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Introduction

The purpose of this paper is to analyse the kind of ideal citizen that countries in Asia and the Pacific seek to craft. Defining the ideal citizen according to a country's or nation's perception is a task that requires thorough studying of governmental documents of the past and the present. These include national policies, regulatory laws, strategic plans as well as other ministerial publications. This method, however, requires the dedication of qualitatively analysing the terminology which was or is used in such documents, at best by using qualitative tools. Applying this methodical approach country by country will result in an investigation that would last several months.

Under given time constraints and to produce an indicative analysis of potential expectations on the 'ideal' citizen in Asia and the Pacific, in particular regarding commonalities and deviances, this paper uses the available information from national education plans and strategies as available at the time of writing, and advances by referring to research publications to add more information on countries where appropriate and available at the time of writing.

Overview

All countries can be said to pursue equipping their citizens-in-the-making with basic life skills, such as numeracy and literacy, to allow them to participate in society and establish the groundwork for further human capacity building. The same can be said about recognising the countries to further qualify their citizens in order for them to take up economic opportunities on the labour markets. This includes familiarising learners with information and communication technologies as much as each country has the capacity for introducing these technologies, and stimulating a creative mind.

Although this is not part of this paper, it is worth mentioning that there are tendencies to make employment the main – if not only - purpose of education. (See for example the New Zealand Ministry of Education Statement of Intent 2011/12-2016/17, Six Priorities: 13). Given the worldwide needs and efforts for equipping learners with skills relevant and necessary for employment, it shall not find further mention in this paper. Becoming a labour-qualified citizen shall be understood as given as it is the very basis for building a prospering society, even though there are country specific obstacles in achieving a qualified labour workforce.

The general impression is that fomenting behavioural competencies or attitudes dominate the education landscape from the east to the west and the north to the south of Asia and the Pacific. It appears that achieving a certain behaviour is the main goal in educating citizens. Knowledge and skills find a limited mention and are generally not precise.

It may be questioned whether the authors of a strategic plan paid specific attention on the formulation of an aim, objective or any other statement of describing whether a citizen is to know about human rights or to exercise them; or whether the mention of a specific key word had more relevance.

In summary, a precise characterisation of an ideal citizen based on a governmental paper is a vague endeavour without in-depth study country by country and taking into account historical roots. The value that remains, however, manifests when the region is look at as a whole and commonalities or deviances become apparent.

Behavioural Competencies

The elaborations of behavioural competencies vary from country to country with examples like **Kazakhstan** generically describing that learners should be encouraged for *social responsibility, active citizenship* or *patriotism*. Other countries like **Lao PDR** display a wide range of behavioural expectations with the *love for the country, faithfulness, discipline, solidarity in the country, love lifelong learning, love their own customs and traditions* or *love progress and science*. This difference also reflects that the countries in Asia-Pacific have varyingly precise or loose expectations on their citizens. Especially when their vision for a citizen is kept short, the words used in this vision demonstrate the country's highest values. **Samoa**, for instance, opposite to its previous education policies, outlines only that *all people in Samoa are educated and productively engaged*, making 'educated' and 'productive' the seemingly only and general values.

Commitments to a common good also vary by country, indicating different priorities depending on a country's circumstances and needs. **Afghanistan** clearly highlights the importance of *Islamic principles*, while **Cambodia** states the importance of *young people's beliefs in their responsibility for the country*. **Tajikistan** mentions to *develop individuality*, which is also mentioned for **South Korea**, while **China, Timor Leste** and **Srilanka** aspire *unity*. Naturally, the circumstances or country needs are never fully the same, which also depends on the country's state of development. But with the different aspirations, political

ambitions may shine through, showing whether a country is more interested in grooming citizens to support the government system or whether the government system is interested in developing their citizens. Moreover, the attribute of *unity* can also be interpreted as a behavioural value that aligns with civic identity-building.

Nonetheless, the interpretation of the term unity may be ambiguous. Unity, in terms of social cohesion, is a civic value when it disregards cultural or ethnical differences. To achieve this civic unity or social cohesion, it requires of individuals to be respectful or open minded towards diversity, which interlinks with previous attitudinal values. However, the term may also reference to a deeper desire to grow into one culturally homogenous nation. Cultural differences may be sought to overcome – for the price of abandoning cultural practices of minorities and in exchange for adopting dominant cultural practices.

Crafting a civic attitude in Asia and the Pacific commonly underlines the attributes of *respect or tolerance for diversity*. Whether we look at **Malaysia** in South East Asia with a *willingness to embrace peoples of other nationalities, religions and ethnicities* or at **Kyrgyzstan** in Central Asia with *respect cultural, ethnic and political diversity*, the countries in Asia-Pacific mostly imbed a formulation of respect or tolerance for diversity.

Nevertheless, diversity and the respect for it tends to refer mostly to culture, religion and/or ethnicity besides irregular mention of human rights. In this regard, a gender reference could only be found in **Japan** with *to value gender equality* and in **Kyrgyzstan**'s vision of *sharing values of gender equality*. *Cambodia at least write of engendering a sense of national and civic pride, whose meaning remains elusive*. This must not mean, however, that gender disparities are not relevant in other countries.

Overall, and despite the variety of elaboration, there are common values among the countries in the region. *Collaboration or cooperation, unity or cohesion, harmony, responsibility, contribution to community/society/culture, compassion, justice and integrity* find repetition throughout the region and may provide a truthful reflection on cross-cultural, common values. Knowing this, current young adults and the generations after them should have become enabled to share a common set of behavioural capacities which ideally would allow them to associate to one another by common values. If greater interconnectedness was to be achieved, these values would provide a framework.

