of 'discovery of others' is included under the domain of 'culture and the arts' with subdomain examples including cultural

knowledge, self and community identity as well as awareness and respect for diversity. In addition, the domains of 'literacy and communication', 'learning approaches and cognition' and 'science and technology' refer to relevant competencies through the learning process of 'experience of shared purposes' such as communication, cooperation, awareness and use of digital technology (Ibid). The assessment of LTLT through incorporation of the complementary processes and illustrative competencies may thus involve a holistic application to wider learning areas rather than focus on a particular domain or subject.

It is important to note, however, that these international initiatives only take place across a select number of countries. Among the ten selected countries, only Indonesia, the Republic of Korea and Thailand participated in the International Civics and Citizenship Education Study in 2009 (IEA, 2009). In the case of the Republic of Korea, the country ranked third in the area of civic knowledge assessment, yet ranked poorly with regards to favourable attitudes and performance in the area of citizenship (KEDI, 2010). The country report also suggests that while this demonstrates strength in informational knowledge, there is a need for curricula and assessment frameworks to serve the development of greater socio-emotional intelligence.

With regards to media and information literacy (MIL), a recent UNESCO initiative has involved the development by UNESCO of the *Global Media and Information Literacy Assessment Framework: Country Readiness and Competencies* which aims to provide a systematic data collection instrument to be used by policy makers and decision makers, educational institutions, information, communication and ICT policy planners for assessment, planning, evaluation and monitoring purposes (UNESCO, 2013b). Given the rapid pace at which technology and media evolve, MIL competencies have been difficult to measure, and therefore, difficult to include in curricula. The lack of a measurable set of competencies to guide curriculum development has indeed put MIL on the margins of education. This framework offers methodological guidance and practical tools to assess countries' readiness and competencies regarding MIL at the national level. The data gathered through the assessment of MIL competencies aims to help guide the improvement of national educational plans and strategies, for setting national competency standards on MIL, the revision of existing professional training programmes, the development of necessary resources and tools, institutional research and any other support required to integrate MIL in teaching and learning processes (Ibid). However, at this stage, this recent initiative remains to be implemented in order to assess how far the competencies associated with MIL can be assessed.

## National Assessments and Examinations

Looking at assessment frameworks at the national level, there are a number of examples that illustrate how countries have made efforts to incorporate assessment of LTLT, as well as some of the constraints faced.

In Australia, the National Assessment Programme (NAP) tests students' skills and understanding in a number of areas, including civics and citizenship. This commenced in 2004 with selected samples from year 6 and year 10 students. In terms of its relevance to LTLT, this area of assessment includes four key aspects (NAP, 2011):

1. Civics and citizenship content
2. Cognitive processes for understanding civics and citizenship
3. Affective processes for understanding civics and citizenship
4. Civic and citizenship participation

In 2013, the assessment in civics and citizenship was delivered online for the first time in Australia, aiming to involve the participation of approximately 5900 year 6 students and 5760 year 10 students from a total 648 schools including government, religious and independent schools (NAP, 2011). In Nepal, a gap in the assessment of LTLT's illustrative competencies may be evident. Here, civics is considered a content area in the 'social studies subject test', part of the National Assessment of Student Achievement framework. It is designed using Bloom's taxonomy to include reasoning and problem solving (ERO, 2013). However, the country report notes that there are other important skills that arguably cannot be easily assessed using 'paper-pencil tests' such as acceptance, tolerance and leadership. In the Philippines, while there is no specific framework to assess LTLT's illustrative competencies, an alignment with the K to 12 curriculum framework and its guiding principles does provide a system that is learner-centred and includes indicators on 21st Century skills, as well as assessment of both cognitive and social and emotional skills such as values, attitudes and motivation (SEAMEO INNOTECH, 2012a). This standard-based assessment is undertaken by applying four 'weights' as illustrated in table 16.

TABLE 16  *Standard Based Assessment in the K to 12 Curriculum in The Philippines*

| No. | Level | | Weight |
|-----|-------|---|--------|
| 1 | Knowledge | Substantive content of the curriculum, including facts and information that the learner acquires | 15% |
| 2 | Process | The cognitive operations that the learner performs on facts and information for meaning-construction | 25% |
| 3 | Understanding | Enduring big ideas, principles and generalizations inherent to the discipline which may be assessed using facets of understanding | 30% |
| 4 | Products/Performance | Real-life application of understanding evidenced by learners' performance of authentic tasks | 30% |

*Source.* Department of Education (2013a)

This example of standard-based assessment indicates that there is greater emphasis placed on measuring understanding and practical performance rather than an accumulation of content knowledge. Indeed, in the K to 12 curriculum, the use of formative assessment is encouraged. In this way, teachers are encouraged to assess student progress, and provide feedback on learning outcomes in a positive and constructive manner.

In addition, the country's main national assessment, the National Assessment Test (NAT), considers the inclusion of LTLT's illustrative competencies in guidelines provided to test writers. According to an interview conducted with staff at the National Educational Testing and Research Centre (NERTC), these aspects are often identified in subjects such as civics and the natural sciences (NERTC, 2013). An example from item construction guidelines provided to test writers indicates that consideration has been given to the assessment of values: "In choosing your selection material, pick topics which can impart virtues or higher values at both levels: elementary and secondary levels, so that values education is integrated into

the curriculum." Together, these examples indicate that there is potential space to assess the illustrative competencies. For instance, 'real life application' in the assessment of products/performance indicates that this may apply to teamwork and practical exercises, while the enhanced level of understanding could potentially promote the 'discovery of others' in terms of values and attitudes.

In the Republic of Korea, the National Assessment of Educational Achievement (NAEA) is conducted annually in lower and upper secondary education. Although it does not include a specific framework on the illustrative competencies, elements of LTLT are observed in the assessment of social studies as one of the tested areas. Within social studies, questions are evenly allocated for history, geography and general social studies. Table 17 displays fourteen relevant assessment content items for the third subject in the 2013 assessment of grade 9 social studies.

