



JOURNAL OF THE ASIA EDUCATION
TEACHERS' ASSOCIATION

ASIA

Volume 46, No 1 March 2018



Celebrating 40 Years – Valuing cultural diversity and promoting
intercultural understanding in a networked world



Mission Statement

AETA, a voluntary non-profit organisation, dedicates itself in this Mission Statement to endeavour to:

1. promote Asian Studies in Australian schools whether as a separate discipline, or as part of studies in other disciplines;
2. publish a journal dedicated to providing appropriate input about Asia to school teachers, as well as being a forum for the dissemination of ideas for improving Asian Studies in Australian schools;
3. publish resources which can be helpful in teaching about Asia in Australian schools;
4. promote and/or participate in conferences, seminars, or other discussions which are aimed at promoting Asian Studies or enhancing their quality
5. make representations to governmental or other bodies regarding Asian Studies courses or their content in school curricula;
6. make representations to tertiary institutions regarding Asian Studies in tertiary courses, particularly for teacher education; and
7. disseminate news about this Association's activities and its views about Asian Studies education through the media and through specialist newsletters and journals.

AETA Executive

President	Pauline Sheppard
Vice President	Ross Mackay
Secretary	Jenny Curtis
Treasurer	Judith Pilch
Editor	Diane Dunlop

AETA Committee Members

Dr Susan Bliss	Christine Cigana
Marcia Rouen	Jill Carroll
Sharon Moran	

Contributions to the Asia Education Teachers' Association journal are most welcome. For policy guidelines for submission of articles to the AETA journal go to – www.aeta.org.au/journals.

Please send to:

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ASIA

Journal of the Asia Education Teachers' Association

Volume 46, No 1 March 2018

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From the Editor's Desk



In recent years, there has been much discussion about Citizenship and what it means locally and globally. Some people fear the growth of GLOBALISM and what that means for individuals and groups, its impact on Democracy and the rights and responsibilities that go with this process.

'Freedom is not Free!' It is a RIGHT to be cherished and nurtured and Civics and Citizenship Education, can play a significant role in a student's understanding and respect for our system and the responsibilities that come with our Freedoms.

In Ancient Greece, Diogenes said 'I am a citizen of the World' and we need to help our students to understand what this means and how they too can become global citizens who can make a contribution, not just to their own society but to the future of the world. I have included some short pieces to assist both teachers and students, these can be discussion starters What does it mean to be a Global Citizen, Beyond Borders and How to be a World Citizen.

The Blog piece was recently on the Huffington Post and I feel it sums up what we do and why we do it. Civics and Citizenship is now an integral part of our National Curriculum and this piece demonstrates why!

This Journal would not have been possible without the many valuable units produced by our committee members especially Dr Susan Bliss. Her amazing understanding of the curriculum for both History and Geography, enable her to produce units of work that target the Syllabus as well as integrating Civics

and Citizenship and Studies of Asia thank you Susan. Thanks must also go to Paul Sheppard for her work on Human Rights and to Jenny Curtis for her guidance in curriculum matters.

Di Dunlop

Imagine you have the power to do anything.

Think of two selfish things you might do.

**Now think of two unselfish things you might do
(‘make the world a better place’).**

Now think about some one who "bugs" you (they might have even featured in your first question). Maybe it was a man or woman who cut you off on the highway this morning. Imagine if that maniac had all power...

"The worst thing is not that the world is unfree, but that people have unlearned liberty."

Milan Kundera

Valuing cultural diversity and promoting intercultural understanding in a networked world



Presidents Report

(AGM) February 2018

ABC

Dear fellow executive and members of the Asia Education Teachers' Association (AETA),

2017 has flown by as did the previous year – and it seems like yesterday that we were meeting for our 2017 AGM in Brisbane. I am looking forward to the year ahead in which we will be facing new challenges and considering how we can work differently to fulfil our mission in our contemporary world - where teachers and students have access to a world of information freely 'at their fingertips'. Prolific downloads of resources from our website indicate that the materials we are providing are being used. That is heartening for our writers who give so freely of their time. Our membership base has, however further declined such that before the 2019 AGM we may be drafting major changes to our constitution regarding 'membership' and subscriptions.

In 2017 we signed agreements with EBSCO Information Services which offer 'premium content through databases, e-books, journals and magazines, as well as a versatile discovery tool for searching across all library resources'. Our 'ASIA' journals are now included in their Flipster suite of journals sold to libraries, universities and schools around world. It was a compliment to our editor Di Dunlop, all our contributors and to Wallula Munro who does our publication design and layout; that EBSCO was keen to include 'ASIA' in their listings.

We also signed to allow for our content to be made accessible via EBSCO's research databases which means their content management team group information according to subject area. EBSCO provides database platforms which they describe as being 'intuitive and user-friendly, offering extensive browsing, searching and saving options'. We are optimistic that the latter will lead to more traffic to our website.

Yet again AETA responded to online surveys regarding the Australian Curriculum and to methods of engaging teachers in syllabus development and change distributed by the NSW Education Standards Authority (NESA). This year sees implementation of the new senior secondary Australian Curriculum, History courses that we gave feedback on and in which we championed the inclusion of 'Asia' through a genuine inclusion of the 'Asia and Australia's engagement with Asia' curriculum focus. Our September 2018 Journal will have a history focus and provide resource materials for the Australian History Curricula.

In July we were represented by Dr Susan Bliss and Diane Dunlop at the 17th Annual HSIE Professional Associations and Tertiary Educators' day at the 'Big Dig Education Centre' in Sydney. A major discussion point on the day was how we can work together with tertiary educators to support new and training teachers. AETA continues to function due to the work of a small cohort of dedicated practising and retired teachers. On behalf of our Executive I would like to thank those in our community who have generously written for our journal this year and pay homage to those of our Life Members still alive for their contribution. A list of those conferred the honour of life membership is in the front of this journal. Sadly the list of those no longer with us grows each year – and this is

testament to the fact that our association has been championing the teaching and inclusion of ASIA in schools for over 46 years old.

I would like to extend a big thank you again to each of our Executive for their enthusiasm and contributions which include attending our meetings 4 or 5 times a year – often after several hours of driving and in some cases a flight. Our Editor Diane Dunlop never rests on her laurels and has improved the quality of the journal through her editing and close cooperation with our publication design and layout guru - Wallula Munro. Di liaises with all our writers and also finds time to be a prolific contributor herself. Executive member Dr Susan Bliss has been our major contributor yet again and I extend the gratitude of all us for the outstanding classroom ready, curriculum focussed and contemporary teaching resources she provides.

Judy Pilch our Treasurer continues to look after the Association's finances. Her final report for the year is included elsewhere in this journal.

Jennifer Curtis is still looking after our website and liaising with the wider education community on our behalf. Jen reminds us that our focus as a committee is to support our mission but to enjoy each meeting, each other's company and what we do in the process.

This year we again distributed copyright payments to some of our writers. Although they write and contribute altruistically it is nice to see them rewarded financially. Unfortunately we have no control over whose work attracts payment and when. We also conferred two of our younger Executive members – Sharon Moran and Ross Mackay with the Peg White award in recognition of the work they do in their schools and regionally to promote intercultural understanding and knowledge of Asia. We encourage all our member to nominate educators for this award that you can read about on our website:

www.aeta.org.au.

Membership to our Association is open for 2018 and I encourage both experienced educators and those new to the profession to join. Membership of professional teachers associations such as AETA give opportunities for professional reading and dialogue and for 'professional engagement' in general which maps to the Australian Professional Standard 7: 'Engage with professional teacher networks and broader communities' and more specifically 7.4.1 to 7.4.4 which include for example 7.4.3: 'contribute to professional networks and associations and build productive links with the wider community to improve teaching and learning' Australian Professional Standards for Teachers p17).

We would love to expand our Executive team and would love to hear from you if you are keen to join us as we plan this year for our possibly quite different future structure. My thanks to those who have accepted nominations today – I again look forward to enjoying the collegiality, friendship and personal and professional development that comes with working with our wonderful Executive team!

Paul Sheppard

AETA Financial Statement 2017

AETA Financial Statement 2017

Subsequent Bal @ 30/12/2017 15,535.74
Recent Transactions

Opening Bank Balance	12,585.79	
For period Covering 1.01.17 - 30.12.17		
Income/Receipts		
Membership 2017	3,899.90	As Advised
Bank Interest	17.31	From Bank Statements
Journal Sales	192.95	From Bank Statements
Conference/PD activities	-	
Grants PTC	-	
Copyright	12,735.57	
Sundry (Donation)	-	Government Grant
Total Income	16,845.73	
Payments		
Direct Journal Costs	3,600.00	
Other		
Bank Fees/Merchant Fees	213.11	
Postage - General	249.40	
Stationery	160.65	
Copyright	5,362.31	Payments
Department of Fair Trading	-	
Insurance	337.00	
P O Box renewal	279.00	
Sundry		
Gifts	200.00	
Catering	-	
Other	3,494.31	Payments
Total Payments	13,895.78	
Bank Balance as at 30 December 2017	15,535.74	
Unpresented Cheques		Cheques older than 12 months
Total Unpresented Cheques	-	Have been removed
Adjusted Account Closing balance	15,535.74	
Dated	Judith Pilch	Treasurer

Editors Report



Last year, 2017, we produced four Journals thanks to the tireless efforts and generosity of our contributors: Dr Susan Bliss, Dr Jennifer Curtis, Julie O'Keeffe, Chris Cigana, Phillip O'Brien, Pauline Sheppard, Judy Pilch, D Lewis and Lauren Bowman, Ross Mackay, Hannah Binks, Adrianne Haddow and the late Dr Peg White.

The March Journal focused on China covering topics in History, Geography, Business Studies, Visual arts, Literacy and Primary areas. For the June Journal, we tackled Controversial Issues including the use of Palm Oil, Refugees and Sustainable Shark Fishing. A significant unit within that Journal was How to teach Controversial Issues.

In September, we looked at Literacy Across the Curriculum, with material on Visual Literacy and Media Literacy as well as an interesting unit for PDHPE on Tai Chi.

The December Journal finished the year with a focus on Festivals, Celebrations, Customs and Traditions mainly in Japan.

Copyright returns were again significant in 2017, with thirty- six of our contributors receiving payments, Congratulations! Copyright for all contributions remains with the Author and is distributed to contributors when we receive payment from the Copyright Agency. Thank you to all of our contributors, the Journal would not exist without you.

The Journal you receive is the result of exceptional work by our Publication Designer, Wallula Munro and our sincere thanks and my personal appreciation go to her as she continues this work in 2018.

To Susan Bliss, a thousand thank you's, not just for your Journal work but also for your regular Newsletters on line, "Asia News."

Thank you to all of the Executive for their friendship and encouragement to continue, their efforts and support are invaluable.

As another year goes by, I see the growing, not diminishing, need for Intercultural awareness, understanding and respect. I hope that our Journal can continue to assist teachers with materials for the classroom that engender respect and acceptance of difference and diversity which are basic Human Rights.

Di Dunlop

Sources on Global/ World Citizenship



<https://pixabay.com/en/global-globalization-globe-hands-102448/>

WHAT DOES IT MEAN TO BE A GLOBAL CITIZEN?

BY RON ISRAEL (KOSMOS)

At The Global Citizens' Initiative we say that a "global citizen is someone who identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices."

To test the validity of this definition we examine its basic assumptions: (a) that there is such a thing as an emerging world community with which people can identify; and (b) that such a community has a nascent set of values and practices.

Historically, human beings have always formed communities based on shared identity. Such identity gets forged in response to a variety of human needs— economic, political, religious and social. As group identities grow stronger, those who hold them organize into communities, articulate their shared values, and build governance structures to support their beliefs.

Today, the forces of global engagement are helping some people identify as global citizens who have a sense of belonging to a world community. This growing global identity in large part is made possible by the forces of modern information, communications and transportation technologies. In increasing ways these technologies are strengthening our ability to connect to the rest of the world—through the Internet; through participation in the global economy; through the ways in which world-wide environmental factors play havoc with our lives; through the empathy we feel when we see pictures of humanitarian disasters in other countries; or through the ease with which we can travel and visit other parts of the world.

Those of us who see ourselves as global citizens are not abandoning other identities, such as allegiances to our countries, ethnicities and political beliefs. These traditional identities give meaning to our lives and will continue to help shape who we are. However, as a result of living in a globalized world, we understand that we have an added layer of responsibility; we also are responsible for being members of a world-wide community of people who share the same global identity that we have.

We may not yet be fully awakened to this new layer of responsibility, but it is there waiting to be grasped. The major challenge that we face in the new millennium is to embrace our global way of being and build a sustainable values-based world community.

What might our community's values be? They are the values that world leaders have been advocating for the past 70 years and include human rights, environmental protection, religious pluralism, gender equity, sustainable worldwide economic growth, poverty alleviation, prevention of conflicts between countries, elimination of weapons of mass destruction, humanitarian assistance and preservation of cultural diversity.

Since World War II, efforts have been undertaken to develop global policies and institutional structures that can support these enduring values. These efforts have been made by

international organizations, sovereign states, transnational corporations, international professional associations and others. They have resulted in a growing body of international agreements, treaties, legal statutes and technical standards.

Yet despite these efforts we have a long way to go before there is a global policy and institutional infrastructure that can support the emerging world community and the values it stands for. There are significant gaps of policy in many domains, large questions about how to get countries and organizations to comply with existing policy frameworks, issues of accountability and transparency and, most important of all from a global citizenship perspective, an absence of mechanisms that enable greater citizen participation in the institutions of global governance.

The Global Citizens' Initiative sees the need for a cadre of citizen leaders who can play activist roles in efforts to build our emerging world community. Such global citizenship activism can take many forms, including advocating, at the local and global level for policy and programmatic solutions that address global problems; participating in the decision-making processes of global governance organizations; adopting and promoting changes in behavior that help protect the earth's environment; contributing to world-wide humanitarian relief efforts; and organizing events that celebrate the diversity in world music and art, culture and spiritual traditions.

Most of us on the path to global citizenship are still somewhere at the beginning of our journey. Our eyes have been opened and our consciousness raised. Instinctively, we feel a connection with others around the world yet we lack the adequate tools, resources, and support to act on our vision. Our ways of thinking and being are still colored by the trapping of old allegiances and ways of seeing things that no longer are as valid as they used to be. There is a longing to pull back the veil that keeps us from more clearly seeing the world as a whole and finding more sustainable ways of connecting with those who share our common humanity.

Kosmos - Global Citizens Creating the New Civilisation - Spring/Summer 2012

Ron Israel is co-founder and a Board member of The Global Citizens' Initiative, a member based organisation that seeks to strengthen the practice of global citizenship and the building of world community. He is the author of *Global Citizenship: A Path to Building Identity and Community in A Globalised World*. Mr Israel has more than 25 years experience managing large-scaled international development projects in countries around the world. He has been an Advisor to UNESCO, UNICEF, USAID, the World Bank, and many other international agencies, and served as Vice President and Director of International Programs at Education Development Centre, Inc.

www.theglobalcitizeninitiative.org



Activities

- Explain the meaning of each and give a specific example
- Define the term "community", can you belong to more than one community? Explain/give examples
- Do you feel happy, confused, scared at the prospect of being a global citizen? Explain.



<https://pixabay.com/en/crowd-human-continents-world-earth-3127293/>

Beyond Borders:

What It Means to be a Global Citizen



By Drew Noble Alexander (Huffpost)

Embrace the idea or ignore it — we are all global citizens. While this citizenship is a birthright, we do have the choice of being contributing global citizens who revel in diversity and seek solutions to the challenges facing our planet or being passive ones who allow others to provide the answers for us.

According to a report recently released by the Institute of International Education, the nation's leading non-profit educational and cultural exchange organization, more international students studied in the United States during the last academic year than ever before, a trend driven by students from China and Saudi Arabia flocking to American Universities. Conversely, more Americans are studying abroad, primarily in the U.K. and Europe, but with a growing number visiting developing nations.

Now, more than ever, this global generation needs to possess and use the skills necessary to be the environmental stewards of the planet and the international peacekeepers. So, exactly what does it take to be a contributing “global citizen?”

If one is open to it, possessing a passport, traveling to other countries and learning about other cultures and norms do create an awareness, but this plays only a small role in global citizenship. A true global citizen possesses a wide view of the world and the part he or she plays in it. Global citizenship is a way of living that is entrepreneurial and tech-savvy, involves taking risks and encourages critical thinking and connecting the dots. Students in an increasingly global society glean information from all their learning experiences, and analyze and synthesize it when dealing with shared societal issues, be they environmental, financial, social, educational, or political.

This global generation is very different from their 20th-century counterparts. Students need critical thinking skills, a level of self-awareness and confidence that will empower them to take on unfamiliar challenges. They need to be able to work on teams of diverse individuals, opinions and experiences. As they will most assuredly be faced with some of the world's greatest challenges, they will need to ensure there are sustainable supplies of food, water, and energy; address the needs of more than seven billion people living on a planet with ever-dwindling natural resources. Whatever the challenge, they will need to innovate, work collaboratively and creatively, across borders and disciplines, and with ethics.

Having been an educator in Europe, Asia and the Middle East, I have seen first hand what makes an international education successful, and I am mindful of the life-changing impact such an education has on its students. Via an international curriculum, students become aware of “how the world works.” This is manifested in their open-mindedness to new situations, their desire to strive for a world where social wrongs are eradicated and environmental sustainability is achieved. In a school that is truly international, thinking and acting ‘globally’ is ubiquitous to all grades and content areas as students develop critical thinking skills, gain empathy and the understanding that they can make a difference. Global citizenship cannot be taught; rather, it must be developed and cultivated. If one is lucky enough, it begins in the formative years at home and school, alike.

Global citizenship sees beyond the world's political borders and ideally starts at an early age. By encouraging our children to share their opinions and explore their own values, while respecting the values and opinions of others, we are creating a foundation for a contributing global citizen that lasts a lifetime. We are also helping to secure our planet for future generations by preparing our current one to take on the challenges that will undoubtedly lie ahead.

How to be a World Citizen

Source: WikiHow <https://www.wikihow.com/Be-a-World-Citizen>

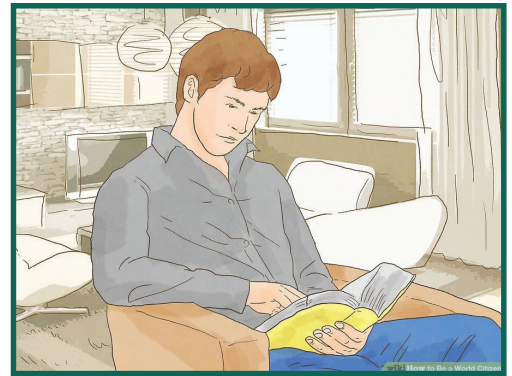
Being a global citizen means identifying with an ever-growing global community and actively contributing to positive growth within the community. It is important to identify with a global community, but that doesn't mean you have to travel far or abandon your personal identity. To become a global citizen, you should have an open mind, educate yourself, get involved in your community, and travel when possible.

Method 1 - Having an Open Mindset

1. Learn about your heritage

To be a global citizen, you must identify with a world community, but you should not lose your heritage or culture. Your heritage involves what cultures are present in your family history, what culture your family actively subscribes to, and what community you live in today. To learn about these, talk to your family, research your family history on the internet, and get to know more about your community by being active citizen.

- You can research your background on websites like Ancestry.com. Most websites that offer these services do charge a fee.
- Be an active community member by exploring its museums, making use of the library, and talking to members of the community.
- Ask your family what they consider their heritage to be. It is possible to have many different heritages in one family.
- Think about where you come from. For example, if you are a North American, you have many cultures within being a North American. You may be a North American, from the United States, who lives in Texas, but has a Mexican heritage.