Knowledge

In the element of knowledge with civic relevance, common but scattered knowledge areas are populated with an *awareness for human rights, the natural environment and related challenges, an understanding regarding cultural, ethnic or linguistic diversity, knowledge about concepts of equality and an understanding of democracy*. Seeing the whole region in one big picture, the trend appears to be that global concepts of e.g. democracy, human rights or diversity are present to nurture citizenship knowledge as with the examples of **Vanuatu, South Korea** or **China**. Although, China seems to add its own flavour on global citizenship concepts, by adding the term socialist remarkably often throughout its education plan. In any case, knowledge for civic education may need stronger mainstreaming efforts nonetheless, given its brevity compared to behavioural values.

Interestingly, with an eye on the expectations of contributing to *national cultural heritage or traditions*, the absence of any mention of learning *about* national, cultural traditions becomes quite obvious. While there is an emphasis on *executing* a certain culturally-patriotic behaviour, to have conveyed the knowledge on cultural practices through education is rather invisible.

Skills

Skills are also rather scattered across the countries, with the common attributes of *thinking* and *problem-solving skills*, which are mostly mentioned directly. Thinking itself shows different interpretations: for **Sri Lanka** and **Fiji** *critical thinking* finds mention, but for **Timor Leste** and **South Korea** *creative thinking* is mentioned, and **Tonga** citizens are to *think for themselves* which is similar to **Bangladesh** with the term *free thinking*. It can be seen that thinking skills are indeed desired, but apparently in different forms.

Other main skills attributes seem to be the *capacity to relate* and *to communicate* with others, such as in **Kyrgyzstan**, **Fiji**, **Tajikistan** or **Brunei Darussalam**. A consciousness about others expressed by terms like *humility* in Palau or *deep abiding concern for one another* in **Sri Lanka** or *mutual assistance* in **China** may also count as a skill meant to be developed.

Decision making skills, however, are absent. To *make wise social choices* in **Fiji** may be the only one referring to decision making in its most recent education plans.

Given the relatively short list of skills, it may likely be that behavioural capacities interlink here since to execute a certain behaviour, especially of ethical or moral character, an individual of society needs the relevant skills. The same may apply to knowledge.

Analysing Citizenship Values

Comparing Knowledge and Skills with Behavioural Competencies

Skills and knowledge for citizenship building fall comparatively short. Even when bearing in mind that not every country could be taken into account, and given the sometimes more, sometimes less elaborate statements on behavioural competencies, countries could have made equal emphases on outlining specific knowledge and skills elements which go beyond labour force functionality as they tend to do for behavioural elements. Once again, given the elaborate behavioural expectations, and for the benefit of the doubt, one might presume that skills and knowledge will feed into creating the expected behaviour.

Some countries want their learners *to be capable of responding to emerging global challenges* (**Bhutan**), *to be adaptive to a rapidly changing world* (**Kazakhstan**) or *to adapt and manage change in an unforeseen rapidly changing world* (**Sri Lanka**). In one way, these statements are strong as they indicate the global, not only local or national relevance. Whether this accounts as knowledge or skill does not become clear, though. It may be assumed that in order to be *capable* or to *adapt* and *manage* it requires both knowledge and skills, which allows the individual to understand changing circumstances, deal with resulting challenges and potential conflict, and at last develop an adequate behaviour. Therefore, behavioural competencies can also be understood as skills and knowledge overlapping values.

Nonetheless, it remains to wonder whether the countries in the region waive the development of knowledge and skills for citizenship while assuming that behavioural capacities paired with skills and knowledge for economic participation would generate the ideal citizen. The same may be true for developed countries.

National Values

In the past, Asian values were said to focus on family (see for example Kennedy 2004: 14, Kuang and Kennedy 2014: 34, Lee 2004: 29). While this is not entirely false, family orientation appears to receive lesser mention while social behaviour – or more precisely society-oriented behaviour – has moved in the forefront. Even though *family* is mentioned for **Papa New Guinea**, **Timor Leste** and **Malaysia**, these countries also indicate the need for a supra-family focus.

Almost all countries accent to instil a sense of *patriotism* or *national belonging* in their citizens-in-the-making. Terms like *pride*, *love* or *respect* in relation to the country or *patriotic* itself indicate the importance of creating a nation-oriented identity. A reference towards (national) *culture* is commonly regarded a desired citizen characteristic too, which allows to foster a national belonging.

Sri Lanka pointing to the *recognition to cultural diversity in Sri Lanka*, **Kazakhstan** or **Bangladesh** with a choice of word for *patriotic*, **Afghanistan** basing its citizen formation on *Islamic principles* or **New Zealand** with *to be strong in their national and cultural identity*, all of these countries appear to exercise efforts in unifying their country, but at the same time may create a geographical identity barrier that may position identities in opposition to one another when, e.g., contribution to a humanity is meant to be kept inside national borders.

Coming back to culture, the accentuation on respecting the national culture, including its traditions, is commonly visible as for example with **Japan**, **Bhutan** or **Vanuatu**. This may indicate a tendency of countries fearing to lose its cultural roots when not instilling a belonging to certain, pre-defined cultural practices. It is to note that the wording is not just to indicate an awareness for traditional culture, in the sense of learning about the cultural origins or the cultural past, it is about – as **Bhutan** precisely writes – *upholding* cultural practices (ebd.). Culture, however, is not something that is fix. Culture is the combination of individual but common practices. Culture comes into existence and evolves organically – and can fade out of existence. Maintaining a certain prescribed culture is against its own nature.

The strongest case for national values yet may be **China** which specifies it wants *to fortify faith and confidence in the Party's leadership and the socialist system* and *to turn students into qualified socialist citizens*. Not only does it express to instil a national belonging in their citizens but it also contains a political message, if not a strengthening of politically passive behaviour towards supporting a monistic ruling system.