TABLE 17  *Selected Questions from the 2013 National Assessment at Grade 9 in Social Studies, Republic of Korea*

| Question No. | Sub-theme | Assessment Contents |
|---|---|---|
| 23 | Individual and social life | Understanding the meaning of socialization and explaining the process in which an individual becomes a member of society through socialization |
| 24 | Individual and social life | Analyzing the reasons for discrimination and social inequality through the daily cases and presenting solutions |
| 25 | Understanding and creation of culture | Understanding diverse views on culture and explaining appropriate attitude to cultural understanding |
| 26 | Individual and social life | Understanding concepts needed to perceive the principle and phenomenon of social life, such as status, duty, social organization and social group, etc. |
| 27 | Understanding and creation of culture | Explaining the meaning and features of pop culture |
| 28 | Understanding and creation of culture | Presenting specific measures to appropriately inherit and develop culture |
| 29 | Human rights protection and the constitution | Confirming the basic principles of the constitution and understanding how it is applied to real life |
| 30 | Daily life and the law | Explaining the attitudes needed to foster appropriate legal consciousness |
| 31 | Human rights protection and the constitution | Explaining the characteristics and system of the government prescribed in the constitution |
| 32 | Daily life and the law | Critically analyzing legal issues and figuring out rational solutions |

| Question No. | Sub-theme | Assessment Contents |
|---|---|---|
| **33** | Human rights protection and the constitution | Understanding the meaning and characteristics of social law appearing in the process of the growth of the human rights consciousness, linking them with the basic rights in the constitution |
| **7** | Daily life and the law | Explaining the legal system of ROK and its operation principles |
| **8** | Human rights protection and the constitution | Investigating cases of the violation of the basic rights and exploring the rights protection measures and procedure to solve the problems |
| **9** | Individual and social life | Explaining the types of social interaction and its social and cultural meanings |

*Source:* KEDI, 2013

Although skills and competencies are not clearly outlined in table 17, the themes in the assessment content items demonstrate many aspects of LTLT that relate to the illustrative competencies such as understanding of discrimination, knowledge of other cultures, as well as other values and attitudes.

## School-based assessment

Exploring school-based assessment also provides important findings as to how LTLT is assessed at this level. In Afghanistan, reliance on the national exam means that students are arguably focused on content from textbooks and memorization, which may not necessarily reflect their level of knowledge and understanding of relevant LTLT concepts. The country report indicates that by not including the aspects of LTLT in national and school-based assessment, this reduces its importance for both teachers and students as children are focused on exams rather than prepared for the practical aspects of life (Watterdal, 2013). In addition, even where LTLT competencies are assessed, if indeed they are assessed, this information has not been made available for analysis or monitoring.

The country report for Myanmar presents another interesting case. Here, there are no formal frameworks for the assessment of the illustrative LTLT competencies at the school level. Nonetheless, assessment at the school level includes written examinations and also observation of student performance. Interviews with the teachers from the Ministry of Education's Comprehensive Education Sector Review (CESR) suggest that this does include assessing student involvement in school activities such as athletics, arts, helping the family at home and helping teachers within the school. However, these skills are assessed from A-D (excellent to fail), with the latter rarely given by teachers. According to focus group discussions conducted with teachers, the major challenge is that this form of grading remains subjective and relies entirely on a single teacher's judgement, which may limit the measurement of the illustrative competencies. In addition, this form of assessment is largely based on the content of textbooks and remains non-standardized.

In Indonesia, discussions with teachers in Banten, Jakarta and West Java provinces indicate that there is room for school-based assessments and national examinations. For instance, a student's final grade for each subject is calculated through the following weighting system: 30 percent school–based assessments, 20 percent on student attitudes, and 50 percent on national examinations. The 20 percent weighting of personal attitudes appears somewhat unique to Indonesia and may be seen as linked to the development of LTLT competencies in students (Hauschild, 2013).

In the case of Malaysia, the subjects most related to LTLT, including local studies, moral education and civics and citizenship education are assessed at the school level. The school-based assessment policy was introduced in 2011 under the National Education Assessment System, aiming to introduce observation techniques and providing a systemic format of performance standards used by teachers to record student behaviours related to 'observable competencies' in relevant areas. These areas include cooperation, interaction with classmates from different ethnic backgrounds, as well as a sense of belonging. In addition, subjects such as Islamic education and physical education are assessed through practical activities. The objectives of school-based assessment in Malaysia are the following: 1) Achieve one's potential as a global citizen, 2) Monitor student development to enhance the individual's potential, 3) Provide a meaningful report on the individual. Table 18 outlines the four categories of school-based assessment in Malaysia.

TABLE 18 *Categories for School-Based Assessment in Malaysia*

| No. | Category | Description |
|---|---|---|
| 1 | School Assessment | Assessments planned, developed and administered by the subject teacher |
| 2 | Central Assessment | Instruments for assessment are provided by a central body (Malaysia Examination Syndicate), to be used by the teacher in individual schools within a given timeframe |
| 3 | Co-Curriculum, Sports and Physical Activities Assessment | National Standards of Physical Fitness are used by teachers to record students' physical activities at school level |
| 4 | Psychometric Assessment | Assessment of students' innate and acquired ability, personality and attitudes |

*Source:* Salleh et.al., 2013.

In particular, the category of 'Co-Curriculum, Sports and Physical Activities Assessment' indicates potential for assessing the 'experience of shared purposes' through teamwork, communication and leadership, as observed in the previous chapters. These are competencies that can be developed through sports and school organizations. At the same time, the fourth category on psychometric assessment could allow for measurement of values and attitudes to develop through the process of 'discovery of others'.

In Nepal, the National Curriculum Framework (NCF) and the School Sector Reform Plan have placed emphasis on the Continuous Assessment System (CAS). NCF provided a number of guiding principles for student assessment, including measures for both formal and informal testing devices and assessment tools such as classwork, project work, community work and innovative work to be applied. Nonetheless,

classroom observations conducted for the purpose of this study indicate that these intentions are not generally applied, resulting in a reliance on 'paper-pencil tests' which do not assess fully the degree to which students demonstrate LTLT competencies. Box 9 outlines the practices in teacher questioning identified through classroom observations in continuous assessment.

BOX 9  *Observed Teacher Practices in the Continuous Assessment System in Nepal*

- Teachers ask paraphrased and closed questions
- Students reply in chorus
- Questions require low recall of textbook content such as a date, number, name or spelling
- No questions were directed at class discussions, debates or sharing of ideas
- Communication reduced between teacher (asking the question) and student (answering)
- Single communication episode observed, whereby teacher supplies the correct answer if student is wrong with no simplifying of the question or redirecting

*Source:* Parajuli, 2013

The country report for Nepal suggests that these teacher practices in the continuous assessment system may in fact be affecting the development of competencies due to little opportunity for the learning process of 'experience of shared purposes' through communication skills, teamwork, leadership and trust with regard to student-teacher relationships (Parajuli, 2013).

In Sri Lanka, although it may not be directly stated in policy documents, the country report suggests that modalities for school-based assessment relate to the 'experience of shared purposes'. A notable initiative is found in guidelines disseminated as a special booklet by the Ministry of Education in 2008, which outlines the modalities of school-based assessment to be used in the classroom between grade 6 and 13. These modalities are outlined in table 19.