2. Inquire about others' backgrounds

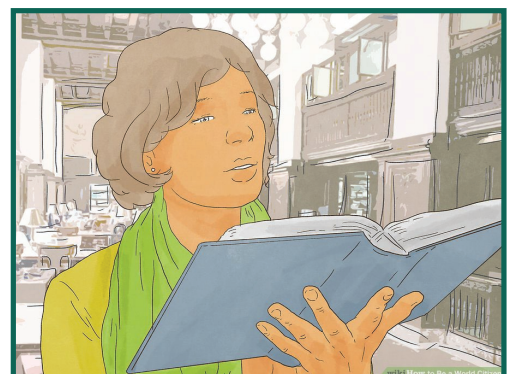
Ask your friends, family members, or teachers, about their cultural backgrounds and what that means to them. This isn't limited to people you know personally. You can also research the backgrounds of your favorite political or entertainment figures, whether they are current or historical.

- For example, you could ask *"What would you consider your cultural background to be, and is it important in your daily life?"* Before asking people about their background, make sure you tell them that you are trying to learn more about every culture. Be as polite and respectful as possible. Don't push the subject if the other person doesn't want to talk about it.

3. Learn about equality and inequality

Thinking that all people are equal goes beyond respect. To truly be a global citizen, you should believe that all people are equal regardless of their race or religion. A person who believes in equality believes that every person deserves healthcare, education, respect, and justice when wronged. Watch the news and read newspapers and history books to gain an understanding of inequality that has happened in the past and is happening in the present. To believe in equality, it is crucial to see where equality has not been achieved.

- You should also read history books to see how equality was achieved. For example, it is important to learn about the Civil Rights Movement in the 1960s, and the important figures involved in the movement, like Martin Luther King Jr.



Method 2 - Educating Yourself

1. Learn about current and past events

Visit the library, subscribe to newspapers, and watch the news. You may have learned about past events in history, but brush up on world history by visiting your library and checking out history books about different cultures. To understand where the world is today, you need to see how past events have influenced the present. It is just as, if not more, important to stay updated on events happening all throughout the world.

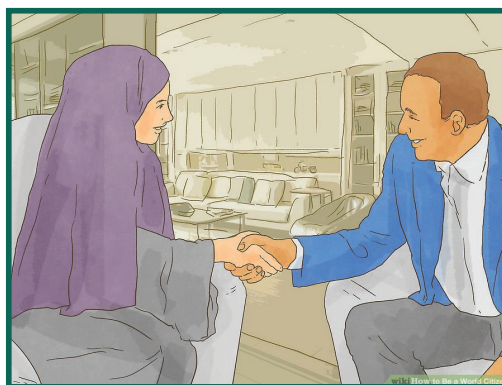
- Some things to learn about are: Global policies (international treaties), programs, wars (past and present), tragedies, positive happenings, politics, and entertainment news from all over the world. Information can be found in your local library, on the internet, and on television. It is possible to find international news in your language.



2. Discover the values of other cultures

It is positive and necessary to respect the values of a global community, but it is also important to learn about them. Some values to learn about are human rights, poverty reduction, prevention of conflict between countries, and sustainable economic growth. These values can be learned by visiting your local library, watching the news, and searching specifically for the values country by country on an online search.

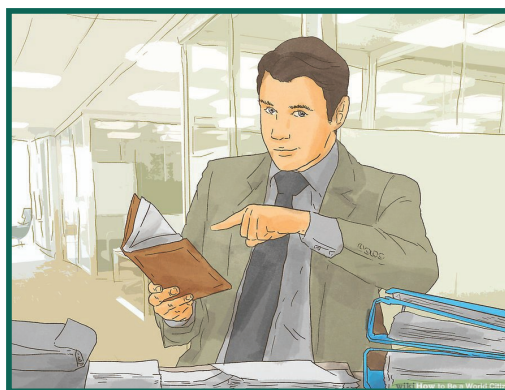
- Consider cultures that seem far removed from your own culture. If you are familiar with Western culture, consider learning about countries like South Korea, India, and China. If you are familiar with Eastern culture, consider learning about France, Canada, and Norway. You can also learn about countries like Brazil and Argentina.
- Other values like religion, entertainment, and manners can be learned in the same way, but you also can learn about them by talking to members of other cultures.



3. Read as much as possible

You will learn about values and events from reading, but you will learn about parts of the world you wouldn't have thought about by reading. You can learn about your own and other cultures by reading books, both fiction and nonfiction. Reading will allow you to get a glimpse into someone's mind that is not possible in any other way.

- You can look on websites like Goodreads, TasteKid, and Shelfari for reading recommendations.



4. Learn another language

There are many benefits that come from learning a new language. It is the best way to get to know another culture, become more open-minded, and bridge cultural gaps. Learning another language can seem daunting, but it is possible with time and dedication. You can learn another language on your own, in a class, and with the help of a willing friend.

- Check out a language textbook from the library. A book may not help you become fluent in a language, but it is a good introduction to the basics and grammar.
- Look for classes in your community. Sometimes colleges will allow enrollment, but there are programs that offer language classes in the community. There are also classes offered online.
- Once you have some basics down, try communicating with people who are fluent in the language you have

chosen to learn. You can ask people in your community, or try communicating with people online, as long as it is done safely. Make sure the other person is willing and happy to help.

5. Learn about your purchases

Unless you consciously buy locally, there is a large chance that many things you own and buy come from other places in the world. Globalization has made trade, importing, and exporting easier and more common than ever. It seems positive because it has made some products cheap, but it is negative because the conditions those products are being made aren't always positive. Take a look at what you buy, see where they were made, and learn about the conditions they were made in. Some things you can search for are:

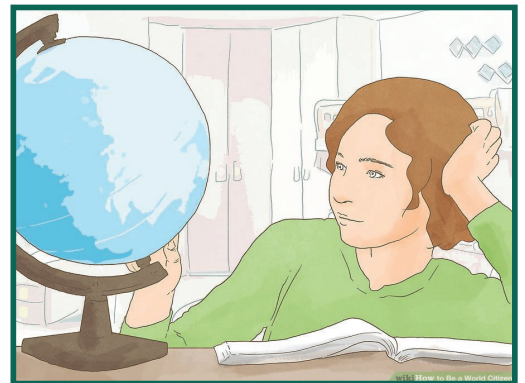
- What are the conditions for the employees at the factory where my shoes were made?
- Are the employees at this factory paid a living wage?
- Is the factory that made my olive oil ecologically responsible?
- Does the factory that made my t-shirt support gay rights?



6. Understand climate change

Being a global citizen goes beyond engaging with and understanding people. Learning about the environment we live in, and the ongoing climate change crisis is important, too. There are still people that refute climate change, but the evidence for it is prominent. You can do an online search to learn about climate change, watch documentaries, and read news that is focused specifically on the environment.

- To learn about what you can do to be more environmentally friendly, do an online search for The Environmental Protection Agency. Their website offers a list of things you can do in your daily life to limit greenhouse gas emissions.

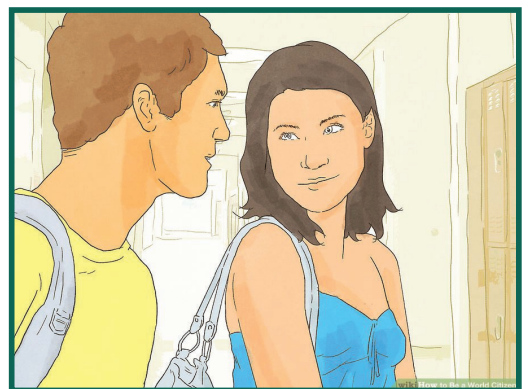


Method 3 - Getting Involved in Your Community

1. Share and listen to stories

Being a part of the global community starts in your local community. Share stories about your background, and listen to the stories of others. You can ask friends, family members, and people you encounter at school, church, or work to share stories about their backgrounds.

- For example, if you are talking to someone from a different culture, you could ask *"What is it like celebrating your biggest holiday? What is it like for you?"* To a friend or family member, you could ask for a memory from their childhood.
- You can also turn to social media to listen to and share stories with a broader community of people. You can go to YouTube, Twitter, and Facebook to share and search for content.



2. Support art, music, and culture in your community

Search for art and music shows. Also, look for cultural fairs and exhibitions. You can go to your local theatre, venues, schools and cultural centers to ask for information about upcoming events. Spending time supporting your community both financially and with your time at events is a great way to actively be a community member.

3. Make new friends

Building and nurturing relationships is a vital part of being an active global community member. Make new friends with people from your culture, as well as other cultures. Start locally, and then you can build your connections globally through social media and pen pal programs.

- If you are in school, ask a classmate to join you in an activity. If you work, ask a coworker if they would like to accompany you to an event.
- Post and respond to the updates of others on social media. You can reach out to people in your community, or people from all over the world. Do not, however, share any personal information with strangers.
- Join a pen pal program. You can sign up on safe and secure websites to exchange letters or emails with another person from anywhere in the world. This is a good way to get to know about the daily life and values of another person from a different culture firsthand. A few pen pal programs are PenPal World, Mail friends, and International Pen Friends.



4. Volunteer locally

You don't have to travel far to make a positive impact by volunteering. There are plenty of opportunities to volunteer within your community. You can volunteer at your local homeless shelter, senior center, or education center. Many people acting locally influences a global change.

- VolunteerMatch is a website that matches you with volunteer opportunities in your community. Enter your email, and you will receive a newsletter with volunteer opportunities in your community weekly.



5. Donate wisely

It's okay if you do not have the means to donate, but if you do, donate your money wisely. Donating is a great way to support local and global causes, but there are many charities out there that do not use their funds honestly. Research any foundation before giving your money to it. A couple of trustworthy foundations are:

- The Life You Can Save. This is a website that recommends trustworthy charities: <https://www.thelifeyoucansave.org/>
- Zidisha. This foundation is focused on microlending. Microlending is giving small amounts of money to a person or company with low or no interests rates. Money typically goes to businesses or people in the developing world: <https://www.zidisha.org/>

6. Stand up for injustice

Injustice to people, animals, and the land has occurred all throughout history. Unfortunately, injustice still happens in the world today. A global community member should not stand passively by, but instead, stand up against anyone or anything that has been wronged. How active you want to be is your choice.

- Voice your opinion on social media. There are hashtags dedicated to specific causes. A few of those causes are #BlackLivesMatter and #YesAllWomen.
- Attend a peaceful protest for a cause you care about in your city.



Method 4 - Travelling to Other Places

1. Take a road trip

Seeing the world is part of being a global citizen. You don't have to travel far to learn about other parts of the world. You can drive to the next town, state, or even country, if you live in an area where it is possible to do so. The important thing is that you observe and interact with the land, people, and local culture.



2. Teach in another community

It is enough to teach others in your community, but it is also an option to teach abroad. You can volunteer to teach abroad, or be paid to teach in another country. There are many programs out there that you can apply to to teach in the destination of your choice. Some programs require a specific degree, but others do not.

- The JET Programme is an organization that sends teachers to Japan to teach English.
- The TEFL program sends teachers to speak English in several countries.

3. Volunteer

You can volunteer to teach, but there are plenty of other options to volunteer if teaching is not your thing. Volunteering is great way to help others while enriching your own knowledge of other cultures. You can volunteer to work on a farm, build schools in developing countries, or spread your religion to others.

- The WWOOF programs sends volunteers to work on organic farms all over the world.
- Global Vision International is a program that has volunteer and internship opportunities all over the world in a range of programs, like animal care and education.
- International Volunteer HQ has programs all over the world in childcare, medical care, etc.
- Keep in mind that most volunteer programs require a fee.



4. Travel abroad

Traveling abroad can be expensive, but it is possible if you save your money over time and budget well. To spend less on travel, take low-cost airlines, buses, or trains. Avoid staying in expensive hotels. Instead, stay in an Airbnb apartment, or consider Couchsurfing, a website that offers a free place to stay. Shop at the local grocery store instead of eating out for every meal. You don't have to travel extravagantly to get the most out of an experience abroad.

- Only stay in situations that you feel comfortable with. Connect through certified websites, and leave any situation that makes you feel uncomfortable.





CIVICS AND EDUCATION

Curriculum Guidelines

By Dr. Jennifer Curtis

Over the past two decades in Australia Civics and Citizenship Education has been a strong component of school curriculums and as such has had an important role in preparing citizens to successfully participate in their democracy.

Underpinning this resource is Goal 2 of the *Melbourne Declaration on Educational Goals for Young Australians* (MCEEDYA 2008), which states that all young Australians should become active and informed citizens. This resource is also informed by *Whereas the people...Civics and Citizenship Education Report* (Civics Expert Group, Commonwealth of Australia 1994); the *Statements of Learning for Civics and Citizenship* (Curriculum Corporation 2006); and *The Shape of the Australian Curriculum: Civics and Citizenship* (ACARA 2012)

Civics and Citizenship Education is a broad concept but has commonly been defined in Australian curriculums as follows:

- a) Civics is a body of knowledge, skills and understandings relating to the organisation of a democratic society.
- b) Citizenship has both legal and social meanings. In a legal sense, it is the set of rights and responsibilities granted to people of a particular state which defines the legal relationship between them as individuals and the state. In a social sense, it refers to the participation of people in the democratic system of the state and also the exercising of their rights and responsibilities as they participate in the political, social and community groups to which they belong locally, nationally and globally.

This document outlines the association Asia and Australia's engagement with Asia has with Civics and Citizenship.



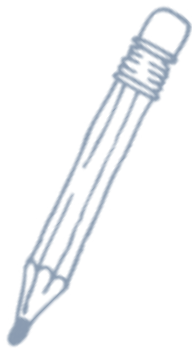



Organising Ideas Civics and Citizenship

Australia's Political and Legal System	
Ol.1	Principles and concepts underpinning democracy
Ol.2	Key institutions and processes of the Australian political and legal system
Citizenship and Participation	
Ol.3	Development of Australian democracy
Ol.4	Rights and responsibilities of citizens
Ol.5	How Australian citizenship has changed over time
Ol.6	Australian civic values and identity
Ol.7	Global citizenship and the influence of global events on democracy
Ol.8	Skills for Active Citizenship and Civic Participation
Civic Perspectives	
Ol.9	Systems of governance and civic organisation
Ol.10	Aboriginal and Torres Strait Islander Peoples
Ol.11	History of Australian immigration
Ol.12	Diversity in Australian society
Ol.13	The Environment and sustainability
Ol.14	Role of the media and information and communication technology (ICT) in a democracy

Organising Ideas Scaffolds

Early Stage 1 to Stage 3 History

ORGANISING IDEAS	CONTENT	TEACHING RESOURCES & IDEAS
EARLY STAGE 1		
Personal and Family Histories		
Citizenship and Participation OI.4 Rights and responsibilities of citizens OI.6 Australian civic values and identity OI.8 Systems of governance and civic organisation Civic Perspectives OI.11 History of Australian immigration	<p>How the stories of families and the past can be communicated, for example through photographs, artefacts, books, oral histories, digital media and museums</p> <ul style="list-style-type: none"> Discuss where members of their families were born and locate countries of origin of students' families in the class <p>How they, their family and friends commemorate past events that are important to them.</p> <ul style="list-style-type: none"> Share experiences of family, school and local events that are celebrated or observed 	
STAGE 1		
Present and Past Family Life		
Civic Perspectives OI.11 History of Australian immigration OI.12 Diversity in Australian society	<p>How the present, past and future are signified by terms indicating time such as 'a long time ago', 'then and now', 'now and then', 'old and new', 'tomorrow', as well as by dates and changes that may have personal significance, such as birthdays, celebrations and seasons.</p> <ul style="list-style-type: none"> Identify days, holidays, events celebrated by students and their families and discuss cultural differences in days celebrated 	<ul style="list-style-type: none"> Days, holidays and events shared would include national holidays such as Australia day and ANZAC Day; other celebrations identified would depend on the cultural background and diversity of students in the class
The Past in the Present		
Australia's Political and Legal System OI.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation OI.3 Development of Australian democracy OI.6 Australian civic values and identity Civic Perspectives OI.10 Aboriginal and Torres Strait Islander Peoples OI.13 The Environment and sustainability	<p>The history of a significant person, building, site or part of the natural environment in the local community and what it reveals about the past.</p> <ul style="list-style-type: none"> Identify a significant person, building, site or part of the natural environment in the local community and discuss what they reveal about the past and why they are considered important <p>The importance today of an historical site of cultural or spiritual significance; for example, a community building, a landmark, a war memorial.</p> <ul style="list-style-type: none"> Identify an historical site or sites in the local community. Discuss their significance, why these sites have survived and the importance of preserving them examine local or regional Aboriginal and Torres Strait Islander sites, eg local national parks 	

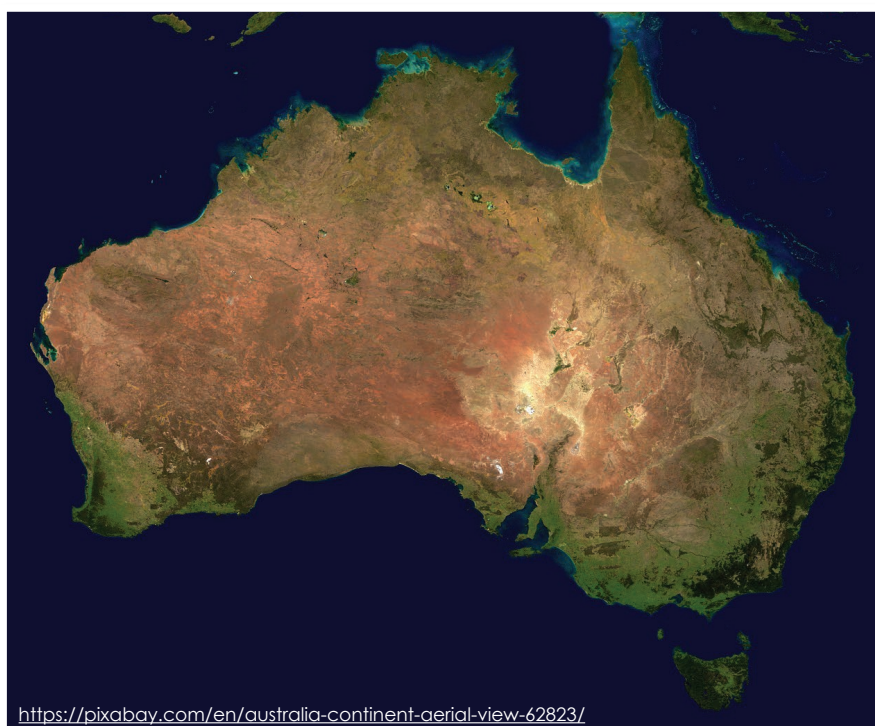
STAGE 2		
Community and Remembrance		
<p>Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation has changed over time Ol.6 Australian civic values and identity Ol.7 Global citizenship and the influence of global events on democracy</p> <p>Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.10 Aboriginal and Torres Strait Islander Peoples Ol.11 History of Australian immigration Ol.12 Diversity in Australian society Ol.14 Role of the media and information and communication technology (ITC) in a democracy</p> 	<p>The role that people of diverse backgrounds have played in the development and character of the local community.</p> <ul style="list-style-type: none"> focusing on ONE group, investigate their diverse backgrounds and outline their contribution to the local community using a range of sources eg photographs, oral histories, newspapers, diaries and letters <p>Days and weeks celebrated or commemorated in Australia (including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC Week, National Sorry Day) and the importance of symbols and emblems</p> <ul style="list-style-type: none"> identify and describe local, state and national symbols eg the school logo, Australian and Aboriginal and Torres Strait Islander flags, coats of arms from states and Australia identify important Australian celebrations and commemorations and discuss their origins and significance in society <p>Celebrations and commemorations in other places around the world; for example, Bastille Day in France, Independence Day in the USA, including those that are observed in Australia, such as Chinese New Year, Christmas Day, Diwali, Easter, Hanukkah, the Moon Festival and Ramadan</p> <ul style="list-style-type: none"> identify global celebrations and commemorations including those of the major world religions 	<p>Group/s studied dependent on cultural diversity of local community and area Soldier Settlement Scheme Sequent Occupance Griffith Case Study /Cowra / Riverina Greeks in Blue Mountains Chinatown Sydney Market Gardners Rum Hospital building</p> <ul style="list-style-type: none"> Centenary of ANZAC support materials http://www.anzaccentenary.gov.au/ Commemoration Days eg: NAIDOC Week http://www.naidoc.org.au/ National Sorry Day http://www.australia.gov.au/about-australia/australian-story/sorry-day-stolen-generations Harmony Day http://www.harmony.gov.au/Public_holidays http://www.australiaday.org.au/ http://www.australia.gov.au/about-australia/special-dates-and-events/public-holidays Commemorations other places: www.chinesenewyears.info/ http://www.bastilledaysydney.com.au/ http://www.history.com/topics/holidays/july-4th http://www.history.com/topics/holidays/ramada http://www.diwalifestival.org/ http://www.fairfieldcity.nsw.gov.au/moonfestival http://www.history.com/topics/holidays/hanukkah
First Contacts		
<p>Australia's Political and Legal System Ol.1 Principles and concepts underpinning democracy</p> <p>Citizenship and Participation Ol.3 Development of Australian democracy Ol.5 How Australian citizenship has changed over time</p>	<p>The journey(s) of at least ONE world navigator, explorer or trader up to the late eighteenth century, including their contacts with other societies and any impacts</p> <ul style="list-style-type: none"> Outline the voyages of ONE early explorer, eg Zheng He, Torres, Jansz, Tasman, Captain Cook or La Perouse, and explain the impact of their voyages discuss the question: 'Who discovered Australia?' 	