As mentioned, the term *unity* in the national context may express the desire to create a greater social cohesion on the national territory. A country populated by various minorities that speak different languages and exercise different social practices may naturally seek to create this unity or cohesion to avoid conflict between the individual social groups. An example can be found with **Bangladesh** that emphasises on growing up as *non-communal* but *patriotic person*. It should be obvious that a striving for national identity is a priority to achieve national stability for economic advancement.

The influence of religion in national citizen-building appears to have the least relevance. Within the countries analysed, **Afghanistan** and **Malaysia** may be the strongest contenders for religious influences as they indicate that a curriculum must be *based on Islamic practices* and that citizens shall *be based on a firm belief in and a devotion to God*. **Bangladesh** still states *to grow up with sound moral character through lessons from their respective religious teachings*, which indicates that religion is still an influential subject but more in the sense of having a choice for it. In the absence of further openly grooming religiosity in most countries, what is to remark is the fact that in these countries the religious demographics are dominated by Islam. It is left open to inquire whether the same tendency can be found in other Islam dominated countries of Asia and the Pacific.

Global Values

Concerning gender, the common treatment of gender disparities among the countries appears to be more of a systemic one. As with the example of **Bangladesh**, it is being aimed at *eradicating gender disparities* in the education system as to overcome gender-based inaccessibility, but it is not explicitly formulated as a citizen's value. Except for **Japan** and **Kyrgyzstan**, and as far as the present documents showcased, the countries in Asia-Pacific do not mention the cultivation of knowledge, behaviour or skills in relation to being aware and dealing with present gender issues in their societies. Even though countries have understood their responsibility of overcoming gender barriers in access to and retention in education, gender issues do not appear to trickle down to the individual level as a learning mandate for education. Naturally, subjects like social studies may include topics on gender, but it does not display to be an obvious citizenship value meant to be exercised by each and every citizen.

The notion of missing gender education becomes more obvious when looking at the frequency we find the mention of human rights. The terminology Human Rights can be found across the Asia-Pacific region. It appears scattered among the countries judging from the information available, but yet indicates that education referencing human rights is indeed present so that citizens of Asia-Pacific will gain awareness on the topic. The international efforts on mainstreaming human rights awareness seem to bear fruit – or at least the bud. The common statements are *to respect human rights* or *to be aware* of them.

Knowledge on or a behaviour in support of *democracy* is also scattered among the countries, although it appears less frequently referred to than human rights – but still more often than gender inequalities. Not every country seems to accentuate the value of a democratic attitude or at least the knowledge on it. Surprisingly, **China** mentions that students are to learn about *concepts of democracy*. Though, it adds the notion of a *socialist democracy* which may leave to speculate about the true meaning especially when *faith and confidence in the ruling party is to be fortified*. The same may be true for other countries, meaning that learning about democracy must not mean to exercise democracy. Furthermore, learning about democracy or respect for democratic values must not necessarily mean to be prepared for democratic-political participation – which usually implies national politics, as will be seen in a moment.

Reference to the natural environment, including themes of sustainability and climate change are also a visibly shared value among the countries treated in this paper: whether this is **Afghanistan** with a reference to *environment protection*, **Bangladesh** with the statement of *a social awareness about environment*, Lao PDR with *to sustainably develop the country*, or **Japan** with *care for nature and protection for the environment*. Environmental concerns appear to be an important value in many countries of Asia-Pacific when crafting their citizens for environmental care. Thinking further, a common environment-oriented attitude would allow for another shared value for cooperation beyond national borders.

Among reappearing civic values there is also a tendency of building a relation with the global world. **Bhutan, Cook Islands, South Korea or Tajikistan** make a direct statement on developing their learners into *global citizens* or *citizens of the world*. **Brunei Darussalam, Japan and Bangladesh** at least refer to the *world* at large, indicating to instil a sense of a higher sphere than the national. This appears, however, as more of a passive-reactive concept that should allow learners to respond to happenings influenced by global events, while the former mention reads like an active concept where learners are meant to become creators of the world in which they partake. Overall, countries are seemingly working on establishing a link towards a greater, global humanity, while the extent of global orientation and relation with the world may yet differ.

In spite of many efforts of encouraging youth inclusion in events of national importance, preparing Asia and the Pacific's maturing citizens for political participation appears rather absent. The most direct reference could be made with **Timor Leste**, where learners are *to participate in political development*

processes, and with **Palau**, where citizens are to *develop political abilities*. **Kyrgyzstan** at least refers to *respect for political diversity*. But perhaps an *active contribution, in the public spirit, to the building and development of society* in **Japan** suggests political inclusion, too. More prominently, in **China** it was stated that learners shall receive *fortified faith and confidence in the Party's leadership and the socialist system*, as if rendering future citizens disabled to an elitist ruling system. China's notion may indicate a reason for the invisible political reference in citizen building. This phenomenon will find an echo in the case of Singapore below.

Individualisation

A remarkable find are the statements for **South Korea** with a *person who seeks individuality as the basis for the growth of the whole personality* and also **Tajikistan** with *developing individuality*. Yet, the strongest and possibly clearest meaning, while at the same time not surprising, derives from **Japan** where citizens are to seek *independence and autonomy* as well as *self-realisation*, while repeating the term *individual*. These statements offer the question whether countries in Asia and the Pacific are reaching a point where the Individualisation Theory becomes applicable, indicating a societal transformation where the individual takes centre-stage, and not the family nor the community. It was previously mentioned that family focus appears to be shifting 'out of focus'. Following Western trends, the next shift may be away from a common community towards the individual. To add more strength to this argument in addition to the material from the education plans, **Japan's** Ministry of Education, Culture, Sport and Technology articulates on its website the "spread of undesirable 'individualism' or 'me-ism'" (MEXT 2008).