TABLE 19  *Modalities for School-Based Assessment in Sri Lanka*

| No. | Modality | No. | Modality |
|-----|----------|-----|----------|
| 1 | Assignments | 13 | Speech |
| 2 | Projects | 14 | Collection of own creations |
| 2 | Surveys | 15 | Group activities |
| 4 | Discoveries | 16 | Concept maps |
| 5 | Observations | 17 | Double entry journal |
| 6 | Demonstrations/presentations | 18 | Wall paper |
| 7 | Field trips | 19 | Quiz programmes |
| 8 | Short written tests and structured essays | 20 | Debates |
| 9 | Open book tests | 21 | Panel Discussions |
| 10 | Creative activities | 22 | Instant Speeches |
| 11 | Listening | 23 | Role Plays |
| 12 | Practical activities | | |

*Source.* Ministry of Education, 2008b

These 23 modalities of school-based assessment demonstrate a number of the illustrative competencies in this learning process, namely teamwork, communication skills, and leadership, among many others which give ownership to students on their achievements. Indeed, portfolios of student achievement via these modalities provide a collection of the pieces of work undertaken by students, giving the student an opportunity to reflect on their achievements over time, as well as opportunity to conduct a self-assessment of their abilities. Since the content of portfolios varies for each student, they tend to be used formatively rather than summatively, and have been considered as a good resource for parent-teacher meetings. In addition, this example of school-based assessment indicates the potential for the concept of LTLT and its illustrative competencies to be incorporated through these modalities.

Over the last decade, many efforts have been made in Sri Lanka in order to simplify the assessment process and relieve the administrative burden upon teachers. The country report suggests that teachers may lack clear understanding of processes involved in effective implementation. Teachers may also perceive school-based assessment negatively as 'yet another' examination process, rather than an important process that supports quality teaching and learning. Furthermore, implementation remains uneven. Some examples suggest teachers are implementing school-based assessment successfully, yet findings indicate a lack of improvement in successful overall implementation nationwide (Karunaratne, 2012b). Interviews with teachers also suggest that they may prefer assessment methods with which they are most comfortable. This may hinder the implementation of more holistic school-based assessment modalities in Sri Lanka (Ibid).

## Conclusion

Based on this review, it may be argued that the assessment of LTLTs illustrative competencies already forms part of current practices in some of the countries under analysis, albeit to varying degrees. In Australia, for example, a focus has been placed on specific assessment programmes in civics and citizenship. In the Philippines, substantive weighting is given to 'real-life application of understanding' at 30 percent of the K to 12 curriculum standard based assessment. At the same time, however, traditional 'paper-pencil tests' may not always allow for the true and accurate assessment LTLT illustrative competencies, which may be better measured through using other measurement tools, including ICTs, and school-based assessment. To this end, assessment of 'observable competencies' relating to intercultural understanding in Malaysia, or assessment modalities that emphasize competencies such as teamwork, leadership and communication in Sri Lanka are some examples. Nonetheless, assessment of LTLT is overall a nascent practice. In many of the selected countries, there seem to be innovative practices of monitoring LTLT-related competencies, especially at local and school levels, yet it appears that a lack of information on these assessments as well as teacher practices in grading may call for further research and exploration.

Given the increasing focus placed on these skills in these countries, it is likely that assessment of LTLT competencies will continue to form an important part of reform processes in education systems both in these countries and others across the Asia-Pacific region and beyond. This review has demonstrated that a shift is indeed evident, however it remains difficult to determine the efficacy of assessment practices in LTLT. To this end, initiatives such as Learning Metrics Task Force (LMTF) and the International Civic and Citizenship Education Study (ICCS) may provide inroad to the assessment of LTLT's illustrative competencies.

# 7
# Reflections & Conclusions

While measuring the direct impact of Learning to Live Together (LTLT) on education policies and practices is itself arguably fraught, this should not undermine efforts to identify examples of LTLT, as defined by the Delors Commission and as reflected in education systems. This study of ten countries has provided numerous examples to demonstrate that LTLT is indeed recognized as a fundamental pillar of education and as the Delors Commission would affirm, a foundation of that education. These examples extend across each of the domains under analysis: national policy frameworks, curriculum, teachers and assessment although to varying degrees across countries.

## Reflections

The findings of this study thus reflect both an inherent understanding of the great potential of education to equip students with not just the skills to lead productive lives and contribute economically, but also to promote peace both within national boundaries and beyond. This is not to imply, however, that all is on track. Indeed, it should not be assumed all countries inherently understand and successfully adhere to the four pillars of learning, and LTLT in particular, and have thus universally operationalized LTLT in their educational settings. While the significance of the Delors report should not be underestimated, critics have argued that with regard to implementation its vision is anyway "too utopian" and that its "conclusions were more philosophical than practical" (in Tawil and Cougoureux, 2013, p.5). Thus, this broad review of LTLT in the educational systems of the ten countries examined does not serve to measure and compare the degree to which LTLT has been implemented through national policy frameworks, curriculum, teachers and assessment. Such a comparison would be naïve to the significantly varied political, economic and cultural contexts within which these education systems are operating.

Instead, this review has provided important insight into how LTLT is understood and implemented across different cultural contexts. In reviewing LTLT across all countries, it is clear that a) numerous initiatives can support LTLT in schools and can perhaps also provide examples to other countries looking to strengthen its implementation and that b) shared gaps and challenges in implementing LTLT exist across countries. In this way, a number of key overarching considerations and domain specific considerations may serve as suggestions for the strengthening of LTLT in education systems:

### Overarching Considerations

- In reviewing LTLT in education systems in the ten countries, it has been difficult to identify specific reference to the importance of gender equality in national policy documents, curriculum, teaching and assessment policies. Nonetheless, gender equality is a fundamental presupposition underlying the LTLT philosophy and is depicted by the Delors report as "more than an ethical imperative". While gender equality is a greater challenge for some countries than it is for others, ***ensuring gender equality is recognized at the policy level and ensuring it is reinforced through curriculum, teaching and assessment policies is essential to the fostering of LTLT in education systems.***

- As the Delors report has argued, education is an "expression of affection for children and young people, whom we need to welcome into society, unreservedly offering them the place that is theirs by right therein - a place in the education system, to be sure, but also in the family, the local community and the nation…. In the words of a poet: 'The Child is Father of the Man'". While this review has not engaged with youth and students due to the limitations of the bounded research, it has nonetheless looked for examples of youth engagement in all aspects of curriculum, teacher practice and assessment. In line with the philosophy of the Delors report, the review suggests that the ***youth perspective on***