<p>Civic Perspectives</p> <p>OI.9 Systems of governance and civic organisation</p> <p>OI.10 Aboriginal and Torres Strait Islander Peoples</p> <p>OI.11 History of Australian immigration</p>	<p>The nature of contact between Aboriginal people and/or Torres Strait Islanders and others, for example, the Macassans and the Europeans, and the effects of these interactions on, for example, families and the environment.</p> <ul style="list-style-type: none"> • Describe the nature of contact between Aboriginal people and/or Torres Strait Islander peoples and others, including Aboriginal resistance • Explain the term <i>terra nullius</i> and describe how this affected the British attitude to Aboriginal and- Torres Strait Islander peoples • Outline the impact of early British Colonisation on Aboriginal and Torres Strait Islander peoples' country 	
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<http://partnersinprayer.org.au/national-shabbat-for-reconciliation-and-hope/>

STAGE 3		
The Australian Colonies		
<p>Australia's Political and Legal System</p> <p>OI.1 Principles and concepts underpinning democracy</p> <p>OI.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation</p> <p>OI.3 Development of Australian democracy</p> <p>OI.5 How Australian citizenship has changed over time</p> <p>OI.6 Australian civic values and identity</p> <p>Civic Perspectives</p> <p>OI.9 Systems of governance and civic organisation</p> <p>OI.10 Aboriginal and Torres Strait Islander Peoples</p> <p>OI.11 History of Australian immigration</p>	<p>The impact of a significant development or event on a colony; for example, frontier conflict, the gold rushes, the Eureka Stockade, internal exploration, the advent of rail, the expansion of farming, drought.</p> <ul style="list-style-type: none"> Identify events that have shaped Australia's identity and discuss why they were significant <p>The reasons people migrated to Australia from Europe and Asia, and the experiences and contributions of a particular migrant group within a colony.</p> <ul style="list-style-type: none"> Identify the European and Asian countries from which people migrated to Australia during the nineteenth century and reasons for their migration <p>The role that a significant individual or group played in shaping a colony; for example, explorers, farmers, entrepreneurs, artists, writers, humanitarians, religious and political leaders, and Aboriginal and/or Torres Strait Islander peoples.</p> <ul style="list-style-type: none"> Use a range of sources to investigate the role of a particular man, woman or group and the contributions each made to the shaping of the colony 	<ul style="list-style-type: none"> Discovering Democracy www1.curriculum.edu.au/ddunits/units/ms5fq2acts.htm History of Migration to Australia http://www.noborders-group.com/about-us/History-of-Immigration-Australia http://waves.anmm.gov.au/Immigration-Stories/Immigration-history https://www.border.gov.au/CorporateInformation/Documents/immigration-history.pdf http://www.migrationheritage.nsw.gov.au/exhibition/objectssthroughtime-history/50000-years-before-present/index.html



Stage 4 & 5 History

ORGANISING IDEAS	CONTENT	TEACHING RESOURCES & IDEAS
STAGE 4		
Depth Study 3 The Asian World		
Civic Perspectives OI.9 Systems of governance and civic organisation	<p>Roles of key groups in the ancient society in this period (such as kings, emperors, priests, merchants, craftsmen, scholars, peasants, women), including the influence of law and religion</p> <ul style="list-style-type: none"> outline the main features of the social structures and government of the ancient society, including the role of law and religion <p>Contacts and conflicts within and/or with other societies, resulting in developments such as the expansion of trade, the rise of empires and the spread of philosophies and beliefs</p> <ul style="list-style-type: none"> explain the consequences of these contacts with other societies, eg developments in trade, the spread of philosophies and religious beliefs and the emergence of empires 	
Depth Study 4 The Western and Islamic World		
Civic Perspectives OI.9 Systems of governance and civic organisation	<p>Topic 4c: The Ottoman Empire (c. AD 1299-1683)</p> <p>The way of life in the Ottoman Empire (social, cultural, economic and political features) and the roles and relationships of different groups in society</p> <ul style="list-style-type: none"> outline key cultural, economic and political features of the Ottoman Empire <p>The role of significant individuals in maintaining the strength and influence of the Ottoman Empire</p> <ul style="list-style-type: none"> discuss how the Ottoman Empire has influenced the world today 	<ul style="list-style-type: none"> The Ottoman Empire https://www.britannica.com/place/Ottoman-Empire
Citizenship and Participation OI.4 Rights and responsibilities of citizens Civic Perspectives OI.9 Systems of governance and civic organisation	<p>Topic 4d: Renaissance Italy (c. AD 1400-1600)</p> <p>The way of life in Renaissance Italy (social, cultural, economic and political features) and the roles and relationships of different groups in society</p> <ul style="list-style-type: none"> describe key economic and political features of Renaissance Italy <p>Relationships between rulers and ruled in ONE Italian city-state</p> <ul style="list-style-type: none"> discuss the relationships between rulers and ruled in ONE Italian city-state, eg Pisa, Florence, Naples, Venice or Rome 	<ul style="list-style-type: none"> Renaissance Italy http://www.history.com/topics/italian-renaissance

Depth Study 5 The Asia-Pacific World

Civic Perspectives

OI.9 Systems of governance and civic organisation

OI.13 The Environment and sustainability



<https://pixabay.com/en/angkor-wat-temple-twelfth-century-1159193/>

Topic 5a: Angkor/Khmer Empire (c. AD 802-1431)

The way of life in the Khmer Empire, including social, cultural, economic and political features (including the role of the king)

- outline key cultural, economic and political features of life in the Angkor/Khmer Empire
- identify the roles and relationships of key groups in the Angkor/Khmer Empire

The reasons for Angkor's rise to prominence, including wealth from trade and agriculture

- describe the status and power of the king

Theories of the decline of Angkor, such as the overuse of water resources, neglect of public works as a result of ongoing war, and the effects of climate change

- outline theories about the decline of Angkor and assess which factors were most significant
- explain the significance of Angkor today

- Angkor/Khmer Empire
<http://www.scoop.it/t/year-8-history-angkor-khmer-empire-c-802-c-1431>

Civic Perspectives

OI.9 Systems of governance and civic organisation

OI.13 The Environment and sustainability

Topic 5b: Japan under the Shoguns (c. AD 794-1867)

The way of life in Shogunate Japan, including social, cultural, economic and political features (including the feudal system and the increasing power of the shogun)

- outline key cultural, economic and political features of this society, including the increasing power of the shogun
- identify the roles and relationships of key groups in this society using sources

The role of the Tokugawa Shogunate in reimposing a feudal system (based on daimyo and samurai) and the increasing control of the shogun over foreign trade

- describe how the Tokugawa Shoguns revived the feudal system in Japan

The use of environmental resources in Shogunate Japan and the forestry and land use policies of the Tokugawa Shogunate

- outline the Tokugawa Shogunate's policies on forestry and land use

- Shogunate Japan
<https://www.britannica.com/topic/shogunate>
- Tokugawa Shogunate
<https://www.britannica.com/topic/Tokugawa-shogunate>

Depth Study 6 Expanding Contacts

<p>Citizenship and Participation Ol.8 Skills for Active Citizenship</p> <p>Civic Perspectives Ol.9 Systems of governance and civic organisation</p>	<p>Topic 6a: Mongol Expansion (c. AD 1206-1368)</p> <p>The nomadic lifestyle of the Mongols and the rise of Temujin (Genghis Khan)</p> <ul style="list-style-type: none"> describe key political and economic features of Mongol society <p>The organisation of the Mongol army under Genghis Khan and the treatment of conquered peoples, such as the codification of laws and exemption of teachers, lawyers and artists from taxes</p> <ul style="list-style-type: none"> describe the Mongol policies used in governing their empire including laws and taxes <p>The extent of the Mongol expansion as one of the largest land empires in history, including life in China before, during and after the Mongol conquest</p> <ul style="list-style-type: none"> describe the impact of Mongol rule on Chinese social structure explain how and why life in China changed under Mongol rule <p>The consequences of the Mongol expansion, including contributions to European knowledge and trade routes</p> <ul style="list-style-type: none"> using a range of sources describe and assess the significance of Mongol expansion, including contributions to European knowledge and the increase in commerce with Asia and Europe assess the reign and contributions of Kublai Khan to the Chinese empire and the wider world 	<ul style="list-style-type: none"> Mongol society https://www.britannica.com/biography/Genghis-Khan http://afe.easia.columbia.edu/mongols/conquests/conquests.htm
<p>Civic Perspectives Ol.9 Systems of governance and civic organisation</p>	<p>Topic 6b: The Black Death in Asia, Europe and Africa (14th-century plague)</p> <p>The role of expanding trade between Europe and Asia in the Black Death, including the origin and spread of the disease</p> <ul style="list-style-type: none"> outline the extent of trade between Europe and Asia in the 14th century <p>The effects of the Black Death on Asian, European and African populations, and conflicting theories about the impact of the plague</p> <ul style="list-style-type: none"> assess the impact of the Black Death on Asian, European and African societies using a range of sources, discuss different interpretations of the impact of the Black Death on European society 	<ul style="list-style-type: none"> Black Death: http://classroom.synonym.com/political-effect-did-black-death-middle-ages-5440.html

	<p>Other immediate and long-term effects of the Black Death, including labour shortages, peasant uprisings, the weakening of feudal structures, and increased social mobility</p> <ul style="list-style-type: none"> • describe short-term and long-term effects of the Black Death on medieval societies • assess the role of the Black Death in breaking down the feudal system in Europe 	
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<https://classroom.synonym.com/political-effect-did-black-death-middle-ages-5440.html>

ORGANISING IDEAS	CONTENT	TEACHING RESOURCES & IDEAS
STAGE 5		
Depth Study 1 Making a Better World		
Citizenship and Participation OI.3 Development of Australian Democracy OI.7 Global citizenship and the influence of global events on democracy OI.8 Skills for Active Citizenship Civic Perspectives OI.11 History of Australian immigration OI.12 Diversity in Australian society OI.13 The Environment and sustainability	<p>Topic 1a: The Industrial Revolution (1750-1914)</p> <p>The technological innovations that led to the Industrial Revolution, and other conditions that influenced the industrialisation of Britain (the agricultural revolution, access to raw materials, wealthy middle class, cheap labour, transport system and expanding empire) and of Australia</p> <ul style="list-style-type: none"> describe key features of the agricultural revolution in Britain, including the emergence of a cheap labour force locate the growth and extent of the British Empire from 1750 to 1900 explain how industrialisation contributed to the development of Britain and Australia in this period <p>The population movements and changing settlement patterns during this period</p> <ul style="list-style-type: none"> outline and explain population movements in Britain, eg movement from country villages to towns and cities, and emigration to other countries <p>The short and long-term impacts of the Industrial Revolution, including global changes in landscapes, transport and communication</p> <ul style="list-style-type: none"> discuss positive and negative consequences of the Industrial Revolution, eg the growth of cities and pollution and the development of trade unions assess the short-term and long-term impacts of the Industrial Revolution, including global changes in landscapes, transport and communication 	<ul style="list-style-type: none"> The Industrial Revolution http://www.history.com/topics/industrial-revolution https://www.britannica.com/event/Industrial-Revolution
Australia's Political and Legal System OI.1 Principles and concepts underpinning Australian democracy Citizenship and Participation OI.3 Development of Australian Democracy OI.4 Rights and responsibilities of citizens OI.6 Australian civic values and identity	<p>Topic 1c: Progressive ideas and movements (1750-1918)</p> <p>The emergence and nature of key ideas in the period, with a particular focus on ONE of the following: capitalism, socialism, egalitarianism, nationalism, imperialism, Darwinism, Chartism</p> <ul style="list-style-type: none"> identify underlying ideas associated with the Enlightenment, the American War of Independence, the French Revolution and the Industrial Revolution, eg individual rights and freedoms 	<ul style="list-style-type: none"> Australian Electoral Commission www.aec.gov.au/ NSW Electoral Commission www.elections.nsw.gov.au/ Parliamentary Education Office Canberra www.peo.gov.au/learning/closer-look/australias-parliament-house.html

Civic Perspectives**Ol.9** Systems of governance and civic organisation

The role of an individual or group in the promotion of ONE of these key ideas, and the responses to it from, for example, workers, entrepreneurs, land owners, religious groups

- trace changes in attitude to the idea over the period

The short and long-term impacts of ONE of these ideas on Australia and the world

- assess the short-term and long-term impacts of the idea on Australia and the world
- discuss the relevance of the idea today



https://commons.wikimedia.org/w/index.php?search=australian+parliament&title=Special:Search&profile=default&fulltext=1&searchToken=d4u-6tiuj5l3uzx661kz9ycxap#/media/File:Australian_Parliament_-_panoramio.jpg

Depth Study 2 Australia and Asia

<p>Australia's Political and Legal System Ol.1 Principles and concepts underpinning Australian democracy Ol.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation Ol.3 Development of Australian Democracy Ol.4 Rights and responsibilities of citizens</p> <p>Civic Perspectives Ol.11 History of Australian immigration Ol.13 The Environment and sustainability</p>	<p>Topic 2a: Making a Nation</p> <p>The extension of settlement, including the effects of contact (intended and unintended) between European settlers in Australia and Aboriginal and Torres Strait Islander peoples</p> <ul style="list-style-type: none"> outline the expansion of European settlement on a map of Aboriginal Australia to 1900 describe both the European impact on the landscape and how the landscape affected European settlement use a range of sources to describe contact experiences between European settlers and Indigenous peoples <p>The experiences of non-Europeans in Australia prior to the 1900s (such as the Japanese, Chinese, South Sea Islanders, Afghans)</p> <ul style="list-style-type: none"> explain why ONE of the non-European groups came to Australia <p>Key events and ideas in the development of Australian self-government and democracy, including women's voting rights</p> <ul style="list-style-type: none"> explain how and why Federation (1901) was achieved outline state and federal responsibilities under the Australian Constitution discuss the consequences of the introduction of the Australian Constitution for the rights of women and Aboriginal people Legislation 1901–1914, including the Harvester Judgment, pensions, and the Immigration Restriction Act identify key features of the Harvester Judgment, pensions legislation and the Immigration Restriction Act and discuss what they reveal about the kind of society the Australian government aimed to create assess the impact of this legislation on Australian society in this period 	<ul style="list-style-type: none"> Discovering Democracy www.civicsandcitizenship.edu.au/cce/australian_identity_at_federation.24184.html A Guide to Government & Law in Australia (John Hirst) http://www1.curriculum.edu.au/ddunits/guide/guide.htm Discovering Democracy http://www1.curriculum.edu.au/ddunits/units/ms5fq2acts.htm Museum of Australian Democracy moadoph.gov.au/democracy/defining-democracy/ Rule of Law Institute www.ruleoflaw.org.au/principles/ NSW Parliament www.parliament.nsw.gov.au/about/historyofdemocracy/pages/history-of-democracy-in-nsw.aspx Federal Parliament www.aph.gov.au/About_Parliament/Work_of_the_Parliament/Forming_and_Governing_a_Nation/parl High Court of Australia www.hcourt.gov.au/about/history
<p>Citizenship and Participation Ol.4 Rights and responsibilities of citizens Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship</p>	<p>Topic 2b: Asia and the world (1750-1918)</p> <p>The key features (social, cultural, economic, political) of ONE Asian society (such as China, Japan, India, Dutch East Indies) at the start of the period</p> <ul style="list-style-type: none"> choose ONE Asian society from around 1750 and: <ul style="list-style-type: none"> describe the structure of the society explain the role of leaders 	

Civic Perspectives

OI.9 Systems of governance and civic organisation

OI.11 History of Australian immigration

The position of the Asian society in relation to other nations in the world around the turn of the twentieth century (that is 1900), including the influence of key ideas such as nationalism

- using a range of sources, investigate and analyse data to compare the Asian society to other nations around 1900 in relation to population, form of government, type of economy, relationships with other nations and evidence of nationalism

The significance of ONE key event that involved the chosen Asian society and European power(s), including different perspectives of the event at the time

- assess the significance of ONE key event involving an Asian society and a European power, using sources to identify different perspectives of the event at the time, eg: India (the Indian Mutiny/the First War of Indian Independence 1857), China (the Boxer Rebellion 1900), Japan (the Russo-Japanese War 1904–1905)



<https://pixabay.com/en/geisha-japan-asia-japanese-design-884684/>

Depth Study 4 Rights and Freedoms		
<p>Australia's Political and Legal System Ol.1 Principles and concepts underpinning Australian democracy Ol.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation Ol.3 Development of Australian Democracy Ol.4 Rights and responsibilities of citizens Ol.5 How Australian citizenship has changed over time Ol.6 Australian civic values and identity Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship</p> <p>Civic Perspectives Ol.10 Aboriginal and Torres Strait Islander Peoples Ol.14 Role of the media and information and communication technology (ITC) in a democracy</p>	<p>The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of Indigenous Peoples</p> <ul style="list-style-type: none"> identify current struggles for civil rights and freedoms throughout the world, such as the United Nations Convention on the Rights of the Child (1990) and the Declaration on the Rights of Indigenous Peoples (2007) identify different methods used globally to attain civil rights and freedoms evaluate the methods and effectiveness of ONE campaign for civil rights and freedoms in Australia or another country 	<ul style="list-style-type: none"> United Nations http://www.un.org/en/universal-declaration-human-rights/ Recognise http://www.recognise.org.au/ Australian Institute of Aboriginal and Torres Strait Islander Studies http://aiatsis.gov.au/ Discovering Democracy www1.curriculum.edu.au/ddunits/units/ls3fq5acts.htm#act5 www1.curriculum.edu.au/ddunits/units/ls3fq5acts.htm#act4
Depth Study 5 The Globalising World		
<p>Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation Ol.3 Development of Australian Democracy Ol.4 Rights and responsibilities of citizens Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship</p>	<p>Topic 5b: The environment movement (1960s-present)</p> <p>The background to environmental awareness, including the nineteenth century National Parks movement in America and Australia</p> <ul style="list-style-type: none"> outline the origins of environmental awareness and activism briefly describe the purpose of the nineteenth-century National Parks movement in America and Australia <p>The intensification of environmental effects in the twentieth century as a result of population increase, urbanisation, increasing industrial production and trade</p> <ul style="list-style-type: none"> use a range of sources to explain how the growth of cities, population and industries have affected the environment in Australia and the world discuss how global resource needs and trade have intensified environmental issues in developed and developing nations describe the response to key environmental issues in Australian agriculture, eg the back-to-the- land movement, organic farming and permaculture 	