Additional Material from Discourses on Citizenship Education

Singapore represents a case where national identity appears of most importance. Chia (2016: 150) pointed out that ever since the emphasis of citizenship in Singapore has been on civic responsibilities, not on rights. The National Education programme has sought ever since to promote a sense of Singaporean identity, including challenges and vulnerabilities to Singapore (2016: 150). As can be found on the website of the MOE of Singapore, Chia (ibid.: 155, 156) showcases six key messages that encapsulate Singapore's intentions in forming a national citizen:

- Singapore is our homeland; this is where we belong. We want to keep our heritage and our way of life.
- We must preserve racial and religious harmony. Though many races, religions, languages and cultures, we pursue one destiny.
- We must uphold meritocracy and prevent corruption. This provides opportunity for all according to their ability and effort.
- No one owes Singapore a living. We must find our own way to survive and prosper.
- We must ourselves defend Singapore. No one else is responsible for our security and well-being.
- We have confidence in our future. United, determined and well-prepared, we shall build a bright future for ourselves.

The interpretation which can be drawn from these messages is that Singapore displays a strong emphasis on *patriotism* and *loyalty* to keep the nation united. Not only does Singapore display the stress for *unity*, just like other countries in Asia do, it also displays the fear of a – real or imaginary – threat from outside the country. Singapore would have been presented by its political leaders as a vulnerable, fragile nation, emphasising the need for constant vigilance to survive (Baildon, Sim and Paculdar 2016: 107).

Perhaps that notion was appropriate half a decade ago, but it may be wondered if that applicable in the 21st century. Nevertheless, Singapore may represent a case where a nation tries to distance itself from other nations in order to achieve one unique identity, which ultimately can affect the individual identity. In addition, these messages also reflect the need to *harmonise cultural and ethnic distinctions*, which implies the need for *respect and tolerance for diversity*.

Moreover, Chia highlighted the fact that values of “democratic civic engagement are noticeably absent” in forming a Singaporean citizen (2016: 150). This same phenomenon is reflected in the other countries of Asia-Pacific when we notice the absence of any political-educational reference. Especially China seemed to reflect a similar point of view where obedience to the existing political structure is desired.

South Korea describes its education efforts with basically *individuality* and *responsibility for the community*, besides scientific capacities (Ministry of Education 2011). On the micro level, this may be indicative for the trend of shifting one’s attention towards the self, while at the same re-emphasising the obligation towards a community.

The more interesting to read is that some scholars assert the need for South Korea to adapt to a worldlier citizenship education (Knowles 2015: 192) while Moon and Koo describe the education material to convey global mindedness with global values, such as human rights or responsibility towards a common humanity (2010: 594). Moon and Koo (2010) conducted an analysis of social studies and ethics textbooks in South Korea and identified a decrease in traditional content and an increase in emphasis on global citizenship. Still, it is further aimed to “develop nationally loyal citizens who claim their rights, perform their duties, and conform to the national norm” (ebd.: 594). Similar statements were found in India which seeks to promote association with the world while remaining obliged to the country. Findings like these indicate a trend on the macro level where individuals are to develop away from a nationally limited identity towards a growing emphasis in global identity/responsibility, too.

Liem and McInerney (2010) interpreted **Indonesia**’s citizenship education. They found that a shift took place to shape the capacities of Indonesian citizens (ebd.: 151). According to the authors, Indonesia’s citizenship education contains the following aims:

- To think critically, rationally and creatively in handling civic matters
- To participate actively and responsibly in order to act knowledgably in social and national activities
- To act positively and democratically in order to shape the character of the Indonesian citizenry for harmonious interdependence
- To effectively interact with other nationalities by making use of modern ICT.

As with other countries previously, Indonesia makes a reference to fomenting *thinking skills*, but specifies says that they are need for handling *civic matters*. Harmony can also be identified as relevant, so can be interpreted the value for *being capable of interpersonal* relations through behaviour and communication. Remarkable is the notion *to participate in national activities*. This would indicate the relevance for crafting Indonesian citizens who are capable of actively partaking in political affairs, which so far stands in contrast with many other countries. This would also make sense regarding handling civic matters.

Harada (2010 by Mori and Davies 2015: 169) analysed **Japan**'s curriculum of citizenship which points towards the previous tendency of neglecting political education. The curriculum focuses on developing moral skills and participation on local communities, but it does not aim to develop political skills. This would be further underlined by MEXT explicitly forbidding political activities at school (ebd.) Moreover, a stress on national unity by the means of cultural homogeneity was remarked, saying that Japan would be facing an "internal internationalization" (ebd.: 171). Holding Japan against South Korea, it appears as if **Japan**'s efforts are on closing in citizenship identity (national orientation) while **South Korea** is expanding on citizenship identities (international orientation); a presumption that would need investigation.

In contrast to the MOE's national education policy of **Pakistan** from 2009, Dean (Citizenship Education in Pakistan 2010: 134) remarked that Pakistan as an Islamic state would only recognise Muslim citizens, which vice versa entails that to be a citizen one must be a Muslim. National identity is promoted through religious (Islamic) teaching (ebd.), a circumstance that aligns with **Afghanistan**'s emphasis on Islamic practices. This would also imply that belonging is not only created to the nation of Pakistan, but to Islam itself. Furthermore, in Dean's study, cultural diversity would be rejected for the sake of building national unity, and the questioning of the government is strictly forbidden (ebd.: 135). Moreover, a neglect of depicting women in textbooks, as found by Dean, pinpoints towards a reemphasised and therefore prevailing gender inequality.

These findings stand in stark contrast to official statements made by the MOE (2009), which writes on the promotion of human rights and gender equality. The conclusion that may be drawn from this circumstance, however, is that there is a movement towards changing the values of Pakistani citizens-in-the-making.