*curriculum, teacher practice and assessment aligns strongly with the principles of LTLT and that this practice could be encouraged and strengthened across all ten countries.*

- In a similar vein, the Delors report has emphasized the importance of community engagement in education development. "The main parties contributing to the success of educational reforms are, first of all, the local community, including parents, school heads and teachers; secondly, the public authorities; and thirdly, the international community" (Delors et al., 1996, p.27). As the review of these ten countries has found, ***engaging the broader community in education remains an area of relatively untapped potential in expanding LTLT in schools and thus, could be an area for greater exploration.***

- Given the limited information on the teaching of Media and Information Literacy (MIL) in education and given the significance of MIL to the development of LTLT competencies, ***existing initiatives to develop and implement MIL standards in education and to enable experts, educators, and practitioners to design effective MIL initiatives should be strengthened.***

## Domain Specific Considerations

### 1) National Policy frameworks

- While the Delors report has argued for the greater focus on LTLT in our 'global village', it has also acknowledged the tension that arises between the local and the global (Delors et al.,1996, p.15). As they suggest, "people need gradually to become world citizens without losing their roots and while continuing to play an active part in the life of their nation and their local community." In reviewing the policy frameworks of the ten countries under analysis, it is interesting to observe how the purpose of education is in some cases understood globally, while in others, the focus remains more deeply rooted in the national context. For instance, some policies and curricula may emphasise national solidarity, pride and identity. In other countries, the purpose of education appears broader, reflecting sub-regional, regional and global contexts, particularly through reference to global citizenship skills. ***It may be important for countries to ensure that national education policy frameworks, while tailored to national contexts, do also sufficiently reflect the ultimate goal of LTLT in a 'global village'.***

### 2) Curriculum

- In building on the 1972 Faure report, *Learning to Be: The World of Education Today and Tomorrow*, the Delors report has stressed an important imperative for education systems. As they argue, "… none of the talents which are hidden like buried treasure in every person must be left untapped. These are, to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge" (Delors et al.,1996, p.21). While the pressures and dangers of overcrowding the curriculum are well acknowledged, this review suggests that more may be done to incorporate LTLT not just in specialized subjects such as civics education, but also academic and non-academic 'carrier' subjects such as the social sciences and physical education, particularly in terms of allocating them more time. It also suggests review of subject content to ensure fair representation of countries' diverse groups in subjects such as history, as well as considering religious education and various national languages to be taught across students of different faiths and background to heighten understanding among various groups. ***In this way, the integration of LTLT may also occur through the incorporation of the illustrative competencies across the entire curriculum while ensuring subject content that is inclusive of diverse populations within the country and beyond.***

### 3) Teachers

- As well recognized by the Delors Commission, reform of an education system is dependent upon the cooperation and participation of its teachers. As such, the report has recommended that the "social, cultural and material status of educators should be considered as a matter of priority" (Delors et al.,1996, p.27). In this context, this review acknowledges the challenges identified by teachers themselves who have suggested that developing classes that are collaborative and participatory and which reflect LTLT requires sufficient time allocation, training and professional development opportunities. Naturally, the ability of students to adopt LTLT illustrative competencies depends fundamentally on their teachers to first develop these competencies within themselves to be able to successfully transfer them to their students. ***Thus, investment in teachers through training and professional development to increase understanding of LTLT-related topics and appropriate teaching methods, as well as active engagement and through consideration of teacher values and attitudes in their selection is crucial to the effective transferal of LTLT competencies to their students.***

### 4) Assessment

- As this review has found, national assessments appear to focus mainly on the testing of knowledge in certain subject areas and it is difficult to ascertain how the LTLT illustrative competencies are assessed, and even if they are assessed, in any national examinations. This falls in line with the findings of Voogt and Roblin (2010) that "existing assessments and tests focus mostly on measuring discrete knowledge rather than on students' abilities to transfer their understandings to real world situations, to solve problems, to think critically or to work in a collaborative way." If LTLT illustrative competencies are not assessed, there is little evidence as to efficacy of LTLT relevant policies and learning goals. This may also make it difficult to identify unique talents which the Delors report suggests are "hidden like buried treasure in every person" (Delors et al.,1996, p. 21). ***This review thus suggests further research on knowledge gaps on assessment of the social and emotional domains, as well as unified support in developing and strengthening national and international frameworks assessing learning outcomes in line with LTLT's illustrative competencies.***

## Conclusion

Learning to Live Together (LTLT), by aiming to create more peaceful, tolerant, equitable and inclusive societies, represents a powerful concept in transforming education. This is particularly important, given the multivariate challenges to global peace and sustainability in the 21st Century. Indeed, the pressures of demographic diversity, economic development, technological advancement and challenges to peace and sustainability including global climate change, all require an education that can prepare students to address common challenges together. This is by no means a simple task; it requires a multi-dimensional approach to education and one that ensures policy, curricula, teachers and assessment work together to foster a culture of LTLT within education systems as a whole.

As this report has revealed, all ten countries under analysis have committed to fostering a culture of LTLT through their education systems and across each of these domains: policy, curricula, teachers and assessment. While many of the selected countries reflect LTLT in their national policy frameworks, it appears that the way they define the purpose of education varies. Focuses differ, for example, from fostering peace to equality and human rights to economic development to the strengthening of national unity and to preparing students for the demands of the 21st Century. Specific education policies in areas

such as peace, human rights, gender and the environment are all notable examples of how countries are pursuing LTLT in their policy frameworks. Other countries, however, may lack a clear vision as to how these wider social challenges can be addressed through education.

Despite strong commitment to LTLT through existing policy frameworks, is it difficult to assess how these policies translate into practice. With regards to curricula, there is growing recognition of the importance of ensuring students develop LTLT illustrative competencies so as to develop as well-rounded responsible and active citizens in an increasingly globalized world. This is particularly true of curricula that have recently undergone review and reform. The curriculum in some countries has become progressively multi-dimensional, taking into account not only learning areas and clusters, but also cross-curriculum priorities and competencies. In the ten countries, LTLT is pursued through different subjects including: 1) values education or life skills; 2) history and the social sciences as academic 'carrier' subjects or 3) physical education and the arts as non-academic 'carrier' subjects. However, LTLT learning processes and illustrative competencies can be developed across the curriculum and in all subjects, indicating that LTLT is not - and arguably should not – be taught only in isolation. The review has also revealed that it is important to consider how subject content may be more representative of diverse populations, whether through history, languages or religious studies and that subjects and activities with potential for LTLT are allocated the least time in the classroom as opposed to traditional subjects such as language, mathematics and science. Extracurricular activities also present important ways of cultivating the complementary learning processes through sports, activities and student organization, yet it remains unclear how far they are considered important in their potential impact on students.