	<p>The growth and influence of the environment movement within Australia and overseas, and developments in ideas about the environment (notion of 'Gaia', 'limits to growth', sustainability, 'rights of nature')</p> <ul style="list-style-type: none"> • discuss key events in the growing awareness of environmental issues in Australia and the world before 1975 • outline the origins and policies of green political parties in the 1980s • describe the influence of at least ONE of the following environmental ideas: 'Gaia', limits to growth, sustainability, rights of nature <p>Significant events and campaigns that contributed to popular awareness of environmental issues, such as the campaign to prevent the damming of Australia's Gordon River, the nuclear accident at Chernobyl and the Jabiluka mine controversy in 1998</p> <ul style="list-style-type: none"> • outline the important developments in at least ONE environmental event and campaign <p>Responses of governments, including the Australian government, and international organisations to environmental threats since the 1960s, including deforestation and climate change</p> <ul style="list-style-type: none"> • assess changing Australian government policies and actions towards environmental issues since the 1960s, including deforestation and climate change • discuss ONE Australian government achievement in response to an environmental threat since the 1960s 	
<p>Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation Ol.5 How Australian citizenship has changed over time Ol.6 Australian civic values and identity Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship</p> <p>Civic Perspectives Ol.11 History of Australian immigration Ol.12 Diversity in Australian society</p>	<p>Topic 5c: Migration Experiences (1945-present)</p> <p>The impact of changing government policies on Australia's migration patterns, including abolition of the White Australia Policy, 'Populate or Perish'</p> <ul style="list-style-type: none"> • outline government policies and practices that restricted migration to Australia before World War II, such as the White Australia Policy, and explain subsequent policies since 1945 • explain why the government attempted to attract more migrants to Australia during the 1950s and 1960s, with reference to the slogan 'Populate or Perish' 	

<p>OI.14 Role of the media and information and communication technology (ITC) in a democracy</p>	<p>The impact of at least ONE world event or development and its significance for Australia, such as the Vietnam War and Indochinese refugees</p> <ul style="list-style-type: none"> • describe the impact of the Vietnam War or ONE other world event on Australia's migration policy • discuss the response of Australians, including the Australian media, to the arrival of refugees from Indochina in the 1970s and 1980s OR refugees from Afghanistan and Iraq since 2001 <p>The contribution of migration to Australia's changing identity as a nation and to its international relationships</p> <ul style="list-style-type: none"> • assess the contribution of migrant men and women to Australia's social, cultural and economic development and Australia's changing identity • explain how Australia's changing migration policies have affected relationships with other nations 	
<p>Depth Study 6 School Developed Topic</p>		
	<p>Any of these topics will provide ample opportunity to incorporate or examine organising ideas for civics and citizenship</p>	

ABL



Early Stage 1 to Stage 3 Geography

ORGANISING IDEAS	CONTENT	TEACHING RESOURCES & IDEAS
EARLY STAGE 1		
People live in Places		
Citizenship and Participation OI.4 Rights and responsibilities of citizens OI.6 Australian civic values and identity OI.8 Skills for Active Citizenship and Civic Participation Civic Perspectives OI.13 The Environment and sustainability	Important places <ul style="list-style-type: none"> Investigate the importance of places they live in and belong to, for example: <ul style="list-style-type: none"> identification of places they live in and belong to discussion of why places are special and how people care for them explanation of why people need to take care of places 	Local Government NSW http://www.lgnsw.org.au/about-us/council-links
STAGE 1		
People and Places		
Citizenship and Participation OI.6 Australian civic values and identity Civic Perspectives OI.10 Aboriginal and Torres Strait Islander Peoples OI.11 History of Australian immigration	Local and global connections <ul style="list-style-type: none"> Investigate connections that people, including Aboriginal and Torres Strait Islander Peoples, have to local and global places, for example: <ul style="list-style-type: none"> Discussion of Aboriginal and Torres Strait Islander Peoples' connection with land, sea and animals of their place description of reasons people are connected to places in Australia and/or countries across the world eg birthplace 	<ul style="list-style-type: none"> Locating places with connections https://www.google.com.au/maps Google Maps http://www.worldatlas.com/ World Atlas
STAGE 2		
Places are Similar and Different		
Australia's Political and Legal system OI.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation OI.4 Rights and responsibilities of citizens OI.8 Skills for Active Citizenship and Civic Participation Civics Perspectives OI.9 Systems of governance and civic organisation OI.13 The Environment and sustainability	Perception and protection of places <ul style="list-style-type: none"> Investigate how the protection of places is influenced by people's perception of places, for example: <ul style="list-style-type: none"> Discussion of how people's perceptions influence the protection of places in Australia eg sacred sites, national parks, world heritage sites 	<ul style="list-style-type: none"> Heritage sites in Australia https://www.google.com.au/?gws_rd=ssl#q=unesco+world+heritage+sites+australia Australian National Parks http://www.australia.gov.au/about-australia/australian-story/national-parks https://www.environment.gov.au/topics/national-parks Sacred sites in Australia http://www.aqant.org.au/sacred-sites/what-sacred-site UNESCO World Heritage Site http://whc.unesco.org/en/list War Memorial Register https://www.warmemorial-register.nsw.gov.au Local Heritage http://www.environment.nsw.gov.au/Heritage/listings/local.htm National Trust Register https://www.nationaltrust.org.au/services/trust-register-nsw/

STAGE 3		
A Diverse and Connected World		
<p>Australia's Political and Legal System OI.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation OI.7 Global citizenship and the influence of global events on democracy</p> <p>Civic Perspectives OI.12, OI.13,</p>	<p>Global connections Investigate connections between Australia and other countries of the world, for example:</p> <ul style="list-style-type: none"> Description of connections Australia has with other countries eg trade, migration, tourism, aid <p>Examination of a significant event and its local, regional and global effect on people and places eg sporting or cultural event</p>	<ul style="list-style-type: none"> Australian Government Trade site http://dfat.gov.au/pages/default.aspx Non-Government Aid Organisations http://dfat.gov.au/aid/who-we-work-with/ngos/Pages/list-of-australian-accredited-non-government-organisations.aspx Immigration/Migration https://www.border.gov.au/ Tourism http://www.australia.gov.au/information-and-services/passports-and-travel/tourism The International Olympic Committee https://www.olympic.org/the-ioc Asia Education Foundation World Cup Soccer DVD http://www.asiaeducation.edu.au/ Eurovision Song Contest http://www.eurovision.tv



<https://pixabay.com/en/sydney-australia-panorama-night-1970604/>

Stages 4 & 5 Geography

ORGANISING IDEAS	CONTENT	TEACHING RESOURCES & IDEAS
STAGE 4		
Water in the World		
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation in Australian Democracy Ol.8 Skills for Active Citizenship and Civic Participation	Water scarcity and water management <ul style="list-style-type: none"> investigate the nature of water scarcity and ways of overcoming it, for example: <ul style="list-style-type: none"> assessment of strategies used to overcome water scarcity and the role of governments, non-government organisations, individuals and communities in sustainable water management proposal of individual actions contributing to water management 	<ul style="list-style-type: none"> NSW Office of Water https://www.olg.nsw.gov.au/strengthening-local-government/supporting-and-advicing-councils/directory-of-policy-advice/water Murray Darling Basin Authority http://www.mdba.gov.au/
Interconnections		
Citizenship and Participation in Australian Democracy Ol.8 Skills for Active Citizenship and Civic Participation Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.14 Role of the media and information and communication technologies (ICT) in a democracy	Technology <ul style="list-style-type: none"> investigate the way transportation and information and communication technologies are used to connect people to services, information and people in other places, for example: <ul style="list-style-type: none"> assessment of the impact of increasing global connectivity on people and places 	<ul style="list-style-type: none"> Case study of the effects of tourism on a particular location and the impact on traditional landowners/culture e.g Phuket http://www.abc.net.au/news/2015-10-12/booming-thailand-tourism-impacts-poverty-stricken-children/6837856?pfmredir=sm
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation in Australian Democracy Ol.4 Rights and responsibilities of citizens Ol.8 Skills for Active Citizenship and Civic Participation Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.13 The Environment and sustainability	Production and consumption <ul style="list-style-type: none"> investigate the effects of the production and consumption of goods on people, places and environments throughout the world, for example: <ul style="list-style-type: none"> examination of environmental, social and economic impacts of production and consumption of consumer goods assessment of the effect of production or consumption of goods on ONE place or environment explanation of responses by governments, groups and individuals to minimise the effects of production and consumption 	<ul style="list-style-type: none"> Environmental protection Authority (Recycling) http://www.epa.nsw.gov.au/waste/ Environmental protection Authority (Container deposit legislation) http://www.epa.nsw.gov.au/waste/container-deposit-scheme.htm

STAGE 5		
Sustainable Biomes		
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation in Australian Democracy Ol.6 Australian civic values and identity Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship and Civic Participation Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.13 The Environment and sustainability	Challenges to food production <ul style="list-style-type: none"> investigate environmental challenges to food production for Australia and other areas of the world, for example: <ul style="list-style-type: none"> - description of the impact of water scarcity and pollution on food production - discussion of the impact of land degradation and competing land uses on food production eg urban expansion, biofuel production - assessment of the extent to which climate change can affect the capacity of countries to increase food production 	<ul style="list-style-type: none"> Murray Darling Basin Authority http://www.mdba.gov.au/ Environmental protection Authority Climate Impacts on Agriculture and Food Supply https://www.epa.gov/climate-impacts/climate-impacts-agriculture-and-food-supply
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation Ol.7 Global citizenship and the influence of global events on democracy	Food security Students: <ul style="list-style-type: none"> investigate the capacity of the world's biomes to achieve sustainable food security for Australia and the world, for example: <ul style="list-style-type: none"> - examination of sustainable practices used to achieve food security - discussion of the potential for Australia to contribute to global food security 	<ul style="list-style-type: none"> Australian International Food Security Research centre http://aciarc.gov.au/aifsc/food-security-and-why-it-matters CSIRO https://www.csiro.au/ NGOs e.g. Oz Harvest www.ozharvest.org.au Sustainable practices such as permaculture http://permacultureaustralia.org.au/ Media programs such as ABC Landline http://www.abc.net.au/landline/ ABC and ABC Countrywide http://www.abc.net.au/news/rural/programs/countrywide/
Changing Places		
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system	Urban settlement patterns <ul style="list-style-type: none"> investigate differences in urban settlement patterns between Australia and another country, for example: <ul style="list-style-type: none"> - explanation of factors influencing urban concentration eg climate and topography, transportation networks, land use or perceptions of liveability 	<ul style="list-style-type: none"> Australian Bureau of Statistics www.abs.gov.au
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system	International migration <ul style="list-style-type: none"> investigate the reasons for and effects of international migration to Australia, for example: <ul style="list-style-type: none"> - analysis of international migration patterns 	<ul style="list-style-type: none"> Australian Bureau of Statistics www.abs.gov.au

Civic Perspectives Ol.11 History of Australian immigration Ol.13 The Environment and sustainability	- explanation of where and why international migrants settle within Australia - examination of characteristics and spatial patterns of Australia's cultural diversity	
Environmental Change and Management		
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation Ol.8 Skills for Active Citizenship and Civic Participation Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.10 Aboriginal and Torres Strait Islander Peoples Ol.13 The Environment and sustainability	Environmental management <ul style="list-style-type: none"> investigate environmental management, including different worldviews and the management approaches of Aboriginal and Torres Strait Islander Peoples, for example: <ul style="list-style-type: none"> discussion of varying environmental management approaches and perspectives 	<ul style="list-style-type: none"> Uluru-Kata Tjuta National Park Management Plan https://www.environment.gov.au/resource/management-plan-2010-2020-ulu-kata-tjuta-national-park NSW Aboriginal Land Council www.alc.org.au
Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system Citizenship and Participation Ol.7 Global citizenship and the influence of global events on democracy Ol.8 Skills for Active Citizenship and Civic Participation Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.13 The Environment and sustainability	Investigative study Select ONE type of environment in Australia as the context for a comparative study with at least ONE other country. <ul style="list-style-type: none"> investigate the causes, extent and consequences of the environmental change <ul style="list-style-type: none"> examination of the causes and extent of change to the environment in each country investigate the management of the environmental change, for example: <ul style="list-style-type: none"> discussion of the factors influencing the management responses in each country eg worldviews, competing demands, technology, climate change proposal of how individuals could contribute to achieving environmental sustainability for the environment in each country 	
Human Wellbeing		
Citizenship and participation Ol.7 Global citizenship and the influence of global events on democracy Civic perspectives Ol.9 Systems of governance and civic organisation	Spatial variations in human wellbeing <ul style="list-style-type: none"> investigate causes, issues and consequences of spatial variations in human wellbeing, for example: <ul style="list-style-type: none"> examination of reasons for and consequences of spatial variations in human wellbeing and development 	

<p>Australia's Political and Legal System Ol.2 Key institutions and processes of the Australian political and legal system</p> <p>Citizenship and Participation Ol.4 Rights and responsibilities of citizens Ol.8 Skills for Active Citizenship and Civic Participation</p> <p>Civic Perspectives Ol.9 Systems of governance and civic organisation Ol.13 The Environment and sustainability</p>	<p>Improving human wellbeing</p> <ul style="list-style-type: none"> investigate initiatives to improve human wellbeing in Australia and other countries, for example: <ul style="list-style-type: none"> - evaluation of initiatives by governments and non-government organisations to reduce spatial variations in human wellbeing - discussion of the role individuals play in improving human wellbeing - proposal for action by governments, organisations or individuals to improve the wellbeing of ONE group in Australia 	
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<https://pixabay.com/en/uluru-australia-nature-travel-2613812/>

DIVERSE GOVERNMENT IN ASIAN COUNTRIES

By Dr. Susan Bliss

Background: <https://thumbs.dreamstime.com/b/yellow-umbrella-5445607.jpg>

In 2014, a series of sit-in street protests occurred in Hong Kong. These protests, referred to as the **Umbrella Revolution** or **Umbrella Movement** caused a 79-day blockade in the business districts of Hong Kong. Pro-democracy supporters, Joshua Wong and Nathan Law, were given prison sentences for their involvement in the unlawful assembly of protesters.

The demonstrations began after the Standing Committee of National People's Congress (NPCSC) proposed reforms to the Hong Kong electoral system. The decision was tantamount to the Chinese Communist Party (CCP)'s pre-screening candidates for leader of Hong Kong.



<https://i.pinimg.com/originals/71/3d/60/713d60c977d43928af14bed2737c3e51.jpg>

WHAT IS GOVERNMENT?

North Korea Photographs

<http://i2.cdn.turner.com/cnn/dam/assets/130124092653-19-nk-0124-horizontal-gallery.jpg>



The word government refers to approximately 200 independent national governments in countries such as North Korea, Singapore and India.

A government comprises a set of **legal, economic, administrative** and **political institutions** that have the authority to make decisions for society on policies affecting the maintenance of order and the achievement of societal and economic goals.

Governments **range in size** and scope from **tribes** to **international governmental organisations** (e.g. **United Nations**). However, with a country, governments operate at **different levels**, ranging from villages to cities, provinces and states.

Until recently some governments such as the United Kingdom established **Empires** (e.g. **British Empire**) that ruled not only their own people but people living in Asian countries. Their governments spread across national, ethnic, religious and language boundaries (e.g. India). The present-day counterpart of the Empire is the **superpower** (e.g. USA, China) that is able to lead or dominate other countries through its superior military and/or economic strength.

The **power** of a government over its citizens in Asian countries varies, as it depends on the **type of government** and the degree to which the people are free of limitations and restraints.

Adapted <https://www.scholastic.com/teachers/articles/teaching-content/forms-government>



ACTIVITIES

Define the word government.

What is the role of government in society? Present response as a short report.

e.g. <http://capitalismmagazine.com/2016/02/role-government-society/>

What are the functions of governments? Present as a table.

<http://study.com/academy/lesson/what-is-government-definition-role-functions.html>

What type of governments permit the greatest power to the people? Refer to the diagram below and explain your answer.



WHAT ARE THE DIFFERENT TYPES OF GOVERNMENTS IN ASIA?

There is a variety of types of governments in countries in the Asia region, ranging from dictatorship to democracy. Over the last decade, a number of Asian countries rejected authoritarian regimes and moved towards a more democratic form of government. **Democratic movements** have occurred in Asian countries such as Bahrain, Myanmar, Cambodia, China, Iran, Korea, Nepal, Pakistan, Russia, Saudi Arabia, Thailand and Vietnam.









SIMPLIFIED REGIONAL DIVISION OF ASIA

There is no universal consensus on the division of the countries in the Asia Region.

SOUTH EAST ASIA	SOUTH ASIA	EAST ASIA	CENTRAL ASIA	WEST ASIA OR MIDDLE EAST
Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, Vietnam.	Afghanistan, Pakistan, India, Maldives, Sri Lanka, Nepal, Bhutan, Bangladesh.	China, Hong Kong, Macau, North Korea, South Korea, Japan, Taiwan, Mongolia.	Kazakhstan, Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan.	Armenia, Azerbaijan, Bahrain, Georgia, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Gaza Strip, Oman, Qatar, Saudi Arabia, Syria, Turkey, United Arab Emirates, Yemen

SUMMARY: TYPES OF GOVERNMENTS IN ASIA REGION COMPARED TO AUSTRALIA.