Otherisation

Ghosh (2012) analysed school education and curriculums, especially school textbooks in **South Asia**, regarding how they produce and re-enforce identities within the terms of "us" against "them" (ebd.: 129). She describes that teaching materials create a concept of 'otherisation' (ebd.) by posing the Bengali population as at-will of others, especially in this context, conflicting Muslim or Hindu communities. The concept of otherisation may be a more common theme in crafting the ideal national citizen, when looking at statements of e.g. love to the country, a strong sense of national belonging or similar terminology without likewise ensuring an equal identification with the world at large and not just learning about others' problems.

Capturing the Ideal Citizen

The commonalities among the countries of Asia and the Pacific have been identified with the majority of behavioural competencies for:

- Collaboration or cooperation,
- unity or cohesion,
- harmony,
- responsibility,

- contribution to community/society/culture,
- compassion,
- justice and
- integrity.

Besides the overwhelming concentration on behaviour, common skills are the – underwhelmingly – described thinking skills. These, however, vary in its interpretation as either *critical*, *creative* or *free* thinking skills. Communication skills are also commonly important, but find imprecise description as to understand the purpose or means for communication.

With all these elements, there is still the trend for an ideal citizen to align with the needs of society – at least according to national intentions stated on paper. For the most part, the individual citizen is to become an integrated member of a greater community where he or she exercises values of healthy sociality. If there was to be achieved a common identity than the national one in Asia and the Pacific, these competencies or values may provide the common ground. If and how these competencies can be generated remains subject to investigation.

It also has been seen that there is common emphasis on national orientation, especially with a repetition on re-creating national culture. This, however, may not prove fruitful for creating a higher and common identity. Also, not every country emphasises in the same way towards national identification. Countries like Singapore or Japan display a struggle for maintaining their society united, while countries like Sri Lanka show the struggle for uniting their societies. Then again, it may be questioned whether a prescribed national culture is to form the citizen or if the citizen is to create national culture.

Next, there is a movement towards raising global values in citizens, which are:

- human rights,
- democracy,
- environmental care and
- respect for equality and diversity.

While these values are not present everywhere to the same emphasis or interpretation, citizens of Asia-Pacific are at least not completely restrained from being educated in these areas. So it is likely that these values will spread even more.

In relation to global values, many countries also showed an effort in mainstreaming a relationship with the global among their citizens. The picture that resurges is that some countries in Asia-Pacific are trying to build a polydimensional identity. However, practices differ from country to country, and the stronger the emphasis on national identification, the weaker may be an identification with the global sphere, let alone a common humanity.

It also has been found an indication of the individualisation process where the focus from family or community shifts towards self-responsibility and self-reliance, as in Japan or South Korea. These countries are vulnerable to becoming torn between ego-centric desires and nurturing solidarity. Currently, even when countries wish to make their citizens self-reliant and independent, they still wish to ensure their citizens realise their responsibility towards a community - as with the nation. An awareness of this individualisation process may well be necessary to prevent the striving countries from falling socially apart due to ‘me-ism’.

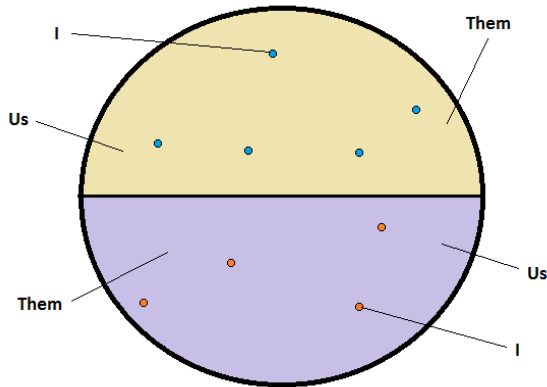
If one had to conclude a commonality due to a common absence of values, the ideal citizen would also be apolitical. If he or she was to be political, it appears to be limited to local community involvement.

On another negative note, there is the danger on crafting a sense of otherisation in citizens of Asia and the Pacific. Where countries want to educate on global interconnectedness, on the creation of their

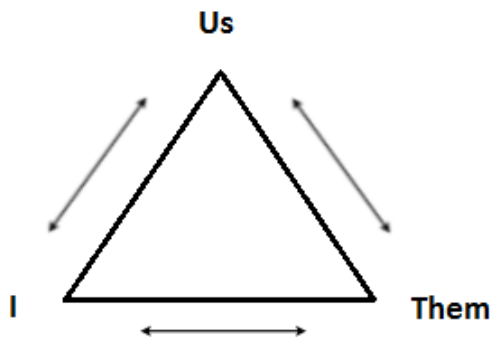
nation and on the distinction of their national culture, there is potential for creating a barrier between nations and people when the stress is on 'us' and 'them'. This concept becomes relevant when citizens are to embody a cultural, environmental or religious heritage as prescribed by an authority while learning only about problems and challenges in other countries. The latter may lead to further disassociation with distinct cultures due to a missing positive connection.

In this context, viewing otherisation and individualisation together, they could create conflicts on the social level by creating a triangular relationship of conflict.

Picture 1: Stylised representation of otherisation and individualisation



Picture 2: Triangular relationship of conflict



Finally, a matrix shall provide an impression of which characteristics have been found in a citizen. This matrix summarises the terminology used in education plans as well as in reflections by authors into a graspable overview from the discussions above. The characteristics are distinguished by an orientation towards:

the Self the Group the Nation the World	These four categories indicate the sense of relationship which a growing citizen is to adopt, starting with his or her own self up until having a relationship with the world.
Politics Environment	

Religion Democracy Rights Equality and/or Diversity Traditional Culture	These six categories have been chosen due to their common but scattered repetition across the countries. As will be seen, there are differences.
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The indication of a characteristic for a country does not indicate the frequency with which it was mentioned in any of the papers analysed. There are differences in the frequency of using certain terms, e.g. patriotic or law, which are likely to represent a governmental expectation. Identifying these frequencies, however, requires a deeper qualitative analyses with appropriate tools. A simplified example of a frequency analysis is the cover picture that is based on the table in the annex: the bigger the word, the more often this word was mentioned.