Teachers also have an incredible potential to shape their students' lives and nurture the development of LTLT illustrative competencies. As has been observed in this report, the learning processes, the 'discovery of others' and 'experience of shared purposes', require pedagogies that involve collaborative and participatory teaching and learning strategies for students to develop competencies such as empathy, tolerance, communication and teamwork. Teacher policies that serve to engender these values and attitudes in teachers, and provide adequate investment in pre- and in-service teacher training opportunities are essential to the development of LTLT in students. Among the selected countries, teachers may find the adopting frameworks for the deployment of LTLT competencies difficult in practice, either due to limited understanding of wider concepts or teaching strategies, or insufficient time to plan innovative and creative lessons.

Insufficient attention paid to LTLT illustrative competencies in assessment may also devalue their significance among teachers and students alike. Although there are encouraging initiatives at international and national levels for assessing these skills and competencies, there remains very little information as to how far they can and have been measured. While national examinations may not present the most appropriate form of assessment for competencies such as empathy or teamwork, there is need to further explore how they can be integrated. Formative assessment, especially at school level, has been identified as an appropriate tool to measure these competencies among the selected countries. Yet constraints include the lack of information on these practices and their results, as well as the limited capacity for formative assessment. This requires revisiting national assessment frameworks to identify exactly how they could be adapted to measure these important competencies, increasing support to teachers in conducting classroom and school-based assessments and further developing international, regional or sub-regional assessments that encompass the social and emotional domains.

Each of these areas: policy, curricula, teachers and assessment, demonstrate that LTLT can be integrated into education systems in concrete ways. What may seem like small initiatives in one area can, put together, form part of a holistic education centred around the LTLT philosophy. To this end, recognizing the importance of education to enhance 'the discovery of others' by developing competencies such as empathy and tolerance, and strengthen teaching and learning strategies to promote the 'experience of shared purposes' through teamwork and leadership, is essential. Addressing the gaps identified in this report may provide opportunity to strengthen LTLT in education systems under analysis. As a new vision for education beyond 2015 takes shape, it is important to reflect back on the four pillars of learning envisioned in the Delors report, a guiding document in our conceptualization around the aims and purpose of education, and in particular, the fundamental pillar of learning to live together. It is hoped that this report serves as a call to action, promoting LTLT as a simple yet significant educational tool to foster more peaceful, just and inclusive societies.

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# Annex 1
## The Four Pillars of Learning

### The Vision of Learning

**Learning to know:** Learning to know, includes learning to learn, an instrumental learning skill inherent to basic education, which allows individuals to benefit from educational opportunities that arise throughout life. "Bearing in mind the rapid changes brought about by scientific progress and new forms of economic and social activity", learning to know allows for the combination of a "broad general education with the possibility of working in depth on a selected number of subjects."

**Learning to do:** Learning to do emphasizes the acquisition of vocational skills necessary to practice a profession or trade. Partnerships between the world of education and that of business and industry are encouraged in view of promoting a variety of arrangements that allow education and training to interact with the world of work. In addition to learning to practice a profession or trade, people need to develop the ability to adapt to a variety of often unforeseeable situations and to work in teams – these skills have conventionally not been given due attention in education.

**Learning to live together:** Learning to live together is seen as needing to develop an understanding of others, of their history, their traditions, and their spirituality. Such understanding "would provide a basis for the creation of a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way" [. . .] and "to escape from the dangerous cycle sustained by cynicism and complacency".

**Learning to be:** Learning to be was the central theme of the Faure Report published by UNESCO in 1972 which emphasized the development of the human potential to its fullest. The 1972 recommendations were still considered to be extremely relevant in the Delors Report "for in the twenty-first century everyone will need to exercise greater independence and judgment combined with a stronger sense of personal responsibility for the attainment of common goals."

*Source:* Extract from Tawil, S. and Cougoureux, M. 2013.

# Annex 2
## Defining Media and Information Literacy

Media and Information Literacy (MIL) brings together Information Literacy and Media Literacy, along with Information and Communication Technologies (ICTs) and Digital Literacy, as a new literacy construct that helps empower people, communities and nations to participate in and contribute to global knowledge societies.

UNESCO defines MIL as a set of competencies that empowers citizens to access, retrieve, understand, evaluate and use, create, as well as share information and media content in all formats, using various tools, in a critical, ethical and effective way, in order to:

- Participate and engage in personal, professional and societal activities;

- Create a learning environment that is innovative, participatory and exciting for both the student and the teacher by learning new trends in media culture, communication and information technology;

- Promote the development of new media and ICT knowledge and skills that are aligned with the needs of the industry and the economy;

- Develop relevant and reliable digital content and applications to facilitate information exchange nationally and internationally (ex. online creative communities, educational web portals, blogs, use of social media for education, etc.)
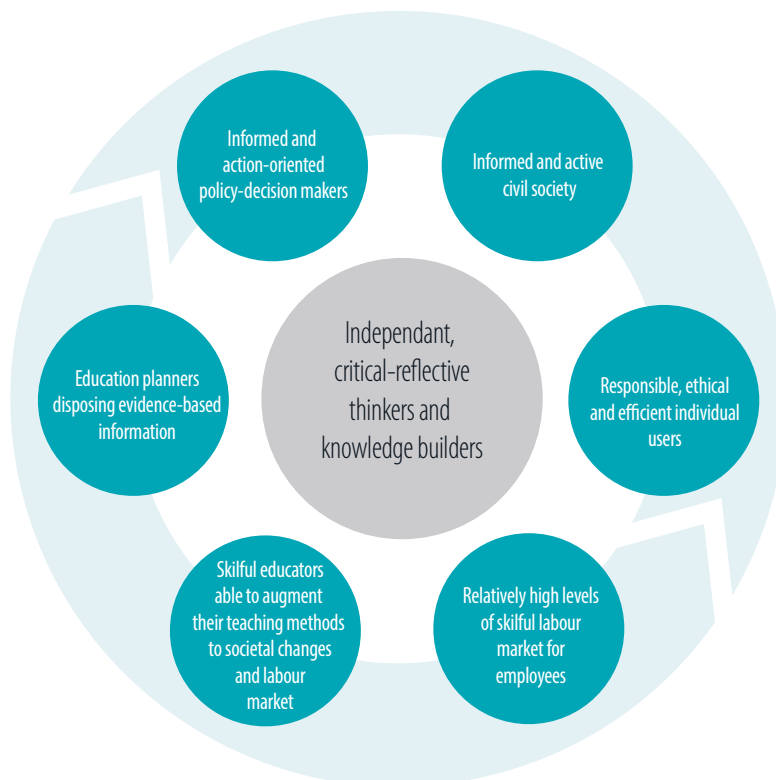
## Media and Information Literacy Competencies