N.B. Governments can be classified in a few categories e.g. Iran is a theocracy and a republic

NAME	CONSTITUTIONAL FORM	HEAD OF STATE	EXECUTIVE LEGITIMACY
 Australia  Cambodia  Japan  Malaysia	CONSTITUTIONAL MONARCHY WITH CEREMONIAL MONARCHS Prime Minister is the active head of the executive branch of government. In some cases the Prime Minister is also leader of the legislature. The head of state is a constitutional Monarch who normally only exercises his or her powers with the consent of the government, the people or their representatives. Japan-Inherited Emperor (Head of State) and Prime Minister (Head of Government)	Ceremonial monarch Separate head of government leads the executive	Ministry is subject to parliamentary confidence
 Bahrain  Bhutan  Jordan  Kuwait	CONSTITUTIONAL MONARCHY WITH ACTIVE MONARCHS Prime Minister is nation's active executive, but Monarch still has considerable political powers to be used at their own discretion.	Executive	Monarch personally exercises power with other institutions

NAME	CONSTITUTIONAL FORM	HEAD OF STATE	EXECUTIVE LEGITIMACY
 Afghanistan  Indonesia  Kazakhstan  Korea, South  Philippines  Tajikistan  Turkmenistan  Uzbekistan	REPUBLIC	Executive	Presidency is independent of legislature
 Korea, North  China, People's Republic  Laos  Vietnam	REPUBLIC One-party states Dominant role of political party is codified in the constitution China is led by the Communist Party	Executive	Power constitutionally linked to a single political movement
 Azerbaijan  East Timor  Mongolia  Palestine  Russia  Sri Lanka  Syria	REPUBLIC	Executive	Presidency independent of legislature. Ministry is subject to parliamentary confidence
 India  Israel  Israel  Kyrgyzstan  Lebanon  Nepal  Pakistan  Bangladesh  Singapore  Turkey	REPUBLIC India-President (Head of State) and Prime Minister (Head of Government)	Ceremonial	Ministry is subject to parliamentary confidence
 Myanmar	REPUBLIC Constitutional provisions of government have been suspended (e.g. military dictatorship)	Executive	Presidency elected by legislature. Ministry is subject to parliamentary confidence
 Brunei  Oman  Qatar  Saudi Arabia  United Arab Emirates  Emirates	ABSOLUTE MONARCHY Monarch's exercise of power is unconstrained by constitutional law.	Executive	Head of state selected by religious hierarchy
 Iran	THEOCRACY		Head of state selected by religious hierarchy
 Yemen  Thailand	Thailand - constitutional monarchy but the military control all organs of government. Yemen - provisional government	N/A	No constitutionally-defined basis to current regime

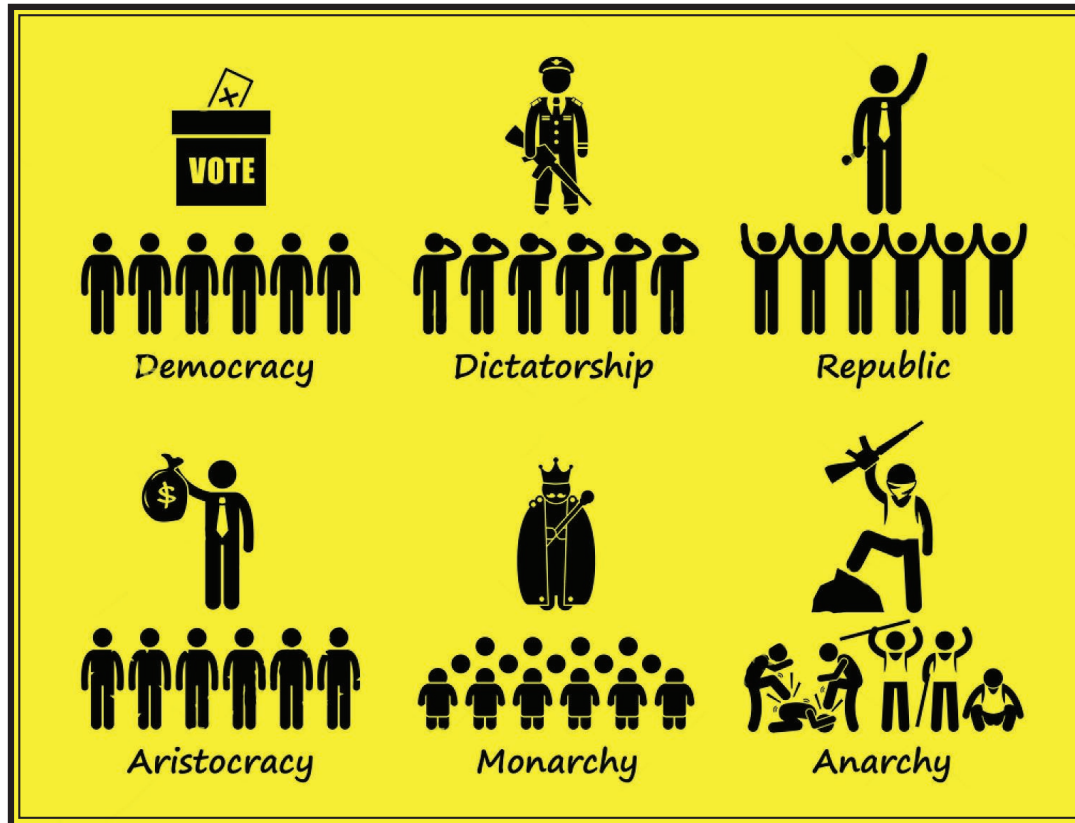
ACTIVITIES

Slideshow: Summarise the different types of Asian governments <http://slideplayer.com/slide/8554740/>

ICT: Refer to maps and latest information of types of governments to update notes

<https://www.mapsofworld.com/thematic-maps/types-of-governments.html>

TYPES OF GOVERNMENTS IN THE ASIA REGION



<https://image.shutterstock.com/z/stock-vector-type-of-government-democracy-dictatorship-republic-aristocracy-monarchy-anarchy-stick-figure-230539363.jpg>

MONARCHY

A government in which the supreme power is lodged in the hands of a monarch (e.g. King, Queen, Sultan). Today monarchs generally serve as **symbolic** heads of state e.g. Imperial household of Japan (ko shitsu) oldest continuous hereditary monarchy in the world.

The role of the monarch varies from:

- **Absolute monarchy**-completely despotic. A form of government where the monarch rules unhindered-without laws, constitution or legally organised opposition e.g. Brunei
- **Constitutional monarchy**-partial and/or restricted power. A system of government in which a monarch is guided by a **constitution** whereby his/her rights, duties, and responsibilities are spelled out in written law or by custom. e.g. Cambodia and Malaysia
- **Parliamentary monarchy**-state headed by a monarch who is not actively involved in policy formation or implementation (only exercises ceremonial capacity). Real governmental leadership is carried out by a cabinet and its head (prime minister, premier or chancellor) who are drawn from a legislature (parliament).
- **Emirate**-similar to a monarchy or sultanate. A government in which the supreme power is in the hands of an emir (ruler of a Muslim state). The emir may be an absolute overlord or a sovereign with constitutionally limited authority e.g. Qatar

ACTIVITIES

List Asian countries that have monarchies and explain their roles:

https://www.23degree.org/blog/the-royal-maps/?gclid=EAIaIQobChMl4T2zar1wIVUSQrCh1LNgzrEAAYASAAEgJwsvD_BwE;
[https://kyotoreview.org/issue-13-new/;](https://kyotoreview.org/issue-13-new/)

<https://www.youtube.com/watch?v=B3wMINIhn1E;>
https://en.wikipedia.org/wiki/Monarchies_in_Asia;
<https://www.livescience.com/33027-what-are-the-different-types-of-governments.html>

ANARCHY

A condition of lawlessness or political disorder brought about by the absence of governmental authority.



<http://static.etimes.com/uploads/2017/02/anarchist-riot-1600x960-1486201957.jpg>

Activity: Research incidents political disorder or lawlessness has occurred in three Asian countries. Include When? Where? Why?

OLIGARCHY

A government in which control is exercised by a small group of individuals whose authority is based on power from their military, wealth or social status. Iran is an example where a small group of religious and political leaders make decisions.



<https://qph.ec.quoracdn.net/main-qimg-d5bd6a96779896e82f8c5991e272eb58-c>

THEOCRACY

A government subject to religious authority. There is no legal separation between church and state. A Deity (e.g. God, Idol) is recognised as the supreme civil ruler and his laws are interpreted by ecclesiastical authorities (bishops, mullahs, etc.).

There are various types of theocracies:

- **Islamic republic**-a form of government adopted by some Muslim states. Although such a state is in theory a theocracy, it remains a republic, but its laws are required to be compatible with the laws of Islam. e.g. Saudi Arabia
- **Ecclesiastical**-a government administered by a church.



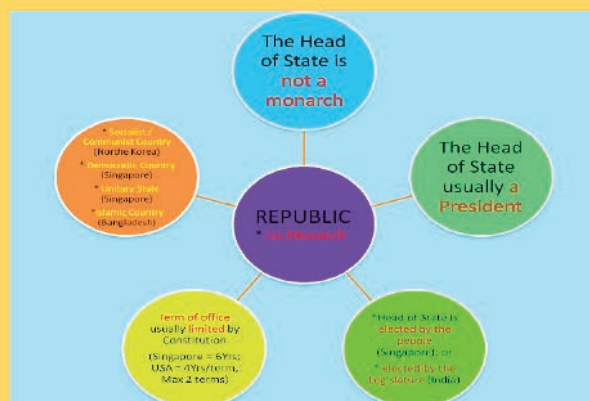
<http://churchandstate.org.uk/wordpressRM/wp-content/uploads/2015/10/theocracy.jpg>

Activity: Research one Asian theocracy and describe how religion plays a major role in the government.

REPUBLIC

Power is held by the people and their elected **representatives**, who elect or nominate a president rather than a monarch.

- **Constitutional Republic**-Philippines, South Korea, Singapore
- **Federal Republic**-India
- **Islamic Republic**-Pakistan



<http://1.bp.blogspot.com/-LKizul6abuW/TlWIPs0rDBI/AAAAAAAAAHo/R9oRSIlmq5w/s1600/New+Picture+%25283%2529.png>

DICTATORSHIP

- A form of government in which a ruler or small group wield absolute power. They are not restricted by a constitution or laws. A dictator does not inherit power like a king but usually seizes power by force. Some use their power via the military or police to block opponents from voting. Sometimes they arrest and torture opponents.
- The dictator may be autocratic, despotic, oppressive or tyrannical e.g. In Syria, Bashar al-Assad does not allow any opposition and is widely described as a dictator.
- There are at least 40 dictators around the world
- Examples of 20th-century dictators includes Kemal Ataturk (Turkey), Saddam Hussein (Iraq), Ferdinand Marcos (Philippines)

AUTHORITARIAN

- Specific people possess authority to govern the state.
- A form of government in which state authority is imposed onto many aspects of citizens' lives.
- Approximately 1.9 billion people live under the grip of the 23 autocrats.

TOTALITARIAN

- A government that seeks to subordinate the individual to the state by controlling their political and economic matters, as well as their values and beliefs.
- There are no alternative political parties, labour unions or other organisations. Control extends to the police, military, communications, media, economy and education.

OTHER TYPES OF GOVERNMENTS

- **ARISTOCRACY** - Government controlled and organised by a small *class* of privileged people, typically sharing some common trait.
- **TIMOCRACY** - Only property owners may participate in government.
- **DESPOTISM** - Ruled by a single entity with absolute power. That entity may be an individual, as in an **autocracy**, or it may be a group, as in an **oligarchy**.

DEMOCRACY

A form of government in which the supreme power is retained by the people, but is usually exercised indirectly through a system of representation, that is periodically renewed. Government authority is based on the will of the people and is supported by a majority of the populace. Additionally, the right to vote is not limited by a person's wealth or race.

Liberal democracy is a form of government characterised by:

- Fair, free, and competitive elections between multiple distinct political parties
- Separation of powers into different branches of government
- Rule of law
- Protection of human rights and civil liberties for all people Liberal democracies often draw upon a constitution, to delineate the powers of government.



After a period of expansion throughout the 20th century, liberal democracy became the predominant political system in the world. A liberal democracy may take various constitutional forms: it may be a republic, (India) or a constitutional monarchy (Japan). It may have a **parliamentary system** (Australia, India) or **presidential system** (Taiwan) Different types of democratic governments:

- **Democratic republic**-supreme power rests in the majority of citizens entitled to vote for representatives responsible to them.
- **Constitutional democracy**-a government operating under an authoritative document (e.g. constitution) that sets forth laws that determine the nature, functions and limits of that government.
- **Parliamentary democracy** a political system in which the legislature (parliament) selects the government - a prime minister, premier or chancellor along with the cabinet ministers - according to party strength as expressed in elections. The government acquires a dual responsibility to the people and to parliament.

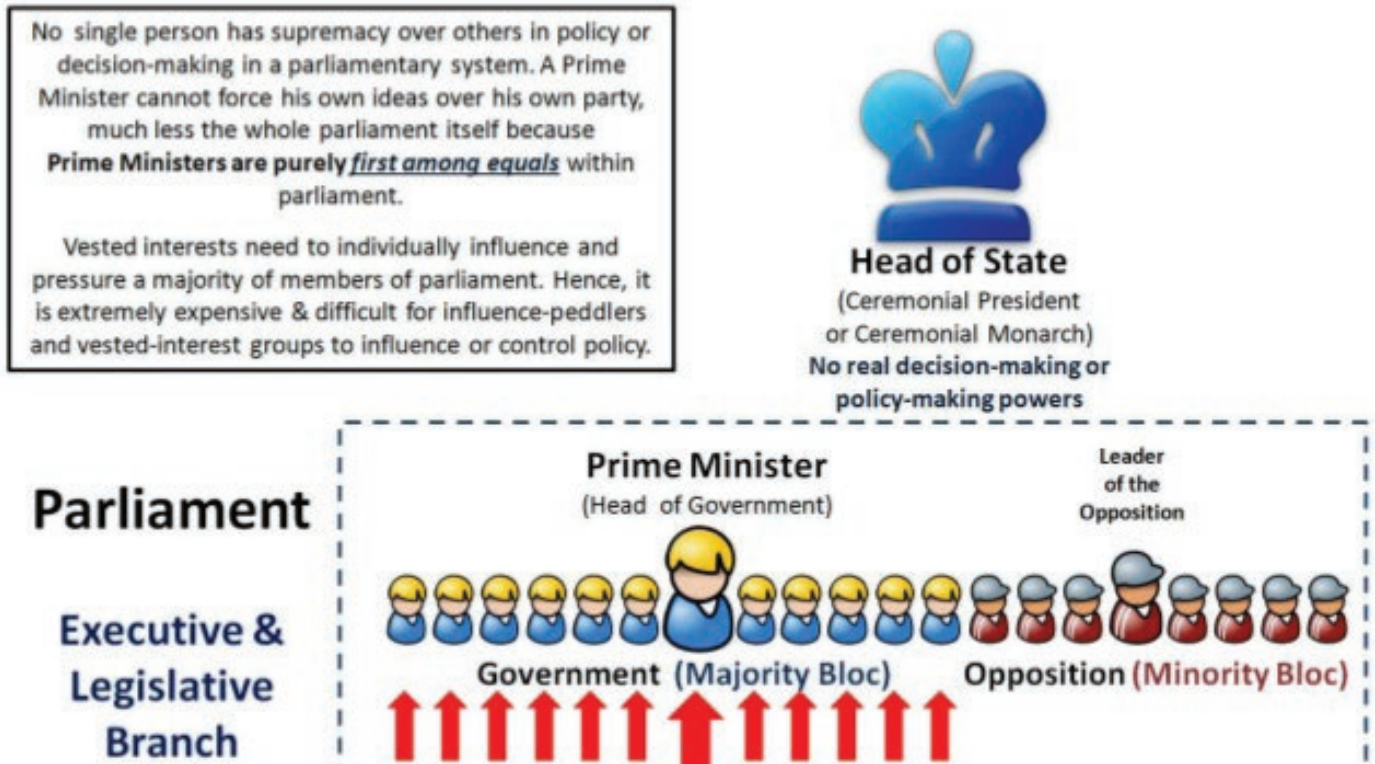
ACTIVITIES

World Movement for Democracy is an international network of individuals and organisations that share the common goal of promoting democracy. Investigate four organisations working to promote democracy in countries in the Asia region Present as a report <https://www.movedemocracy.org/>

PARLIAMENTARY GOVERNMENT

A government in which members of the **executive branch** (cabinet and its leader - a prime minister, premier or chancellor) are nominated to their positions by a **legislature** (parliament), and are directly responsible to it. This type of government can be **dissolved** at will by the parliament by a no-confidence vote or the leader of the cabinet may dissolve the parliament if it can no longer function.

A Parliamentary System of Government

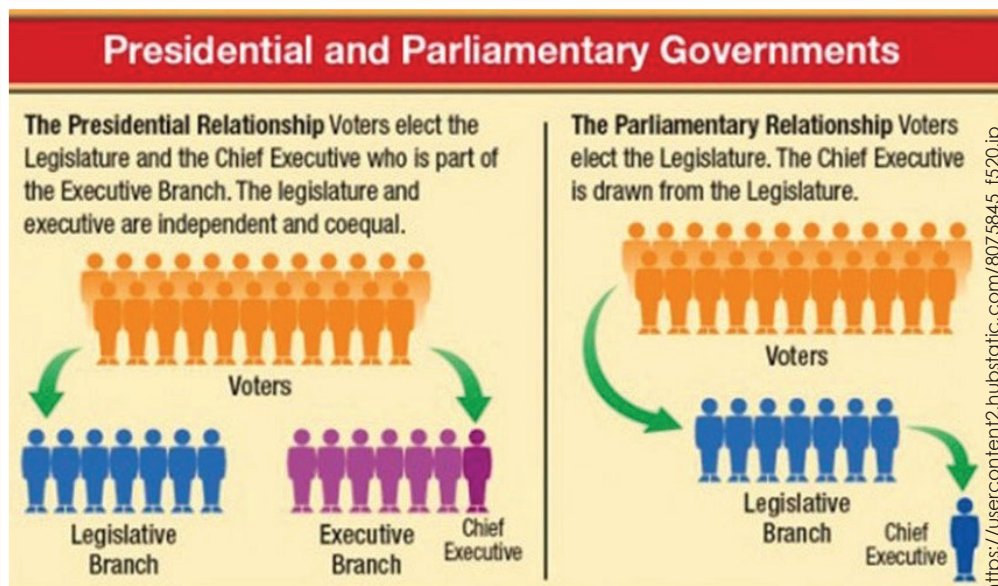


<https://image.slidesharecdn.com/parliamentarygovernment-150821150122-lva1-app6892/95/parliamentary-government-3-638.jpg?cb=1440169334>

PRESIDENTIAL GOVERNMENT

System of government where the **executive branch** exists separately from the **legislature** e.g. **Maldives, Afghanistan, Indonesia, Philippines**

Presidential system with a prime minister e.g. South Korea

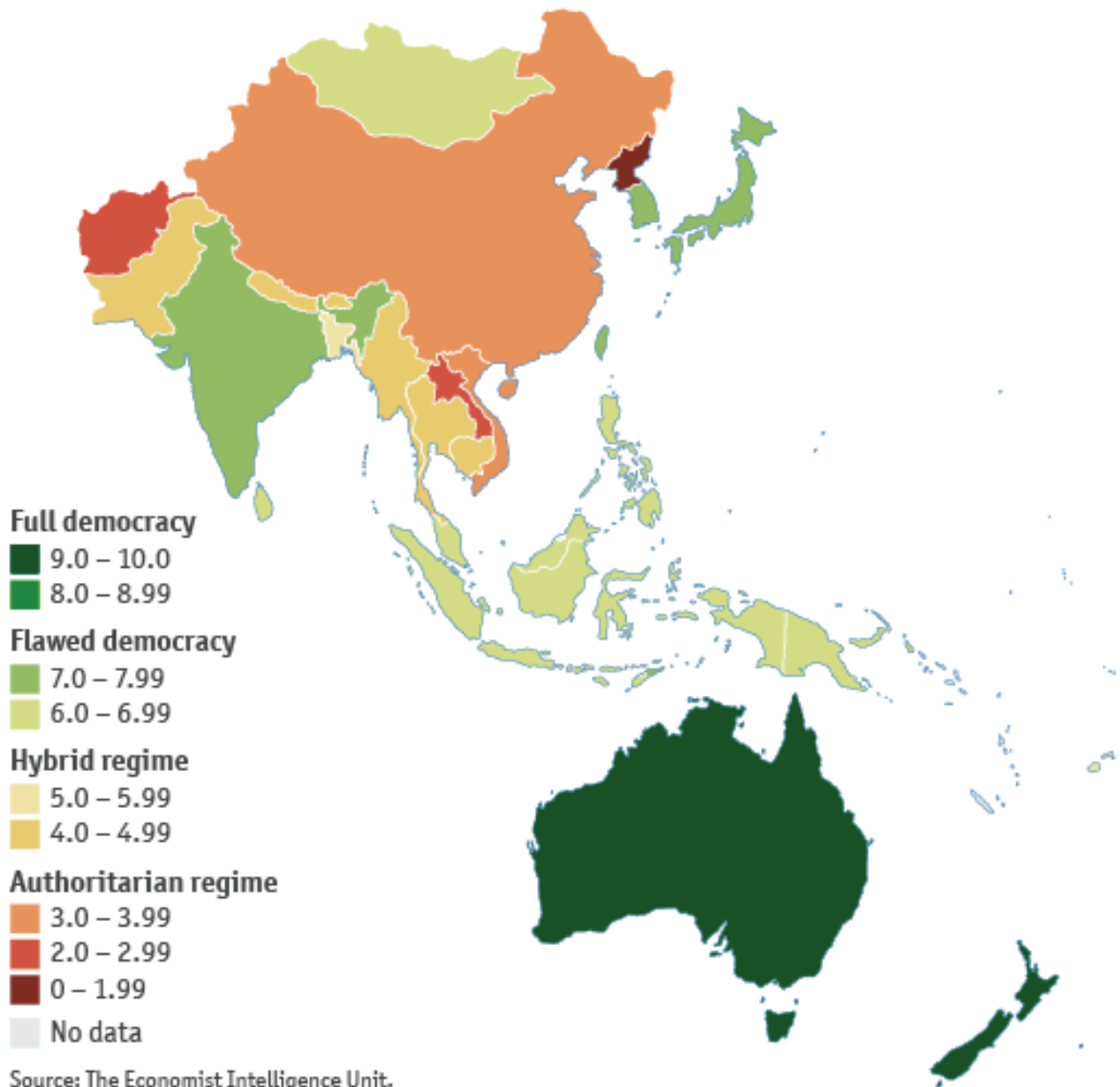


DEMOCRACY INDEX

The **Democracy Index** compiled by the Economist Intelligence Unit (EIU) measures the state of democracy in 167 countries. The Index is a weighted average based on 60 questions such as:

- *"Whether national elections are free and fair";*
- *"The security of voters";*
- *"The influence of foreign powers on government";*
- *"The capability of the civil servants to implement policies"*

Democracy Index 2016: Asia & Australasia




































The **Democracy Index 2016** for Asian countries encompasses the widest variation—from Australia (10th rank) through to North Korea at the bottom of the global ranking (167th).