The present matrix below, nonetheless, hints at the position which national education systems are taking in crafting their citizens; and it provides an inspiration for future research areas or mainstreaming efforts.

Matrix: Citizen characteristics in terms of orientation

An orientation towards:	Self	Group/Community	Nation	Global	Politics	Environment	Religion	Democracy	Rights	Equality/Diversity	Traditional Culture
Afghanistan											
Bangladesh											
Bhutan											
Brunei Darussalam											
Cambodia											
China											
Cook Islands											
Fiji											
Indonesia											
Japan											
Kazakhstan											
Kyrgyzstan											
Lao											
Malaysia											
New Zealand											
Palau											
Papua New Guinea											
Samoa											
Sri Lanka											
South Korea											
Tajikistan											
Timor Leste											
Tonga											
Uzbekistan											
Vanuatu											
Identified	Not identified										

At first sight, it is noticeable that an orientation towards the group and the nation is present almost everywhere. A responsibility, an obligation or an association with the national sphere was commonly featured across almost all the countries. Countries intelligibly expect to create a citizen who supports building the nation.

Self-orientation is on the verge, especially in Japan and South Korea, which is likely to be recreated in more countries, just like it has principally in the European and North American hemisphere. Currently, however, the common citizen appears to become liable to his/her community, whether this is the local or national community.

It is also apparent that political orientation does not appear to be a sought-after trait in a citizen. As the remarkable case with China and Singapore, trust in the established political apparatus appears to be the required citizenship trait instead.

In contrast, it may be suspected that religiosity appears more often than politicism – although it is noticeably emphasised in countries where the dominant belief is the Islam. This must not mean that other countries are not influenced from philosophical beliefs, such as Buddhism or Confucianism. Nevertheless, they do not appear to be indoctrinated to an extent as apparently with religious practices.

Characteristics regarding a respect for diversity and/or equality appear scattered across the region. Some countries do not specifically mention equality or diversity, but use terms like *social solidarity* (**Timor Leste**). It may be speculated whether these kind of terms essentially are to mean or refer to equality and diversity and a respect for it. Moreover, even where it was not directly identified through the available material, it is likely to be present in the countries, like South Korea, especially when they aim to build a relationship with the world at large.

The concepts of human rights and democracy also display to be scattered across the region. Democracy appears to be the least common value, compared to human rights, equality or environmental references.

Nevertheless, the picture that can be retrieved by seeing Asia and the Pacific as a whole is that democratic, equality and diversity, and human rights elements are spreading, and are likely to further spread, showcasing that mainstreaming efforts are paying off.

References to maintaining concepts of traditions or traditional culture can be found among some of the countries. As remarked earlier, some countries appear to struggle to maintain (or reinforce) a common identity, while other countries seek to acknowledge their cultural diversity.

The overarching image is that in the Asia-Pacific region educational efforts aim to groom a nationally and communally-responsible, gradually globally-thinking citizen. Scattered, but visible are also tendencies to adopting gradually values of respect for diversity and equality and care for the environment.

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Annex

Table: Citizenship formulations by country from their respective national education plans

Country	Contents	Title	Online Source
Afghanistan	to develop human resources based on Islamic principles, national and international commitments and respect for human rights	Afghanistan National Education Strategic Plan III 2015-2020 draft	http://planipolis.iiep.unesco.org/upload/Afghanistan/Afghanistan_NESP_III_2015-2020_draft.pdf
	to strengthen students' Islamic and national identities, and to promote values such as Taqwa, faithfulness, righteousness, national unity, social justice, human rights, peace, mutual respect, dialogue, rule of law, social participation, and environment protection		
Bangladesh	to inspire the students with the spirit of our war of liberation and develop patriotism, nationalism and qualities of good citizens (i.e, sense of justice, non-communalism, dutifulness, awareness of human rights, cultivation of free thinking and discipline, love for honest living, the tolerance of corporate life, friendliness and perseverance)	National Education Policy 2010	http://planipolis.iiep.unesco.org/upload/Bangladesh/Bangladesh_National_Education_Policy_2010.pdf
	to build students as skilled human resources to fight the challenges of the world threatened by climate change and other natural disasters and to create in them a social awareness about environment		
	to show tolerance for different ideologies for the development of a democratic culture and to help develop a life-oriented, realistic and positive outlook		
	to help students grow up with sound moral character through lessons from their respective religious teachings and moral sciences		
Bhutan	grooms the citizens to become knowledgeable, skilful, creative, enterprising, mindful, reflective, confident, and capable of responding to emerging global challenges and who make a conscious effort to uphold the traditional values of the nation	Bhutan Education Blueprint 2014-2024	http://planipolis.iiep.unesco.org/upload/Bhutan/Bhutan_Education_Blueprint_2014-2024.pdf
	contributing to the equitable and sustainable socio-economic development of their community and the nation		
Brunei Darussalam	to prepare our youth for employment and achievement in a world that is increasingly competitive and knowledge-based	Brunei Darussalam Strategic Plan Book 2012-2017	http://planipolis.iiep.unesco.org/upload/Brunei%20Darussalam/Brunei_Darussalam_Strat
	Producing team players, caring individuals, good communicators, accountable and responsible citizens		