The ability of people to:

| |
|---|
| Access, find, evaluate, use the information they need in ethical and effective ways |
| Understand the role and functions of media and other information providers such as libraries, museums and archives, including those on the Internet, in democratic societies and in the lives of individuals |
| Understand the conditions under which media and information providers can fulfil their functions |
| Critically evaluate information and media content |
| Engage with media and information providers for self-expression, life-long learning, democratic participation, and good governance |
| Updated skills (including ICT skills) needed to produce content, including user-generated content |

*Source:* UNESCO, 2013b

# Annex 3

## Research Questions for National Consultants

### A. Sociopolitical context

- What is the country's sociopolitical context (including political situation, system of government, economic context, demographic trends, ethnic/religious makeup, recent and prior history of conflict, overall picture of civil society, access to media, information and technology, etc.)?

### B. Vision, policy framework and institutional arrangements

- How do the country's national vision document for education and/or major educational policy documents define the purpose(s) of education? Is learning to live together, its two major aspects or the illustrative competencies referenced to in any of these documents?

- Does the country have a national policy or programme on any aspects of learning to live together or related programmes (e.g. peace education, ESD, human rights education, media and information literacy)?

- Does the country have a unit within the Ministry of Education or elsewhere, which is responsible for reflections, and/or work around the theme of learning to live together, its two major aspects or the illustrative competencies? When was this unit created?

- Does the education budget of the country include funding for education to support learning to live together, its two major aspects or the illustrative competencies?  How was this budget allocated?

- Are there major programmes or projects implemented by non-government actors (e.g. UN agencies, NGOs, bilateral agencies, foundations, etc.) to promote learning to live together through education? What is the coverage and reach of such programmes? What have been the outcomes?

### C. Curriculum

- To what extent do the country's national curriculum frameworks have learning objectives in regard to the illustrative competencies of LTLT?

- Does the national curriculum include stand-alone subjects that are more closely focused on any of the illustrative competencies (e.g. history, social studies, civics, government, moral/values/religious education, media and information literacy etc.)? At primary and/or secondary levels?

- Within these stand-alone subjects, what types of modules or units are included which are focused on any of the illustrative competencies?

- How much time/space does the national curriculum allocate for sport, cultural activities, community activities and volunteer activities?

- Are students encouraged to participate in sport, cultural activities, community activities and volunteer activities outside of school hours in the form of co- or extracurricular activities or otherwise?

## D. Teachers

- To what extent does the country's national teacher education policy or teacher training framework emphasize the training of teachers to teach the illustrative competencies, including media and information literacy?

- To what extent does the country's national teacher policy document encourage teachers to develop the illustrative competencies in their students?

- Do teachers use participatory and student-centred pedagogy that encourages students' curiosity and critical spirit?

- Do teachers use media and information literacy skills (as per the framework in Annex 1) to encourage critical reading and writing?

- Do collaborative projects, group work and other types of collective learning form integral component of the teaching/learning process?

- Is there a system for the provision of in-service training and pedagogical support in the teaching of the illustrative competencies?

## E. Assessment

- Are there any frameworks for the assessment of some/all of the illustrative competencies (e.g. National Assessment Programme on Civics and Citizenship in Australia)?

- Do the country's national examination(s) assess the attainment of any of the illustrative competencies? How so?

- Do teachers assess the attainment of any of the illustrative competencies via continuous and/or classroom-based assessment? How so?

- Does the country participate in the International Association for the Evaluation of Educational Achievement (IEA) Civic Education Study?

# Annex 4

## National Policy Frameworks in The Philippines

| | | |
|---|---|---|
| A | **Education for Peace** | • Executive Order (E.O.) 570 or Institutionalizing Peace Education in Basic Education and Teacher Education (2006)<br>• DepEd Memorandum No. 134, s.2003 or Agreements between the Department of Education (DepEd) and the Office of the Presidential Adviser on the Peace Process (OPAPP) on Peace Education Program<br>• DepEd Memorandum No. 14, s.2013 or the DepEd Peace Movement in Mindanao |
| B | **Citizenship Education** | • Executive Order No. 27 or Education to Maximize Respect for Human Rights (1986)<br>• Republic Act 9201 or An Act Declaring December 4 to 10 as National Human Rights Consciousness Week (2003)<br>• DECS Order No. 61, s.1987 or Inclusion of the Study of Human Rights and Accompanying Responsibilities in the School Curricula<br>• DepEd Order No. 53, s.2001 or Strengthening the Protection of Religious Rights of Students<br>• Deped Order No. 101, s.2010 or The Alternative Learning System (ALS) Curriculum for Indigenous Peoples (IPs) Education<br>• DepEd Order No. 62, s.2011 or Adopting the National Indigenous Peoples (IP) Education Policy Framework<br>• Republic Act No. 9512 or An Act to Promote Environmental Awareness through Environmental Education and for other Purposes (2008)<br>• DepEd Order No. 55, s.2007 or Prioritizing the Mainstreaming of Disaster Risk Reduction Management in the School System and Implementation of Programs and Projects Relative<br>• Republic Act 9710 or An Act Providing for the Magna Carta of Women (2009)<br>• Executive Order 273 (1995) or Approval and Adoption of Philippine Development Plan for Gender-Responsive Development (PPGD) 1995-2025 |
| C | **Life Skills Education** | • Republic Act 10354 or the Responsible Parenthood and Reproductive Health Act (2012)<br>• Republic Act 7394 or The Consumer Act of The Philippines (1992) |

*Source:* Mendoza, 2013.

**Note:** These are selected examples among a great number of policy initiatives identified in the Philippines

# Annex 5a

## Charter of Gyeonggi Peace Education, Republic of Korea

The Gyeonggi Innovative Education that Gyeonggi Province and its citizens create together is the future and hope of the Republic of Korea. The Gyeonggi Innovative Education strives to make students learn with joy and live a life of peace and happiness. We wish that our students grow in recognition of respect for life, and in capacity for peace; and that they develop as democratic citizens by internalizing the sensitivity to peace into schools, homes, and daily lives.

Gyeonggi Education strives with its best effort to achieve permanent peace and noble ideals on developing human relationships in the educational field. Establishing upon the justice and hope of global citizens who pursue after peace, Gyeonggi Education is to educate for the active value of peace and the mind for action that shall overcome discrimination, conflict and oppression.