The majority of Asian countries are classified as **democratic**. Some countries—including Japan, South Korea, India and Taiwan—are close to being classified as "full democracies". By contrast, Myanmar could regress as its democratic transition is at an early stage, and the military continues to wield significant political power.

DEMOCRACY INDEX FOR SOME ASIAN COUNTRIES IN 2016

Adapted: https://en.wikipedia.org/wiki/Democracy_Index

Rank	Country	Score	Electoral Process & Pluralism	Functioning of Government	Political Participation	Political Culture	Civil Liberties	Category
10	 Australia	9.01	9.58	8.93	7.78	8.75	10.00	Full Democracy
20	 Japan	7.99	8.75	8.21	6.67	7.50	8.82	Flawed Democracy
25	 South Korea	7.92	9.17	7.50	7.72	7.50	8.24	
32	 India	7.81	9.58	7.50	7.22	5.63	9.12	
48	 Indonesia	6.97	7.75	7.14	6.67	6.25	7.06	
50	 Philippines	6.94	9.17	5.71	7.22	4.38	8.24	
65	 Malaysia	6.54	6.92	7.86	6.11	6.25	5.59	
66	 Sri Lanka	6.48	7.83	6.79	5.00	6.88	5.88	
68	 Hong Kong	6.42	3.92	5.71	5.56	7.50	9.41	
70	 Singapore	6.38	4.33	7.86	6.11	6.25	7.35	
84	 Bangladesh	5.73	7.42	5.07	5.00	4.38	6.76	Hybrid Regime
97	 Turkey	5.04	5.83	6.07	5.00	5.63	2.65	
98	 Kyrgyzstan	4.93	7.42	2.93	5.56	3.75	5.00	
98	 Bhutan	4.93	8.33	5.36	2.78	4.38	3.82	
100	 Thailand	4.92	4.50	3.93	5.00	5.00	6.18	
102	 Nepal	4.86	4.33	4.29	4.44	5.63	5.59	
111	 Pakistan	4.33	6.00	5.36	2.78	2.50	5.00	
112	 Cambodia	4.27	3.17	5.71	3.33	5.00	4.12	
113	 Myanmar	4.20	3.17	3.57	4.44	6.88	2.94	
114	 Iraq	4.08	4.33	0.07	7.22	4.38	4.41	
121	 Kuwait	3.85	3.17	4.29	3.89	4.38	3.53	Authoritarian
131	 Vietnam	3.38	0.00	3.21	3.89	6.88	2.94	
136	 China	3.14	0.00	4.64	3.33	6.25	1.47	
141	 Oman	3.04	0.00	3.93	2.78	4.38	4.12	
147	 United Arab Emirates	2.75	0.00	3.57	2.22	5.00	2.94	
148	 Azerbaijan	2.65	0.50	2.14	3.33	3.75	3.53	
149	 Afghanistan	2.55	2.50	1.14	2.78	2.50	3.82	
153	 Laos	2.37	0.83	2.86	1.67	5.00	1.47	
154	 Iran	2.34	0.00	3.21	3.89	3.13	1.47	
156	 Yemen	2.07	0.00	0.00	4.44	5.00	0.88	
159	 Saudi Arabia	1.93	0.00	2.86	2.22	3.13	1.47	
166	 Syria	1.43	0.00	0.00	2.78	4.38	0.00	
167	 North Korea	1.08	0.00	2.50	1.67	1.25	0.00	

MONARCHY - SAUDI ARABIA

Political Hierarchy

Photograph Al Saud family <http://themillenniumreport.com/wp-content/uploads/2015/12/xeqcrvoj5168.jpg>



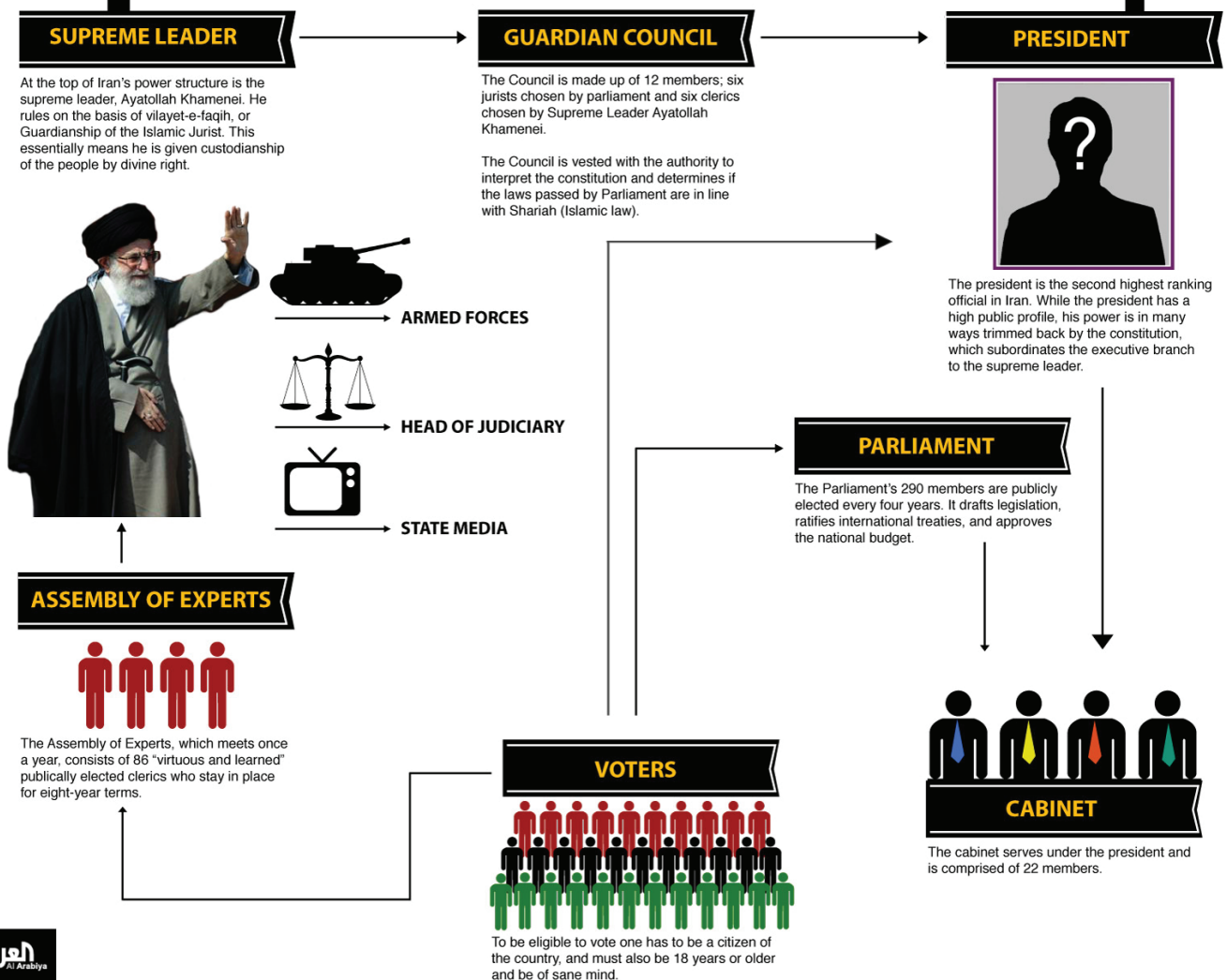
- Absolute monarch with Islamic influences
- Government is dominated by the vast royal family, the Al Saud. The royal family are represented at all levels of government
- The country is governed on the basis of Islamic law (Shari'a).
- King is both head of government and religious official. He must comply with Shari'a law
- The Qur'an is the constitution of the country
- Authoritarian regime
- No legislature or political parties
- Elections are not permitted
- Ulema is a body of Islamic religious leaders
- The Al ash-Sheikh is Saudi Arabia's leading religious family. Sheikh has a central role in Saudi Arabia's political hierarchy.
- Islam is more than a religion, it is a way of life in Saudi Arabia and hence the Ulema and the Al ash – Sheikh is pervasive.
- Groups of religious police called mutaween roam the streets to ensure Saudi citizens follow strict codes of behaviour, and dress as outlined in Islamic law
- Human rights and personal freedoms are frequently denied. Examples include unfair trials and extreme physical punishment
- If a person disagrees with the government they could be arrested for treason
- Women have fewer rights than men, and their peaceful demonstrations for equality have been met with violence

THEOCRACY - IRAN

- Iran is a theocracy. All government matters is through the lens of its main religion, Islam
- The **constitution**, defines the political, economic and social order of the Islamic Republic of Iran, declaring that **Shia Islam** the official religion.
- Iran has an **elected president, parliament** (or Majlis), "**Assembly of Experts**" (which elects the Supreme Leader), and **local councils**. According to the constitution all candidates running for these positions must be vetted by the **Guardian Council** before elected.
- Both men and women 18 years and over can vote
- The Assembly of Experts appoints the **Supreme Leader**, a religious position that lasts a lifetime unless the Assembly decides he is no longer fit for office.
- The **Supreme Leader** is the head of state and highest ranking political and religious authority in the Islamic Republic of Iran (above the President).
- **Legislative** branch is an elected National Assembly of 290 members who serve four years
- The Supreme **Court** and the four-member High Council of the Judiciary supervise enforcement of all laws and establish legal policies

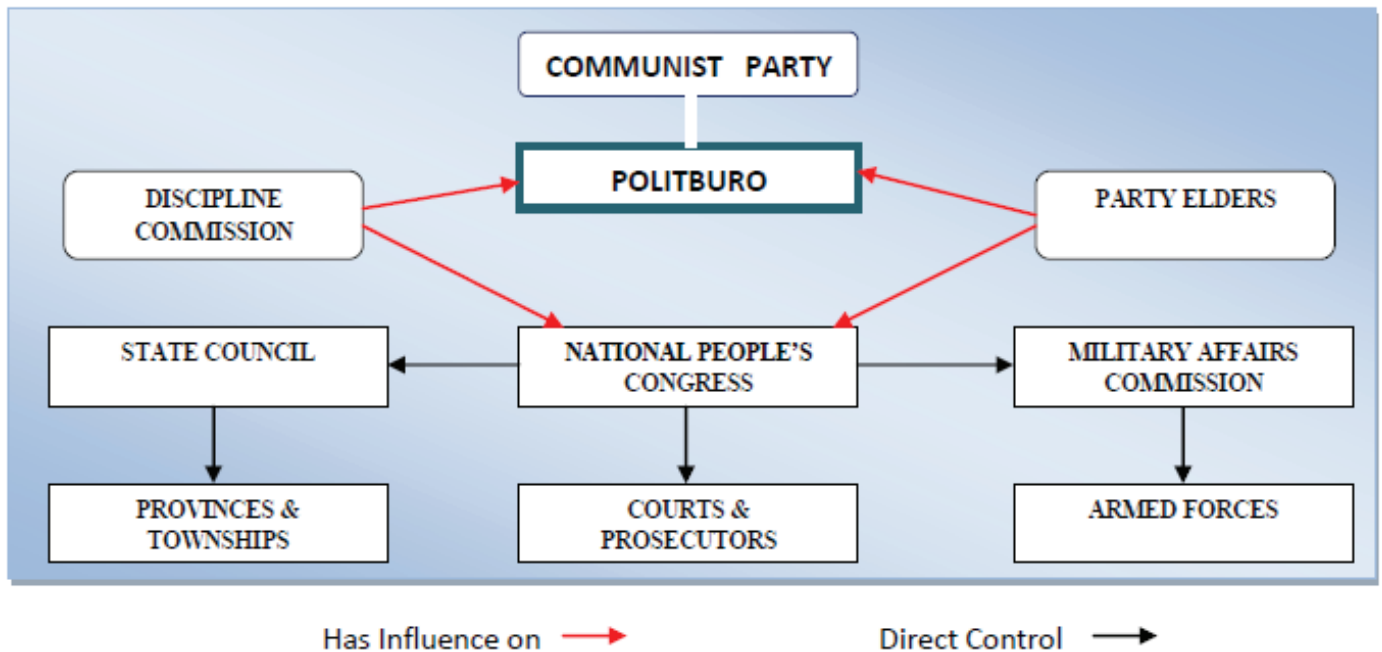
IRAN'S POLITICAL SYSTEM

Iran's intricate system of governance is ruled over by the supreme leader, currently Ayatollah Khamenei. Iran's clerical elite dominate the system which also boasts a president who is popularly elected every four years.



PEOPLE'S REPUBLIC: CHINA

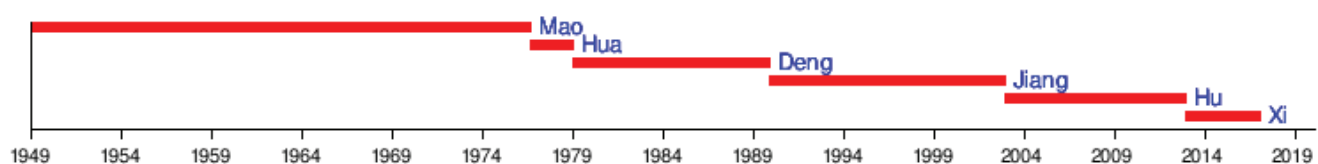
<https://apcomparative.wikispaces.com/file/view/9Nov.png/429923804/9Nov.png>



- One party system-The Chinese Communist Party has ruled since 1949, tolerating no opposition and dealing brutally with dissent. The Party Congress had 2,924 members in 2017, making it the largest parliamentary body in the world
- The **Government of the People's Republic of China** is divided among several bodies:
 - **Legislative-National People's Congress (NPC)**. Under the Constitution, the NPC is the highest state power in China. The governors of China's provinces and autonomous regions and mayors of its centrally controlled municipalities are appointed by the central government in Beijing after receiving the consent of the National People's Congress (NPC).
 - **Executive-State Council and Premier of China** (head of government)
 - **Judicial-Supreme People's Court and the Supreme People's Procuratorate**
 - **Military-People's Liberation Army (PLA)** via the Central Military Commission
- Currently Xi Jinping is Paramount Leader of the Communist Party of China and the State. He is the most prominent political leader in the People's Republic of China.

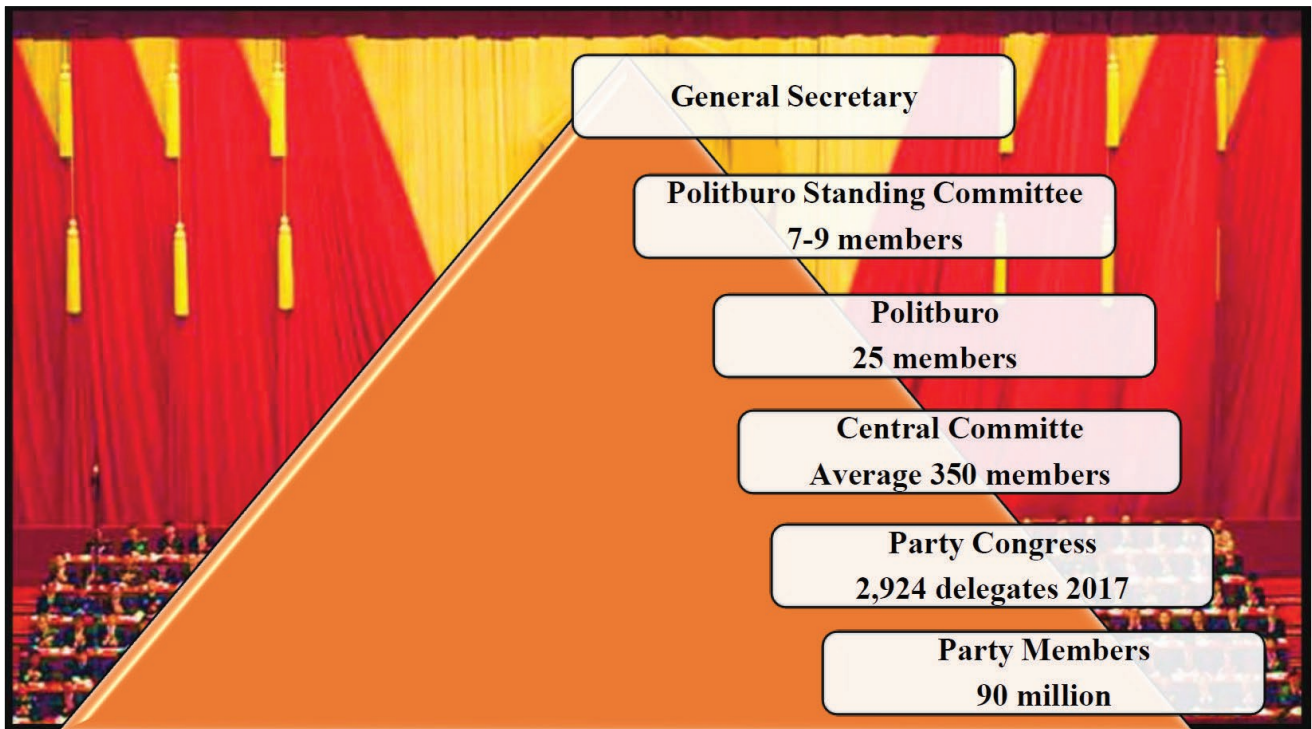
List of Paramount Leaders

https://en.wikipedia.org/wiki/Paramount_leader



Politburo

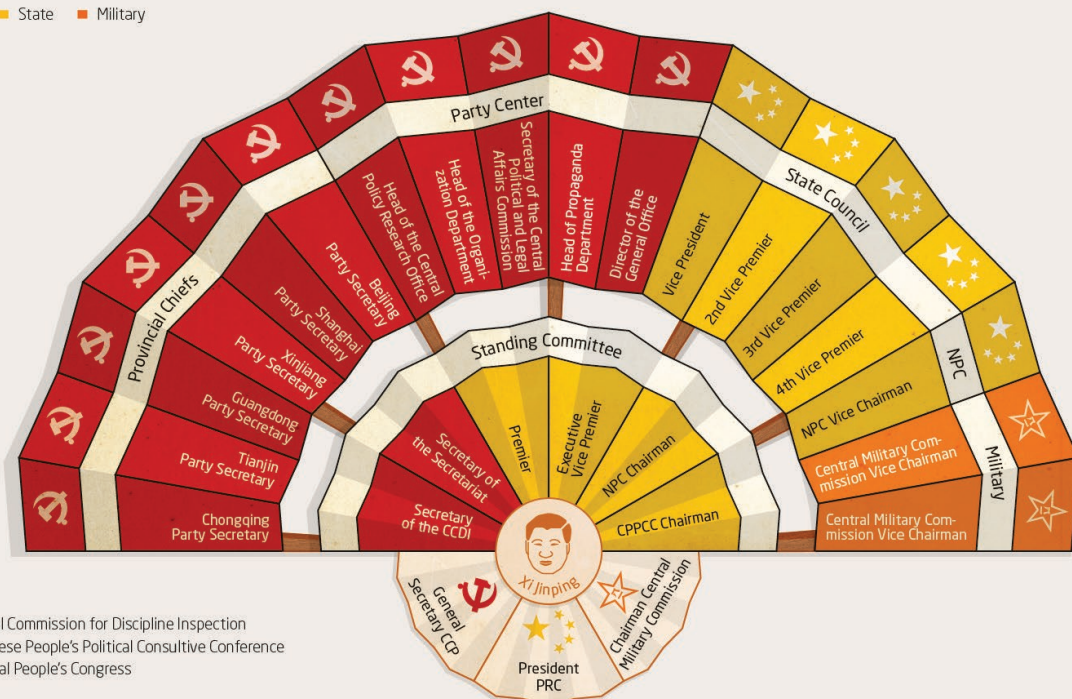
- Principal policymaking committee of the communist party
- Heads every village and workplace
- Ensures members never face elections. Members make it to the top via their patrons, abilities and survival instincts where saying the wrong thing can lead to a life under house-arrest, even death.
- Is reinforced by **party elders**. A leader's influence rests on the loyalties he or she builds with superiors and protégés. That was how Deng Xiaoping remained leader long after resigning official posts.