	prepares young people for future adult roles as capable, creative, thinking citizens who can contribute to and benefit their families, community and society.		egic Plan Book 2 012-2017.pdf
Cambodia	develop human resources of the very highest quality and ethically sound in order to develop a knowledge-based society	Education Strategic Plan 2014-2018	http://planipolis.iiep.unesco.org/upload/Cambodia/Cambodia_Education_Strategic_Plan_2014-2018.pdf
	to engender a sense of national and civic pride, high moral and ethical standards and a strong belief in young people's responsibility for the country and its citizens		
	a society which is committed to environmental protection, enhanced culture and national identity which firmly adheres to the principles of multi-party democracy and shows respect for human rights and dignity; ... live in harmony both within the society and family; and a noble nation ... and a full-fledged member of the international community.		-
China	to cherish unity and mutual assistance, be honest, trustworthy, disciplined, law-abiding and hard-working, and to embrace a plain lifestyle	Outline of China's National Plan for Medium and Long-term Education Reform and Development (2010-2020)	http://planipolis.iiep.unesco.org/upload/China/China_National_Long_Term_Educational_Reform_Development_2010-2020_eng.pdf
	enhance their sense of social responsibility to serve the nation and the people, nurture their innovative and daring spirit to explore the unknown, and hone their abilities to solve practical problems		
	fortify students' faith and confidence in the Party's leadership and the socialist system		
Cook Islands	...to build the skills, knowledge, attitudes and values of Cook Islanders to put their capabilities to best use in all areas of their lives.	Learning for Life Cook Islands Education Master Plan 2008-2023	http://planipolis.iiep.unesco.org/upload/Cook%20Islands/Cook_Islands_education_master_plan.pdf
	Maximise the role of Cook Islanders as regional and as global citizens		
Fiji	to realize and appreciate their inheritance and potential to succeed and contribute productively to a peaceful and sustainable Fiji	Fiji Education Sector Strategic Development Plan 2015-2018	http://planipolis.iiep.unesco.org/upload/Fiji/Fiji-2015-2018_ESSDP_Education_Sector_Strategic_Development_Plan.pdf
	Critical thinkers, Being Innovative, Openness to new ideas, Moral and ethically driven, Effective interpersonal skills, Understand and appreciate social, cultural, and linguistic diversity, Respect human rights and dignity, Team Player, Entrepreneurial driven, Problem solvers, Patriotic with high respect for civic affairs, IT proficient, Make wise social choices, Understand and participate constructively in their career and		

	vocational pathways, Productive with high self-esteem		
Japan	To foster an attitude to acquire wide-ranging knowledge and culture, and to seek the truth, cultivate a rich sensibility and sense of morality, while developing a healthy body.	Chapter 1 : Current Status of Education in Japan and the Challenges We Face	http://www.mext.go.jp/en/policy/education/lawandplan/title01/detail01/sdetail01/1373814.htm
	To develop individual abilities while respecting the values of each individual; to cultivate their creativity; foster a spirit of autonomy and independence; and foster an attitude to value labor while emphasizing the connections with career and practical life.		
	a value for justice, responsibility, gender equality, mutual respect and cooperation, and active contribution, in the public spirit, to the building and development of society.		
	an attitude to respect life, care for nature, and contribute to the protection of the environment.		
	an attitude to respect our traditions and culture, love the country and region that nurtured them, along with respect for other countries, and a desire to contribute to world peace and the development of the international community.		
Kazakhstan	encouragement of active citizenship social responsibility, patriotism, high moral and leadership skills among the young people; to be adaptive to a rapidly changing world	State Program of Education Development in the Republic of Kazakhstan for 2011-2020	http://planipolis.iiep.unesco.org/upload/Kazakhstan/Kazakhstan_State_Program-of-Education-Development-in-the-Republic-of-Kazakhstan_2011-2020.pdf
Kyrgyzstan	have strong communication skills; able to act independently, openly express their views; use creative and innovative approaches; share values of human rights and freedom, gender equality, respect cultural, ethnic and political diversity; handle general and specialized knowledge and skills that will allow them to be successful in life and labor market	Education Development Strategy of the Kyrgyz Republic for 2012-2020	www.globalpartnership.org/fr/download/file/fid/44406

Lao	become good citizens, disciplined, healthy, knowledgeable, highly-skilled with professionalism in order to sustainably develop the country, to align and be compatible with the region and the world	Education and Sports Sector Development Plan (2016-2020)	http://www.dvv-international.la/fileadmin/files/south-and-southeast-asia/documents/ESDP_2016-2020-EN.pdf
Malaysia	<p>develop human resources with knowledge, skills, have moral and right values, love the country, faithfulness, discipline, physical and mental health, solidarity in the country, love lifelong learning, love their own customs and traditions, love progress and science and be consistent in order to meet the demands of a growing and sustainable economy, and be ready to cooperate and compete with countries in the region</p> <p>to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving high levels of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society, and the nation at large</p> <p>more civic behaviour such as an increase in volunteerism; a willingness to embrace peoples of other nationalities, religions and ethnicities; and a reduction in corruption and crime</p> <p>individuals who are intellectually, spiritually, emotionally, and physically balanced and harmonious, based on a firm belief in and devotion to God</p>	Malaysia Education Blueprint 2013-2025	http://planipolis.iiep.unesco.org/upload/Malaysia/Malaysia_Blueprint.pdf
New Zealand	be strong in their national and cultural identity, aspire for themselves and their children to achieve more have the choice and opportunity to be the best they can be be an active participant and citizen in creating a strong civil society be productive, valued and competitive in the world.	Ambitious for New Zealand Four Year Plan 2016-2020	http://www.education.govt.nz/assets/Uploads/4-Year-Plan-2016-WEB.pdf
Palau	increase citizen participation in economic and social development, to unify the Republic by giving the people knowledge of their islands, economy, government and world, and to provide citizens of the Republic with the knowledge and skills required for selfdevelopment and the development of the Republic. These skills include professional and vocational, as well as social and political, abilities.	Education Master Plan 2006–2016 Republic of Palau	http://www.palau.moe.net/phs/documents/Palau%20Education%20Master%20Plan%202006-2016.pdf