The value and mind of peace are not only the ultimate directing points for education but also the human ideals. The capacity for peace does not grow by itself but through experiences in the society of mutual respect, and it will spread to the next generation. For achieving the goal of ideal peace, Gyeonggi Education focuses and puts its best educational efforts on the proposals as follows:

1. We shall make classes and school with an environment of mutual respect, care, understanding, communication, and cooperation overcoming differences and conflicts.

2. We shall eradicate all types of violence in homes, schools, and society where students reside; and achieve a peaceful community in daily lives by forming a culture of cooperative relationships and a mutual respect for human rights in coexistence.

3. We shall respect all lives, and strive for ecological peace in our daily lives.

4. We shall recognize the absolute significance of peace among international relations in the Korean peninsula and East Asia; and build a responsible and historic attitude of achieving peaceful coexistence and reunification of the Korean peninsula.

5. We shall internalize faith and principles, and increase the capacity for peace, in order to establish a solid value of peace, mutuality, and mutual growth into a human life.

6. We shall prevent and resolve conflict and opposition, and violence and war in a peaceful way; and develop the quality of global citizens achieving human peace and dignity.

*15 September 2011, Gyeonggi Provincial Office of Education*

# Annex 5b

## Training Courses of the Gyeonggi-do Peace Educational Training Institute in Republic of Korea

The Gyeonggi-do Peace Educational Training Institute aims to cultivate a generation of dignified persons who strive for cooperation and peaceful coexistence with other members of the community. In order to achieve this goal, the institute has developed a peace education curriculum that provides customized training courses for school principals, vice principals, teachers, students as well as local communities. This institute also offers psychological self-help and other self-development programmes for teaching personnel. In 2013, the Gyeonggi-do Peace Educational Training Institute aimed to offer the above courses to 1,610 educators, 720 students and 120 military officers in the province. The following table lists various training courses offered by the institute and targeted participants for the year of 2013:

| Target group | Title of Training Courses | Participants | Duration |
|---|---|---|---|
| Educators | Peace Education Course | School principals<br>School vice-principals and educational administrators<br>Teachers | 5 days |
| | Education for School Violence Prevention Course | School vice-principals and administrators | 5 days |
| | "Healing" Programme | School vice- principals and educational administrators | 3 days |
| | Culture and Art Education Course | Teachers | 5 days |
| | Healing and Self-development Programme | Teachers | 5 days |
| | Peace Educator Training Programme | Teachers and educational administrators | 5 days |
| | Customized Healing Workshop for Happy Teachers and Happy Education | Teachers | 5 days |
| Students | Customized Peace and Propriety Education Course | Elementary students<br>Middle school students | 1 day |
| Local Community | Peace and Propriety Education Course for Local Military Base | Local military troops | 1 day |

# Annex 6

## Course Outline of "Social Dimensions of Education" for Teachers in The Philippines

**Credit:** 3 Units

**Course Description**

Introduction to social science (economic, socio-cultural, political, geographical and environmental processes) theory and research as it relates to education and to understanding of the four pillars of learning, which are fundamental in making critical and logical decisions as an active member in society and as a global citizens. The course aims to enhance critical understanding and responding to the transformations in education, work, culture, globalization and subjectivity that have been induced in education, economic, socio-cultural, political, geographical and environmental networks.

**Course Objectives**

At the end of the term, the student should be able to;

1. discuss and analyze relevant social science theories and research as it relates to education;
2. appreciate and apply the basic assumptions made in social science studies in order to help him/her make critical and logical decision;
3. develop a sense of his/her role as a teacher who is an active member in the society and as a global citizen responsible for the outcomes of his/her actions and in developing other citizens;
4. develop a realization that local (or private) actions of teachers results in global (universal) or geographically dispersed consequences; and
5. formulate one's own understanding of the relation between or among the individual, the school and the society by applying the four pillars of learning.

**Course Outline**

1. Introduction: What are social dimensions of education?

    1.2 Social Science Theories of Education

        1.1.1  Consensus theory and structural functionalism

        1.1.2  Conflict theory

        1.1.3 Various Interactionist Conceptualization

    1.2  Four Pillars of Learning

        1.2.1 Learning to know

        1.2.2 Learning to do

        1.2.3 Learning to live together

        1.2.4 Learning to be

2. Intercultural Communication

    2.1  Communications and Language

        2.1.1 Relationship between language and culture

2.2  The Nature and Meaning of Culture

    2.2.1  Concept of culture

    2.2.2  Characteristics of culture

    2.2.3  Forms of culture

    2.2.4  Components of culture

    2.2.5  Organization of culture

    2.2.6  How is culture transmitted

    2.2.7  Importance and functions of culture

    2.2.8  Cultural Relativism

2.3  Cultural Change

    2.3.1  The growth of feminism

    2.3.2  Multiculturalism

    2.3.3  The growth of youth sub-cultures

2.4  Cultural Dimensions of Learning, Teaching and Educational Processes

## 3. School as an agent of change

3.1  Historical, economic, socio-cultural, geographical, environmental and political factors affecting school's conceptualization and studies

3.2  Social Psychological model of the school as agent of change in socializing students for social participation in adult society and in a global society.

    3.2.1 Study of attitudes and behaviors in school

    3.2.2 Students' motivation

    3.2.3 Student subculture

    3.2.4 Development of normative systems within schools

## 4.  Gender and Development

4.1  Gender and Equality

4.2  Gender and Power

4.3  Gender and Education towards Development

## 5. Globalization and Education

5.1  Characteristics of globalization that can be linked to education

5.2  Socio-cultural, environmental, geographical, economic, political and equity issues on globalization

5.3  Conflict and consensus perspectives on the role of education in understanding globalization

**Course Requirements**

- Examinations
- Individual Report and Class Discussion on assigned topic
- Action Research
- Research Exercises and Quizzes

# Annex 7

## Questionnaire on Media and Information Literacy (MIL) in Afghanistan

The Afghanistan country report includes the findings of a survey conducted among Afghan students on Media and Information Literacy (MIL), collected through a questionnaire developed for the purpose of this study. A total of 30 young Afghans participated, all from Kabul of the following ages 13 to 14 years old (3 boys and 2 girls), 15 to 16 years old (10 boys and 5 girls), 17 to 18 years old (10 boys).

**Name:**
..................................................................................................................................................

**Name of School:**
..................................................................................................................................................

**Address of School:**
..................................................................................................................................................

**Sex:**
..................................................................................................................................................

**Age:**
..................................................................................................................................................

