

evokes respect for cultural diversity, peace and non-violence, as well as human rights, through focusing on the interconnectedness and dignity of all women and men.

Contemporary relevance to education

- The values of *Ubuntu* were incorporated into South Africa's 1993 interim Constitution and its 2011 White Paper on Foreign Policy, "Building a Better World". It is also referred to in the Department of Basic Education's 2010 *Guide for Teachers: Building a Culture of Responsibility and Humanity in our Schools*.



► Children perform at the "South African Welcoming Ceremony" for the 2002 World Summit on Sustainable Development at Ubuntu Village (Johannesburg, South Africa).

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Shura (in Oman): "Consultation"



► Nizwa, Oman: an accountant registers sales in a cash book at the goat market surrounded by clients in traditional dress.

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Explanation – *Shura* is a form of public consultation and decision-making inspired from Islamic practices. It refers to both a process and an institutional structure, namely the 'Majlis Al Shura' (Consultative Council) that is the lower

house of parliament. It places value on taking a diversity of views into account, thereby promoting the notion of the **people's participation in the governance of public affairs**. There is a long history of religious pluralism

and tolerance which can be seen clearly in the capital, with Muscat having two Hindu temples, one over 100 years old, and significant practising communities of Sikhs and Christians. This cultural diversity and tolerance of pluralism illustrate the embodiment of *Shura* in daily life, as a process of negotiating differences, which echoes the core GCED notion of *respect for diversity*.

Contemporary relevance to education

- The concept originates from the Quran. *Shura* is also referred to in the Preamble of the Constitution (1996, and its 2011 amendments). In civic education, *Shura* is expressed as Oman's political model. As detailed in Oman's Ministry of Education *Philosophy of Education Guide*, and in the 12th grade curriculum of civic education, *Shura* is reflected in the promotion of the broad goals of 'international peace and understanding', and 'the world and its contemporary challenges'.

Hurriya, Karama, Aadala, Nithaam (in Tunisia): “Freedom, Dignity, Justice, Order”



► Tunisian coat of arms
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Explanation - *Hurriya, Karama, Aadala, Nithaam* may be translated as: ‘Freedom, Dignity, Justice, Order’. The inter-related concepts of *hurriya* and *karama* correlate to **values of human**

rights and fundamental freedoms, specifically the topics of equality and inclusion and justice - echoing the core GCED notions of *respect for diversity* and *solidarity*. Peace and non-violence - specifically with a focus on preventing violent extremism - is reflected in the concept of *Nithaam* (‘order’) or the rule of law, and is underpinned by a commitment to tolerance in contexts of diversity. Tunisia’s 2014 Constitution saw the institutionalization of these concepts, which are elaborated in articles covering freedom of religion, gender equality, as well as combating religious extremism and promoting tolerance.

Contemporary relevance to education – There is reference to a commitment to human rights, and human values, with the sources of regional civilization history and Islam, as well as global values expressed in

the principles of universal human rights and global human civilization in the Preamble of the 2014 Constitution. The Preamble also elaborates a commitment to ‘humankind’ and cooperation with all of ‘the peoples of the world’.

The Tunisian education system promotes critical thinking through the formal curriculum, including through humanities subjects, such as literature and philosophy, which provide space for learners to develop critical thinking. The system also supports formal embedding of a debate programme in schools that explicitly endorses democracy as a political system and promotes the Universal Declaration of Human Rights, inspired by the concepts of ‘freedom, dignity, justice and order.’ In this spirit, Tunisia has established citizenship and human rights’ clubs, which emphasize participation and a democratic culture.

Gross National Happiness (in Bhutan)

Explanation - The concept of Gross National Happiness (GNH), pioneered by Bhutan, permeates every aspect of its national policy, underscoring **the prime importance of societal good over economic growth**. Its foundation is drawn largely from the Buddhist faith, and the concept follows the tenets of Buddhism, which include the idea that “all beings pursue happiness.” Bhutan’s philosophy of GNH was initially constructed to cover four integrated pillars of (a) sustainable and equitable socioeconomic development; (b) environmental conservation; (c) preservation and promotion of culture; and (d) good governance. More recently, it has been expanded into nine domains beyond the original pillars, including: (1) psychological wellbeing; (2) health; (3) time use; (4) education; (5) cultural diversity and resilience; (6) good governance; (7) community vitality;

(8) ecological diversity, and (9) living standard - relating most strongly to the core GCED notions of *solidarity* and *shared humanity*.

Contemporary relevance to education - In 2008, it was decided to embed GNH principles in the education system. This was implemented in 2010, with training provided to head teachers, followed by a rollout to individual schools. GNH principles are embedded in the educational system and curricula at all levels, with a focus on issues such as critical and creative thinking; holistic learning concerning the world; and competencies to deal with the modern world.

► Thimphu, Bhutan: Gross National Happiness Commission.
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Hongik-Ingan (in the Republic of Korea): “To broadly benefit all humanity”



► Ganggangsullae - a Korean dance
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Explanation - The concept of *Hongik-Ingan* is best explained as the guiding principle and ethical foundation of a Korean vision of an ideal existence. The concept emerged during the period of the oldest known dynasty on the Korean

Peninsula, the Gojoseon dynasty (2333 BC–108 BC). Dangun Wanggeom, the founding monarch of Gojoseon, put forth the idea which directly translates as “**to broadly benefit all humanity**.” *Hongik-Ingan* suggests that the people

of Korea adopt a spiritual outlook toward life and aspire to the lofty goal of building a humane society in its highest embodiment of good. It is based on a communal spirit that underscores the principle of well-being and love for all, and is rooted in a vision of solidarity and volunteerism for the common good. Although the concept came about as a founding principle of the first Korean dynasty, it is seen to embrace all humanity, relating to the core GCED notions of *solidarity* and *shared humanity*.

Contemporary relevance to education

- The concept of *Hongik-Ingan* can be found embedded in the National Education Act, which states that “the objectives of education, under the ideals of *Hongik-Ingan*, the founding philosophy of Korea, are to help all people perfect their character, develop a self-sustaining ability to attain independent lives, become responsible citizens, participate in the makings of a democratic state, and promote the prosperity of all humankind.”

Multiculturalism/Interculturalism (in Canada)



► Toronto, Canada: families during the annual Santa Claus Parade
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Explanation - Multiculturalism is a national policy in Canada that seeks to ensure that “**all citizens keep their identities, take pride in their ancestry and have a sense of belonging**”. Central to multiculturalism is the idea that Canadians, regardless of race, ethnicity, language or religion, are all equal. In the province of Quebec, “interculturalism” is most commonly preferred to the notion of “multiculturalism” – though not legislated in official policy – emphasising the shared responsibility of ensuring peaceful co-existence. Both notions translate to a commitment to pluralism and *respect for diversity*. As stated in the Canadian Constitution, Section 27 of the Canadian Charter of Rights and Freedoms, “Multiculturalism” is a