	<p>being Palauan means that one places a high value on:</p> <ul style="list-style-type: none"> • Respect • Sharing and cooperation • Participation in community activities and decisions • Work • Knowledge and acceptance of our cultural heritage and practicing one’s culture • Responsibility and self-reliance • Spiritual values • Humility 		
Papua New Guinea	develop the basis for sound literacy and numeracy skills, family and community values including discipline, personal health care, and respect for others	Universal Basic Education Plan 2010 - 2019	http://planipolis.iiep.unesco.org/upload/Papua%20New%20Guinea/Papua New Guinea_UBE_2010-2019.pdf
	have the skills to live happily and productively, contribute to their traditional communities and use English to understand basic social, scientific, technological, and personal concepts and value learning		
South Korea	A person who seeks individuality as the basis for the growth of the whole personality	The Development of Education	http://english.moe.go.kr/web/1691/site/contents/en/en_0203.jsp
	exhibits a capacity for fundamental creativity		
	pioneers a career path within the wide spectrum of culture		
	creates new value on the basis of understanding the national culture	Key Policies/Major Tasks	http://english.moe.go.kr/web/1707/site/contents/en/en_0275.jsp
	contributes to the development of the community on the basis of democratic civil consciousness.		
	self-management competency, knowledge-information processing skills, creative thinking skills, aesthetic-emotional competency, communication skills, and civic competency		
responsible global citizens to understand and practice universal values of mankind such as world peace, human rights, cultural diversity			
Samoa	all people in Samoa are educated and productively engaged	Education Sector Plan (July 2013 – June 2018)	http://www.mof.gov.ws/Portals/195/EPPD/Education%20Sector%20Plan%202013 2018.pdf

<p>Sri Lanka</p>	<p>i. Nation building and the establishment of a Sri Lankan identity through the promotion of national cohesion, national integrity, national unity, harmony, and peace, and recognising cultural diversity in Sri Lanka’s plural society within a concept of respect for human dignity.</p> <p>ii. Recognising and conserving the best elements of the nation’s heritage while responding to the challenges of a changing world.</p> <p>iii. Creating and supporting an environment imbued with the norms of social justice and a democratic way of life that promotes respect for human rights, awareness of duties and obligations, and a deep and abiding concern for one another.</p> <p>iv. Promoting the mental and physical well-being of individuals and a sustainable life style based on respect for human values.</p> <p>v. Developing creativity, initiative, critical thinking, responsibility, accountability and other positive elements of a well-integrated and balanced personality.</p> <p>vi. Human resource development by educating for productive work that enhances the quality of life of the individual and the nation and contributes to the economic development of Sri Lanka.</p> <p>vii. Preparing individuals to adapt to and manage change, and to develop capacity to cope with complex and unforeseen situation in a rapidly changing world.</p> <p>viii. Fostering attitudes and skills that will contribute to securing an honourable place in the international community, based on justice, equality and mutual respect</p>	<p>Education Sector Development Framework and Programme (ESDFP) (2013 – 2017)</p>	<p>http://planipolis.iiep.unesco.org/upload/Sri%20Lanka/Sri_Lanka_ESDFP_2013-2017.pdf</p>
<p>Tajikistan</p>	<ul style="list-style-type: none"> · shaping of social moral worldview of the younger generation, which is based on humanistic and national values; · development of skills for healthy lifestyle and action in emergency situation; · orientation of education on successful social and labor adaptation, upbringing of responsible, creative and tolerant citizen of the country and the world; · introduction of pre-specialized, vocational-oriented education and compulsory professional development. 	<p>National Strategy of Education Development of the Republic of Tajikistan till 2020</p>	<p>http://www.globalpartnership.org/content/national-strategy-education-development-republic-tajikistan-till-2020</p>

	<ul style="list-style-type: none"> · prevention of child and adolescence deviance; · strengthening of mental and physical health of children; · developing individuality, communication skills of a child, child's talent; 		
Timor Leste	Develop moral civic training and awareness of the rights and responsibilities of the citizen and the sense of freedom and accountability	National Education Strategic Plan 2011 - 2030	http://planipolis.iiep.unesco.org/upload/Timor-Leste/Timor-Leste_National_Education_Strategic_Plan_2011-2030.pdf
	expression and communication capabilities and stimulate creative thinking and artistry		
	reasoning capacity, memory and critical spirit, creativity, moral sense and aesthetical sensitivity, promoting individual self-actualisation, in harmony with the values of social solidarity, and interrelating		
	educated, knowledgeable and qualified to live a long and productive life, respectful of peace, family and positive traditional values		
	participate in the economical, social and political development process, ensuring social equity and national unity		
	core values of national identity, Timorese history and culture		
Tonga	A well-informed and educated people is fundamental to our society's well-being	TONGA EDUCATION POLICY FRAMEWORK 2004 - 2019	http://nespap.unescobkk.org/wp-content/uploads/2015/12/Tonga-Education-Policy-Framework-2004-2019.pdf
	encourage people to think for themselves and to contribute to their society		
Uzbekistan	forming a harmoniously developed person, his/her adaptation to the life in a modern, ever-changing society	EDUCATION SECTOR PLAN For 2013-2017	http://www.globalpartnership.org/sites/default/files/2013-09-Uzbekistan-Education-Sector-Plan-2013-2017.pdf
	aware of their civil responsibility, as well as their liability to the government and their families		
Vanuatu	lifelong skills, values, and confidence to be self-reliant and to contribute to the development of Vanuatu, and which works in partnership with all stakeholders to provide well-managed schools	VANUATU EDUCATION SECTOR STRATEGY 2007 – 2016 2016	http://planipolis.iiep.unesco.org/upload/Vanuatu/Vanuatu-Education_sector_strategy.pdf
	literacy, numeracy, life skills, and livelihood skills, respect for our history and culture, and respect for human rights		
	enabling young people to contribute to the productive sectors in both rural and urban areas		