Fan of power

The Politburo brings together the key figures of party, state and military in China

■ Party ■ State ■ Military



ACTIVITIES

1. In groups complete the chart below. Summarise the differences between two Asian countries

Country	Type of Government	Leader	Elections	Concentration of Power	Human Rights	Constitution
Saudi Arabia						
India						
Japan						
China						
Iran						

2. Along this line label where you would place Australia; China and Saudi Arabia for government control and personal freedom. Give reasons for the position.



3. Describe the different types of governments in the Asia Region, from the following cartoons





AUSTRALIAN GOVERNMENT RESOURCES FOR TEACHING CIVICS AND CITIZENSHIP

By Pauline Sheppard

Teachers can read about what Civics and Citizenship education entails and other articles regarding the Australian Curriculum on the following Education Services Australia site:
http://www.civicsandcitizenship.edu.au/cce/about_civics_and_citizenship_education,9625.html

About Civics and Citizenship Education

Civics and citizenship education promotes students' participation in Australia's democracy by equipping them with the knowledge, skills, values and dispositions of active and informed citizenship. It entails knowledge and understanding of Australia's democratic heritage and traditions, its political and legal institutions and the shared values of freedom, tolerance, respect, responsibility and inclusion.

Civics and citizenship education is underpinned by Australian history, and the history of other societies which have influenced that historical tradition. Civics and citizenship education also supports the development of skills, values and attitudes that are necessary for effective, informed and reflective participation in Australia's democracy.

http://www.civicsandcitizenship.edu.au/cce/about_civics_and_citizenship_education,9625.html

Discovering Democracy Units' <http://www1.curriculum.edu.au/ddunits/units/units.htm>

On the same site some teachers may recognise 'Discovering Democracy Units'. These Units are described as: "the electronic version of the Discovering Democracy Units books. The four books formed part of the Discovering Democracy Kits distributed to all primary and secondary schools in 1998.

Broad themes are categorised across 4 different school levels: Middle Primary, Upper Primary, Lower Secondary and Middle Secondary. The themes covered are:

- Who Rules?
- Law and Rights
- The Australian Nation
- Citizens and Public Life

<http://www1.curriculum.edu.au/ddunits/units/units.htm>

Under 'Selected Sources' are the following links included to 'enhance the teaching of civics and citizenship in Australian schools :

- The Australian Constitution
- Citizenship Pledge
- Universal Declaration of Human Rights

- Declaration of the Rights of Man and Citizen.

In the Discovering Democracy units - information to support ESL learners is also included <http://www1.curriculum.edu.au/ddunits/esl/esl.htm>

Teaching and Learning Activities:

Teachers can go back to the site's homepage to access teaching and learning activities in civics and citizenship education for different year level - described as having been "aligned to the Australian Curriculum for History and English learning areas and the General capabilities and Cross-curriculum priorities" http://www.civicsandcitizenship.edu.au/cce/teaching_and_learning_activities_landing,24129.html

In addition teachers will find: Digital resources structured around two themes – identity and participation as well as a gallery of Australian biographies

Link to Parliamentary Education Site:

Teachers can also easily access information on civics by using the Parliament @ Work navigation button on the home page that links to the Australian Government site <http://www.parliament.curriculum.edu.au/>

Under the 'about' button on this site teachers and students learn that: Parliament@Work is funded by the Australian Government Department of Education, Employment and Workplace Relations and is managed by Education Services Australia. "This site is for teachers and students and provides information about the structure and history of every parliament in Australia, as well as overviews of the major political parties."

OTHER GOVERNMENT SITES TO SUPPORT CIVICS & CITIZENSHIP EDUCATION:

The Parliament Education Office: <https://www.peo.gov.au/>

This site has some excellent support materials for teachers. From the top navigation bar button "Teaching" – a drop down menu includes:

- Teacher Newsletter
- Links for Australian Curriculum
- Units of work
- Role-play lesson plans
- Parliamentary lesson plans
- Mini role-play lesson plans

If teachers select 'Units of work' they will see that there are units for each of years 6 to 10 that are described as covering "aspects of the Australian Civics and Citizenship Curriculum that deal with key concepts relating to Australia's federal Parliament. They include lessons, assessment and marking rubrics"

<https://www.peo.gov.au/teaching/units-of-work.html>

Teachers should note that the units of work include teacher background materials, information sheets, links to videos, activity sheets, and diagrams.

If teachers return to the PEO homepage they can then access the external website links included under the 'Resources' top navigation button: <https://www.peo.gov.au/resources/external-websites.html>

Various Australian State Parliaments also provide educational materials for example teachers may visit the NSW site: <https://www.parliament.nsw.gov.au/visit/studenttours/Pages/Secondary-programs.aspx> and read about 'Make a difference day' – which is a program for Year 10 students which gives them "an opportunity to explore how Australian democracy works and how they can engage as informed and active citizens in their schools and communities"



GLOBAL CITIZENSHIP

Living for Tomorrow

By Dr. Susan Bliss

Everyone born in Australia is a citizen of Australia. Likewise, anyone born on Earth is a citizen of the planet - a global citizen. A global citizen is aware of the wider world and will act to make the world a more equitable, sustainable and peaceful place.

OXFAM PERCEIVES A GLOBAL CITIZEN IS SOMEONE WHO:

- *Is aware of the wider world and has a sense of their own role as a world citizen.*
- *Respects and values diversity.*
- *Has an understanding of how the world works.*
- *Is passionately committed to social justice.*
- *Participates in the community at a range of levels, from the local to the global.*
- *Works with others to make the world a more equitable and sustainable place.*
- *Takes responsibility for their actions.*



<https://ompglobalyouth.org/wp-content/uploads/2016/02/global-youth.jpg>

ELEMENTS OF GLOBAL CITIZENSHIP

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) states that **Global Citizenship Education** aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, inclusive and secure world.

Students equipped with the following **knowledge, skills** and **values** can:

- discover how to become involved in community activities and campaigns supporting global justice, human rights and sustainable futures
- learn to take responsibility for their actions, respect and value diversity, and see themselves as global citizens who can contribute to a peaceful, just and sustainable world.



WHO IS A GLOBAL CITIZEN?



ACTIVITIES

There is a variety of views concerning the meaning of a global citizen. How would you define a global citizen? How do your ideas compare with Oxfam's?

PROUD CITIZEN OF THE WORLD

In 2016, Theresa May, Prime Minister of United Kingdom declared:

*"If you believe you're a citizen of the world, you're a citizen of nowhere.
You don't understand what the very word 'citizenship' means."*

Her words triggered a wave of responses as people across the country rejected her demand to choose between a **national identity** and a **global identity**.

Many people defended their position at **#proudcitizenoftheworld** as noted below.

"Our planet is so small. Everything we do to the Earth will have repercussions. Innocent people suffer along with the greedy and the guilty. I am a Global Citizen because we are all needed, working as one, to preserve the wonders of this world. Global warming knows no boundaries. We cannot stick our heads in the sand. We know what damage we are doing; it can never be undone."

"National identity is vital, but today's world is calling for us to also have a global conscience and feel responsible for each other, in order to solve the challenging issues our planet and its inhabitants are facing."

PROUD CITIZEN OF THE WORLD

"I am proud to be a Global Citizen because we all share a common humanity. As soon as we treat others in an inhumane way, we are denying our own humanity."

"I love being one in 7 billion because of our differences and our similarities can come together in support and defence of each other and the rest of our planet. Even if individually we are poor and inconsequential, together we have a strong voice. It feels like holding the baton in a relay race."

NOBEL PEACE PRIZES: AWARDED FOR GLOBAL CITIZENSHIP- GLOBAL CITIZEN



In 2014 Malala Yousafzai received the **Nobel Peace Prize** *‘for her struggle against the suppression of children and young people and for the right of all children to an education.’*

‘The terrorists tried to stop us and attacked me and my friends who were on our school bus but neither their ideas nor their bullets could win.’ <http://fortune.com/2016/03/25/successful-people-failure/>

GLOBAL ORGANISATIONS

<http://www.un.org/en/sections/nobel-peace-prize/united-nations-and-nobel-peace-prize/>



2013 Organisation for the Prohibition of Chemical Weapons, Nobel Peace Prize for *‘its extensive efforts to eliminate chemical weapons’*



2005 International Atomic Energy Agency, Nobel Peace Prize for *‘their efforts to prevent nuclear energy being used for military purposes and to ensure that nuclear energy is used in the safest way for peaceful purposes’*



1981 Office of the United Nations High Commissioner for Refugees, Nobel Peace Prize for *‘work that assisted refugees, despite political difficulties’*



1969 International Labour Organisation, Nobel Peace Prize for *‘promoting fraternity amongst nations by ensuring social justice’*

ipcc

2007 International Panel on Climate Change, Nobel Peace Prize for *‘their efforts to build up and disseminate greater knowledge about man-made climate change, and to lay the foundations for the measures that are needed to counteract such change.’*

GLOBAL CITIZEN FESTIVAL

WHO ARE THEY?

Social action platform that aims to end extreme poverty by 2030.

WHAT ARE THEIR GOALS?

Since 2015, their goals are closely aligned with the United Nations Sustainable Development Goals which include 17 tasks to end extreme poverty by 2030.

WHO IS IN THE TEAM?

Global Citizen is headquartered in New York, with offices in Canada, Australia and the United Kingdom.

HOW DO THEY WORK?

Through a mixture of events and their digital channels. They organise massive global campaigns such as the Festival

WHAT ARE THEIR IMPACTS?

Since 2012, Global Citizens around the world have taken over ten million actions to target world leaders to end extreme poverty by 2030.

Global Citizen Festival 2016 <https://www.globalcitizen.org/en/content/global-citizen-festival-india->

GLOBAL CITIZEN FESTIVAL

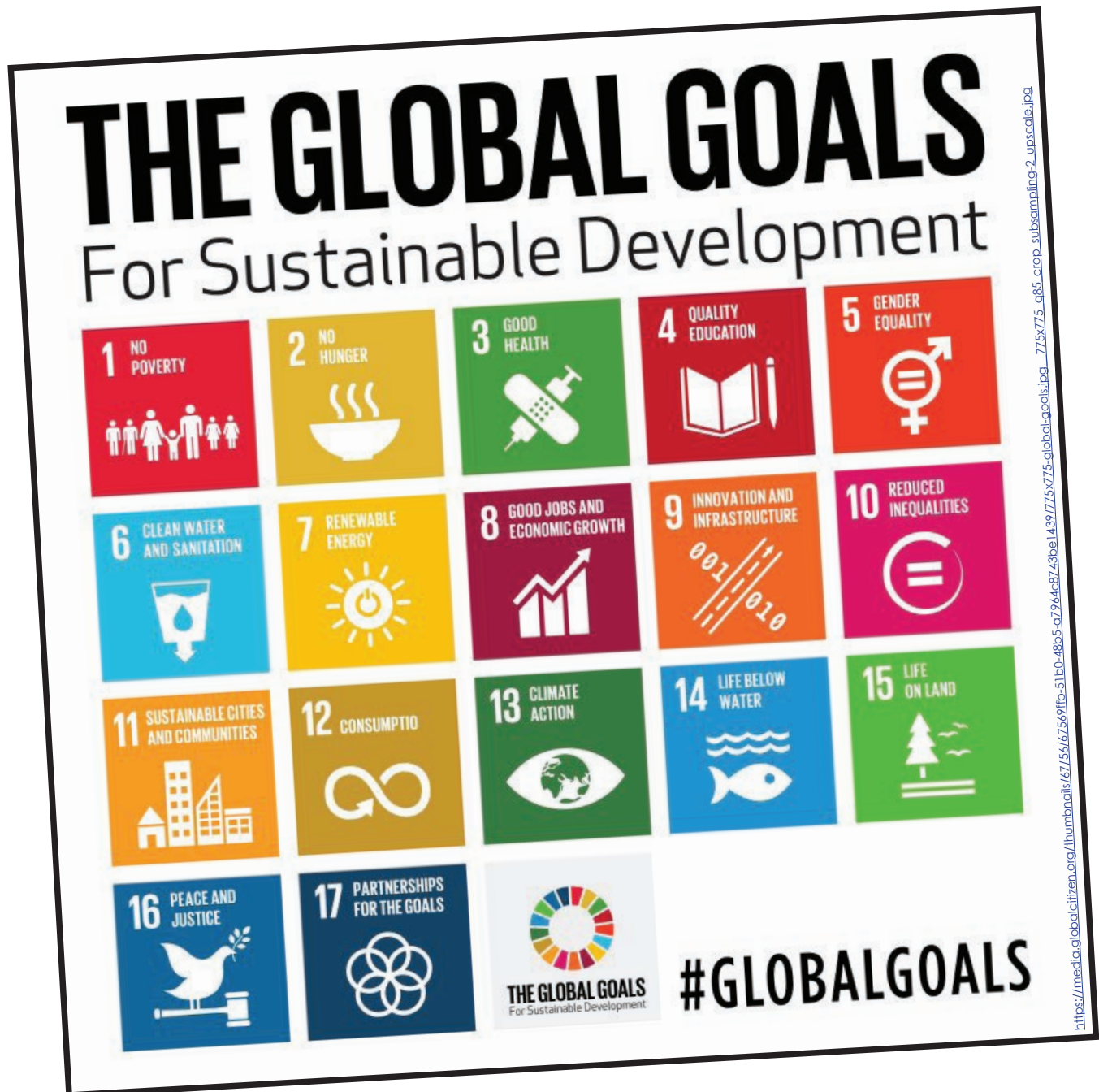
SUMMARY: GLOBAL CITIZEN FESTIVAL ACTIVITIES

2015	2016	2017
<p>Over 60,000 fans gathered for the fourth-annual Global Citizen Festival at Central Park New York.</p> <p>The event, coincided with the annual meeting of world leaders at the United Nations General Assembly.</p> <p>The festival featured performances by Beyoncé, Pearl Jam, Ed Sheeran and Coldplay.</p>	<p>Global Citizen Festival in India led to 26 commitments toward Sustainable Development Goals 4, 5 and 6 (Quality Education, Gender Equality and Clean Water and Sanitation).</p> <p>These pledges will improve the lives of 516 million people by 2030.</p> <p>Sunakshi Jagawani said, it was a great initiative, designed for youth to be a catalyst for social change.</p>	<p>Global Citizen collaborated with partners to hold 30 events across New York, turning the city into an arena of activism against poverty.</p> <p>It brought together musicians and world leaders to make commitments toward health, gender equality, education, and other poverty issues.</p> <p>MSNBC and YouTube live streamed the event.</p>

GLOBAL CITIZENSHIP: SUSTAINABLE DEVELOPMENT GOALS (SDG)

Global citizens' focus on achieving Sustainable Development Goals aimed to transform the world.

'In September 2015, world leaders adopted the 2030 Agenda for Sustainable Development, which includes a set of 17 Sustainable Development Goals (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030.' <https://afs.org/2016/09/29/global-citizenship-in-action-accomplishing-sustainable-development-goals/>



ACTIVITY

'Caring for our common and limited resources is a precondition for a just and peaceful world.'
Sibyl Anwander

- List three environmental goals
- Explain the significance of peace and justice
- Investigate progress towards these goals

CONTEMPORARY ISSUES NECESSITATES ACTIVE GLOBAL CITIZENSHIP

A **global issue** describes any economic, social, political, technological and environmental problem that affects the global community, and is generally persistent; widespread; and effects a large number of people.

Millions of **citizens** around the world, are actively involved in working towards solving **global problems** such as environmental degradation, climate change, health pandemics, refugees and terrorism. These global issues affect countries in the Asian Region.

CONTEMPORARY ISSUES COUNTRIES IN THE ASIAN REGION

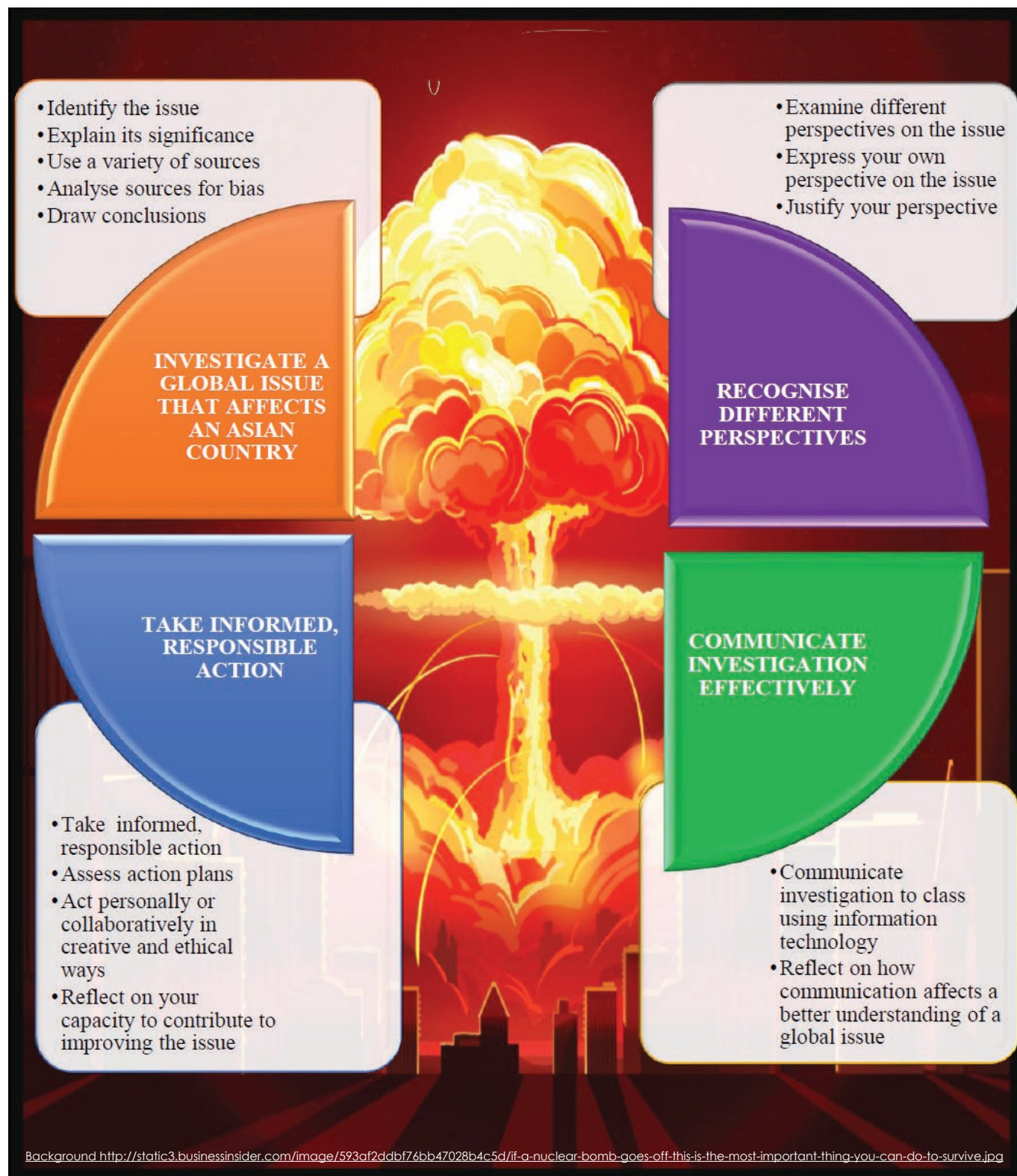
- 
1. Ageing population
 2. Child-poverty, labour and marriages
 3. China's growth and power
 4. Climate change
 5. Conflict/wars
 6. Cybersecurity
 7. Discrimination
 8. Diseases, Pandemics
 9. Dowry burning
 10. Economic development
 11. Environmental issues: desertification, pollution, deforestation, ecological footprint
 12. Financial crises
 13. Food security
 14. Government/corruption
 15. Human rights violations
 16. Inequality (income, assets)
 17. Internet-Fourth Industrial Revolution Media and its impacts
 18. Natural disasters
 19. Nuclear weapons/ nuclear waste
 20. Oceans, pollution, coral bleaching, garbage, piracy
 21. Peace and security
 22. Population growth
 23. Poverty
 24. Racism
 25. Refugees
 26. Terrorism
 27. Trade, agreements, fair trade
 28. Universal education
 29. Urbanisations-slums, pollution
 30. Use/misuse of natural resources
 31. Waste and waste disposal-
 32. Water security
 33. Weapons of mass destruction

<https://www.sillsarasota.org/images/globe.jpg>

ACTIVITY

Refer to the list of global issues, and investigate one issue relating to a country in the Asian region. In your investigation follow the steps in the diagram – investigate, recognise perspective, communicate ideas, and take action.