### How often do you listed to the radio?

Weekly ☐  Daily ☐  Never ☐

### What kind of programmes do you listen to on the radio?

☐ News

If yes do you trust the information 100 % ☐ Mostly ☐ Partly ☐ Not at all ☐

☐ Documentaries / Political programmes

If yes do you trust the information 100 % ☐ Mostly ☐ Partly ☐ Not at all ☐

☐ Drama / Series / Radio theatre

☐ Religious programmes

☐ Celebrity Gossip

If yes do you trust the information 100 % ☐ Mostly ☐ Partly ☐ Not at all ☐

☐ Music

☐ Others _____ (explain)

### How often do you watch TV?

Weekly ☐  Daily ☐  Never ☐

**What kind of programmes do you watch on TV?**

❑ News

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑

❑ Documentaries / Political programmes

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑

❑ Drama / Film / Series / TV theatre

❑ Religious programmes

❑ Celebrity Shows / Gossip / Talk shows

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑

❑ Music

❑ Sports

❑ Others _____ (explain)

**How often do you read newspapers / magazine?**

Weekly ❑   Daily ❑   Never ❑

**What articles do you read in the newspaper / magazine?**

❑ News

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑

❑ Documentaries / Political programmes

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑ Religious teachings ❑

❑ Celebrity Stories / Gossip

If yes do you trust the information 100 % ❑ Mostly ❑ Partly ❑ Not at all ❑

❑ Music, Art and Culture

❑ Sports

❑ Others _____ (explain)

**How often do you use the internet?**

Weekly ❑   Daily ❑   Never ❑

**How do you access the internet?**

Your own mobile phone ❑   Someone else's mobile phone ❑   Computer at school ❑

Computer at home ❑   Internet cafe ❑   Someone else's computer ❑

*(Free discussion about ownership of gadgets)*

## What are you searching for?

❏ News

If yes do you trust the information 100 % ❏ Mostly ❏ Partly ❏ Not at all ❏

❏ Information through Wikipedia

❏ Information from other sources, if yes which:

If yes do you trust the information? 100 % ❏ Mostly ❏ Partly ❏ Not at all ❏

Do you sometimes verify information? Always % ❏ Mostly ❏ Partly ❏ Not at all ❏

❏ Translations through Google Translate

If yes do you trust the translation? 100 % ❏ Mostly ❏ Partly ❏ Not at all ❏

❏ Facebook

If yes do you upload pictures of yourself ❏ Your friends ❏ Your family ❏

Has anyone taught you / informed you that you should be careful about uploading photos and information about yourself on the internet?  Yes ❏  No ❏

*(Free discussion about internet security)*

## Who has taught you how to use / access the internet?

❏ My teacher at school

❏ At a computer course / school

❏ My mother, father or siblings (and other family)

❏ My friends

❏ I found out myself

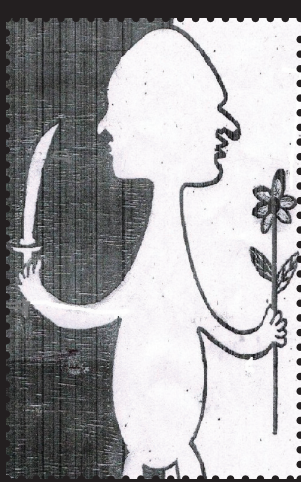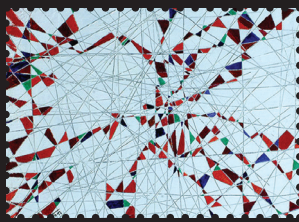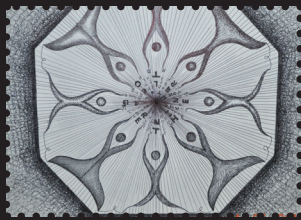*(Free discussion about competencies at schools and in the family)*

# Annex 8

Sample of the Use of Media and Information Literacy Skills in the English
K to 12 Curriculum in The Philippines

| Grade Level | Domain | Performance Standard | Learning Competencies |
|---|---|---|---|
| **Grade 2** | Oral Language | Independently takes turn in sharing inter and intra personal experiences, ideas, thoughts, actions and feelings using appropriate words | • Listen to a variety of media including books, audiotapes videos and other age-appropriate publications<br>• Create and participate in oral dramatic activities |
| **Grade 3** | Oral Language | Uses speaking skills and strategies appropriately to communicate ideas in varied theme-based tasks | • Listen to a variety of grade-appropriate media including books, audiotapes, videos and other ICT-driven publications<br>• Create and participate in oral artistic theme-based activities<br>• Identify/Share relevant information<br>• Recount specific/significant events<br>• Compare and contrast information heard<br>• Synthesize and restate information shared by others<br>• Make interpretations<br>• Listen and respond to text<br>• Connect information heard to personal experiences |
| **Grade 4** | Oral Language | Actively creates and participates in oral theme-based activities | • Listen to a variety of grade-appropriate media including books, audiotapes videos and other ICT-driven publication<br>• Speak clearly using appropriate volume and pitch<br>• Read aloud fluently previously-read material<br>• Create and participate in oral artistic theme-based activities |
| | Writing and Composition | Uses varied sources of information to support writing | • Use technology-based references to support writing |

| Grade Level | Domain | Performance Standard | Learning Competencies |
|---|---|---|---|
| **Grade 4** | Viewing | Views various forms of media in order to gather and share information, persuade others and understand and express ideas | • Note down information derived from video clips<br>• Answer questions about viewed material<br>• Interpret visual text (*e.g. pictures, diagrams, charts etc.*)<br>• Make predictions based on information derived from visual texts<br>• Make connections between information viewed and personal experiences<br>• Draw conclusions based on visual information |
| **Grade 7** | Oral Language and Fluency | The learner delivers an informative talk using multi-media to highlight important points. | • Ask for and give information, express needs, opinions, feelings and attitudes explicitly and implicitly in an informative talk |
| | Reading Comprehension | The learner retells a story creatively using appropriate sources of information, multimedia and technology. | Use appropriate mechanisms/tools in the library for locating resources:<br>• Use the card catalogue, the online public access catalogue, or electronic search engine to locate specific resources<br>• Get information from the different parts of a book and from general references in the library<br>• Gather current information from newspapers and other print and non-print media<br><br>Locate and synthesize essential information found in any text:<br>• Distinguish the statement of facts from beliefs<br>• Evaluate the accuracy of the information<br>• Draw conclusions from the set of details<br>• Point out relationships between statements |
| **Grade 8** | Writing | The learner writes a personal narrative. The learner creates a blog on the internet commenting on social/ economic issues and concerns. | |

*Source:* Department of Education [Philippines], 2013. K to 12 Curriculum Guide: English. Unpublished document.