Present investigation using information technology.

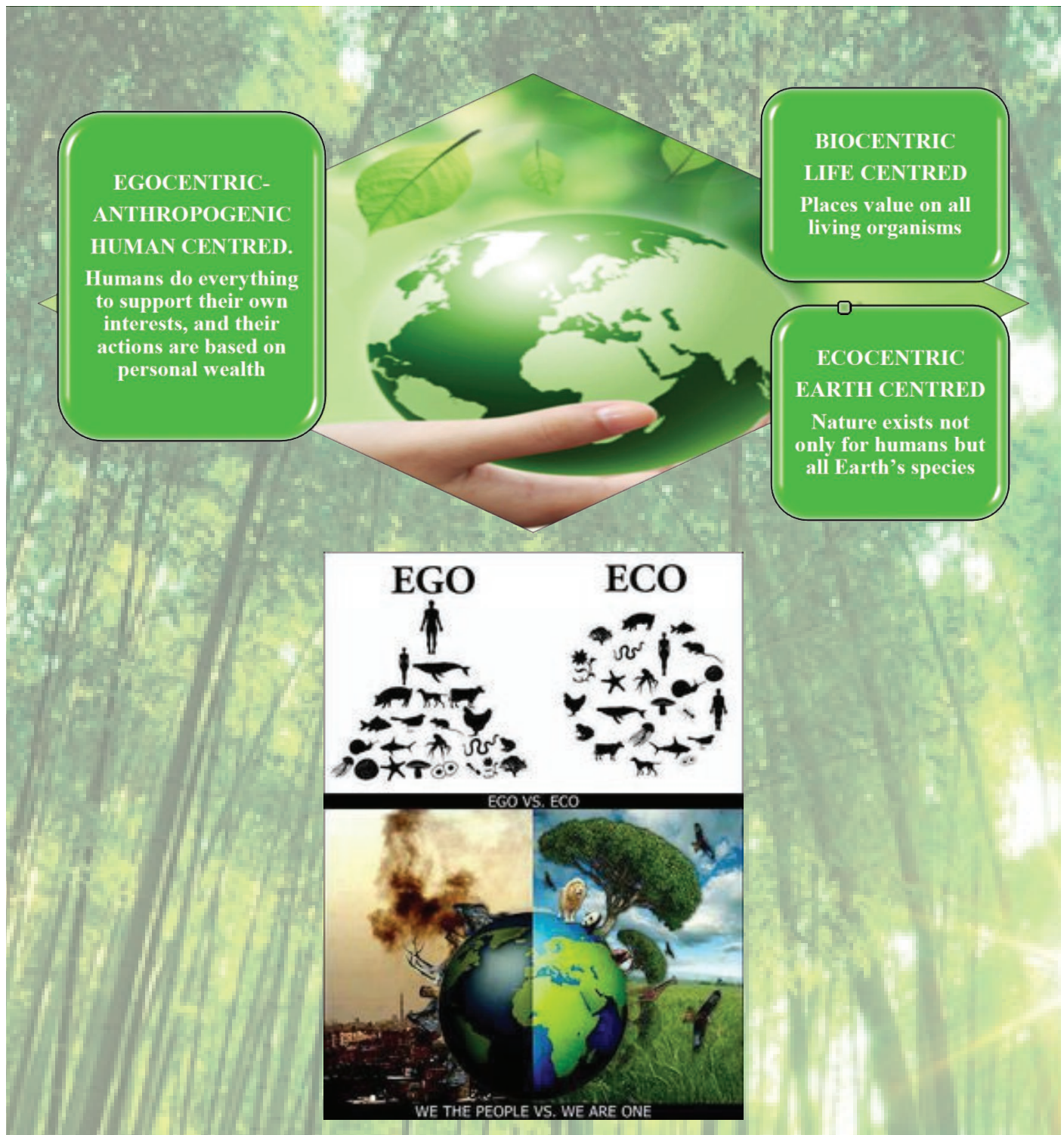


The world's only universal global organisation, the **United Nations** has become the foremost forum to address issues that transcend national boundaries that cannot be resolved by one country acting alone.

WORLDVIEWS CONNECTED TO GLOBAL CITIZENSHIP

A **worldview** is a collection of shared values or beliefs that give people a sense of how the world works, their role in the environment, and its management.

Worldviews can be classified into **human-centre, life-centred or earth-centred** and is linked to how humans manage Earth's natural resources



<https://i.pinimg.com/736x/20/d9/ca/20d9ca4700399ff678fbad3e3731311e--deep-ecology-inspire-me.jpg>

COMPARING WORLDVIEWS AS A DIAGRAM

- ♦ EGO-Humans are on top or APART from nature
- ♦ ECO-Humans are A PART of nature

EARTH, LIFE AND HUMAN CENTRED WORLDVIEWS

Eye: <http://www.meem.com.au/wp-content/uploads/2015/03/eye-world.jpg>

EARTH-CENTRED WORLDVIEW

- intrinsic value of all life forms
- humans are part of nature and depend on it for survival
- nature exists not only for humans but for all Earth's species
- resources are limited and should not be wasted
- humans encourage Earth-sustaining forms of economic growth

HUMAN CENTRED WORLDVIEW

Humans:

- most important species on Earth
- manage nature to meet their ever increasing needs
- imagine Earth has unlimited supplies of resources and if there are shortages technology will find substitutes
- believes profit maximisation takes precedence over losses of Earth' natural capital

LIFE-CENTRED WORLDVIEW

Humans:

- an ethical responsibility to care for Earth
- stewards of Earth, implementing management strategies to ensure sustainable use of resources
- encourage environmentally beneficial forms of economic growth
- manage Earth's life support systems for their benefit and the rest of the world's species

GLOBAL CITIZENS MANAGE EARTH'S RESOURCES

Planetary management, stewardship and environmental wisdom are different ways citizens manage Earth's natural resources. Their management strategy is connected to their worldview.

A. PLANETARY MANAGEMENT-SELF CENTRED

People who hold the **planetary management worldview** voraciously consume Earth's resources. It is an example of **anthropocentric worldviews**. Humans are separate and in charge.



Sources: <https://image.slidesharecdn.com/7-environmentethics-120224112414-phpapp02/95/environmental-ethics-sustainability-16-728.jpg?cb=1330083868>
<https://umhellloo.files.wordpress.com/2015/03/munching-on-the-planet.jpg?w=240>

Planetary Management

- We are apart from the rest of nature and can manage nature to meet our increasing needs and wants.
- Because of our ingenuity and technology, we will not run out of resources.
- The potential for economic growth is essentially unlimited.
- Our success depends on how well we manage the earth's life-support systems mostly for our benefit.

B. ENVIRONMENTAL WISDOM WORLDVIEW: EARTH CENTRED

This worldview believes all resources are limited and should not be wasted or squandered. It maintains that unlike the Planetary Management view, Earth does not need us to manage it and does not need us for it to survive. However, we need the Earth.



Environmental Wisdom

- We are a part of and totally dependent on nature, and nature exists for all species.
- Resources are limited and should not be wasted.
- We should encourage earth sustaining forms of economic growth and discourage earth degrading forms.
- Our success depends on learning how nature sustains itself and integrating such lessons from nature into the ways we think and act.

C. STEWARDSHIP MANAGEMENT WORLDVIEW: ECOSYSTEM CENTRED

States that humans have an ethical responsibility to be caring managers of Earth. Humans are stewards not masters of Earth and as **informed global citizens** have a **responsibility** to care for it.

Stewardship is linked to **sustainability** which means living off the Earth's natural income without depleting or degrading its natural capital.

;

Stewardship

- We have an ethical responsibility to be caring managers, or stewards, of the earth.
- We will probably not run out of resources, but they should not be wasted.
- We should encourage environmentally harmful forms.
- Our success depends on how well we manage the earth's life support systems for our benefit and for the rest of nature.

SUSTAINABILITY-THREE COMPONENTS



WORLDVIEWS AND CITIZENSHIP

When you react to a current global issue on the news, your response is influenced by your worldview. This refers to your view of how the world is and how it should be, based on your experiences, beliefs and values. The application of your worldview to the current issue is your **ideology**.

To what extent does your actions as global citizens been shaped by an ideology?

Citizenship is defined by civil, political and social rights. A citizen is a member of a political community who not only enjoys **rights** but has **responsibilities** towards that community.

On what principles is your citizenship based?

What are the rights, roles and responsibilities associated with your citizenship?

What worldview is reflected in your understanding of citizenship?

To what extend does your understanding of citizenship include the concept of global citizenship?

Transnational or dual citizenship involves cross-national and multi-layered memberships to different societies. It replaces an individual's national loyalty with the ability to belong to multiple nation states.

How do the rights and responsibilities differ between the two countries?

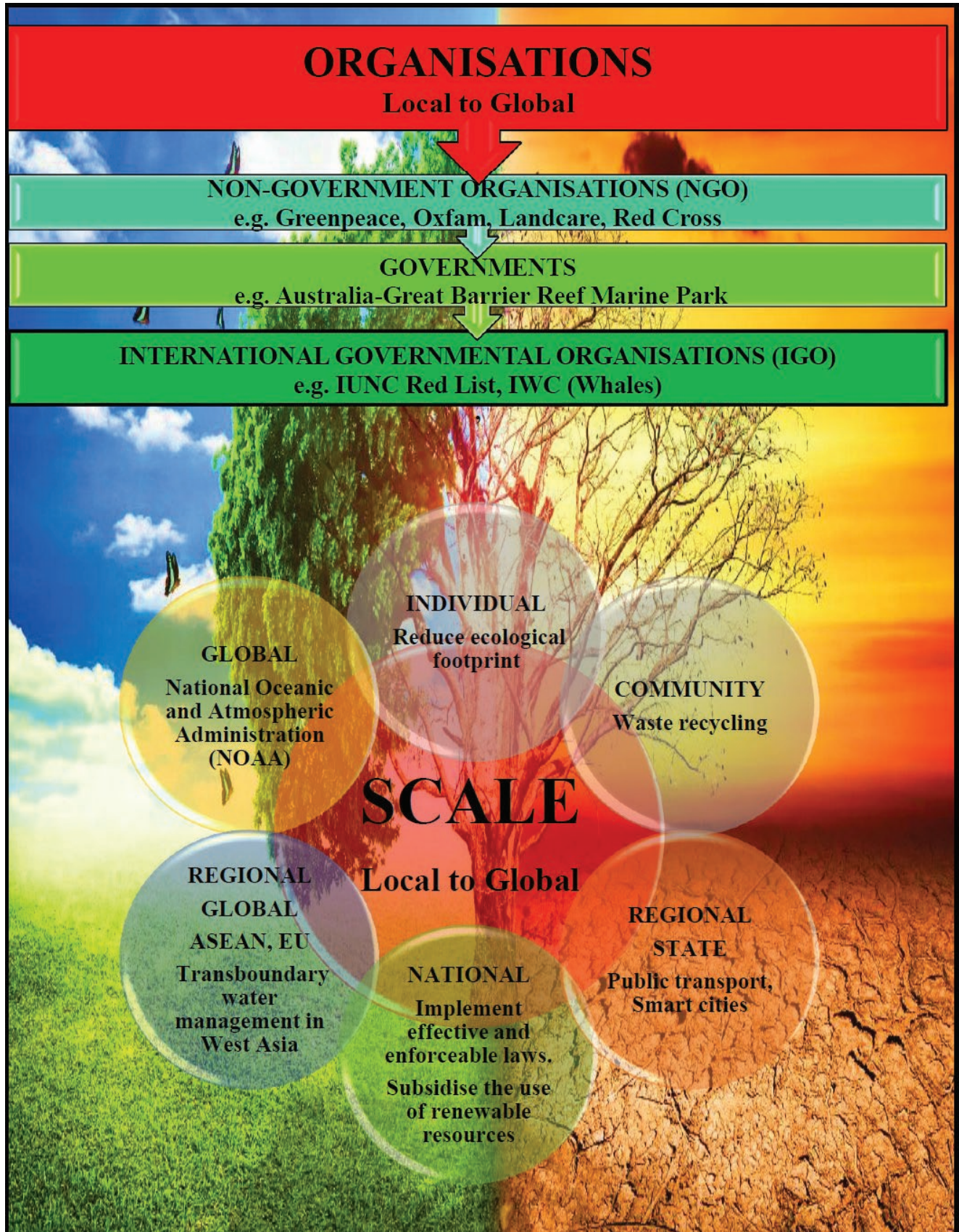
Why does dual citizenship highlight diverse and sometimes conflicting worldviews of what being a citizen means?



ACTIVE LOCAL, NATIONAL AND GLOBAL CITIZENSHIP

In reality today we do not have the luxury to **think** either globally or locally or to **act** either globally or locally, instead we need to do both.

ACTIONS: INTERCONNECTING ORGANISATIONS AND SCALE



ACTIVITIES: DISCUSSION TOPICS



https://cge.fsu.edu/sites/g/files/upcbnu1126/files/Certificates%20%26%20Trainings/Global%20Citizenship%20Certificate/Advising%20%26%20Enrollment/Benefits_webbutton.jpg

‘What is more important: the health of the world’s ecosystems or the needs and wants of the human races? Your answer may determine your worldview. People often disagree about how serious the problems facing the world and what we should do to solve them. These disagreements often cause conflicts, which arise out of our different worldviews.’

- What should we do?
- If I do not use this resource, someone else will?
- Why should we look after Earth for future generations?
- Use now, I am gone tomorrow!
- How does the little bit I use or pollute matter?
- Why care, it is a renewable resource? Who cares?



<http://www.earthlymission.com/wp-content/uploads/2016/03/destroying-nature-robin-wood-2.jpg>

- Discuss the message in the picture above. Suggest local and global actions, citizens could implement to reduce the impacts of the **anthropogenic era** on the natural environment in the Arctic region. Present as a table.

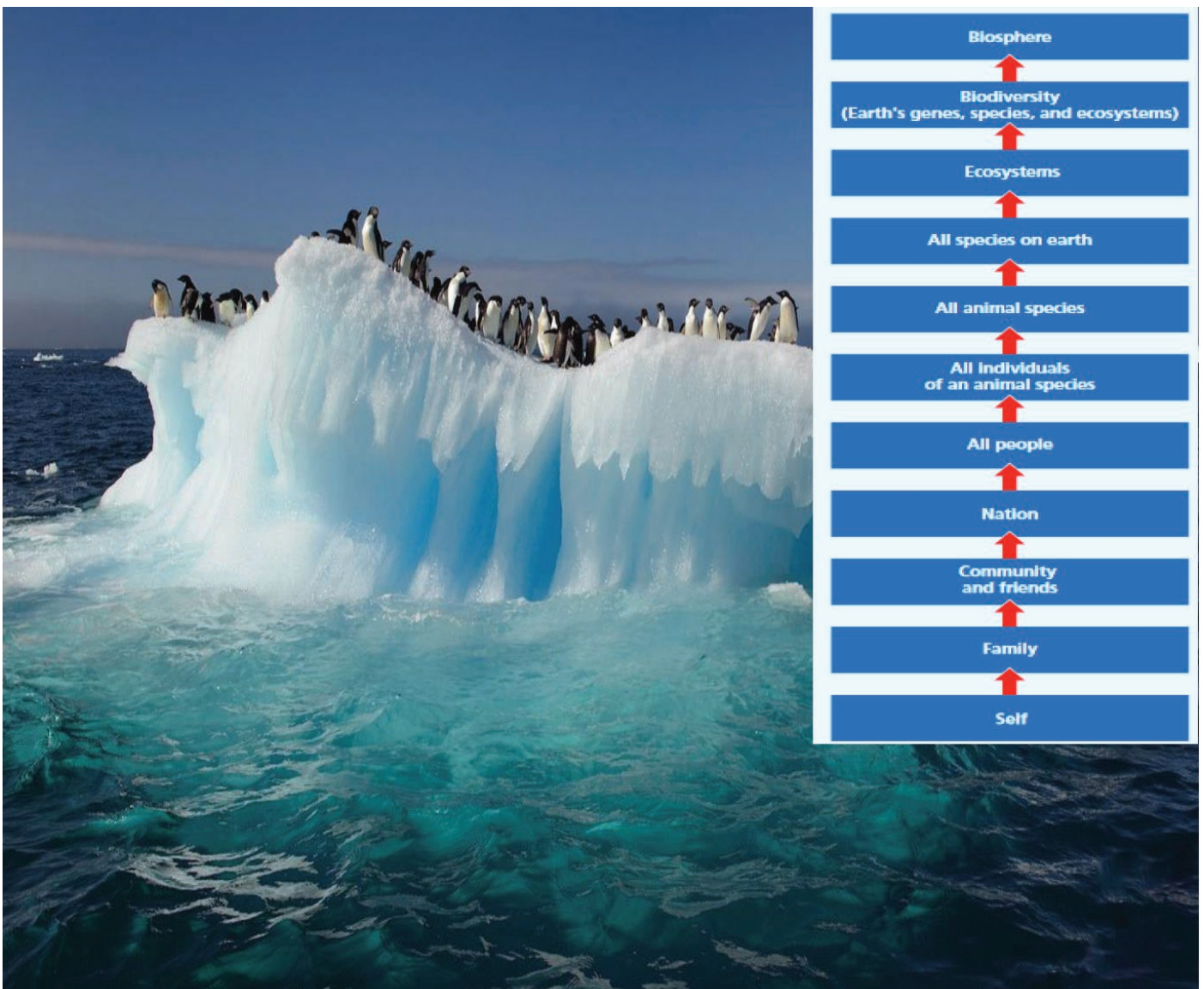
ACTIVITIES: SUSTAINABILITY

Source: S. Bliss PowerPoint presentation GTA conference

- Explain how humans are connected to Earth and other living things.
- List the three principles of **sustainability**.
- In groups, discuss how humans acting as informed responsible global citizens should live sustainably (e.g. reduce ecological footprint).
- Explain the term **unsustainable**, and the worldview that supports this type of natural resource management.



- **Levels of ethical concern:** People disagree about how far we should extend our ethical concerns on the scale below. How far up the scale would you extend your ethical concerns? Explain your answer.



ACTIVITIES: DISCUSSION TOPICS

WORLDVIEWS LINKED TO MANAGEMENT

BUSINESS AS USUAL

Continue without changing our contribution of greenhouse gases e.g. use of fossil fuels instead of non-renewable resources such as wind and solar energy.

Countless household items use standby electricity or vampire power, such as plasma TVs, cordless phones and security systems. The average household consumes 10% more when goods are on standby mode.

MITIGATION:

Change the way we live and learn to lessen the severity of climate change such as: recycling waste to reduce methane; taking public transport rather than a car; using renewable energy, and growing crops requiring less fertilisation which adds nitrous oxides and greenhouse gas into the atmosphere.

ACTION

DOING SOMETHING ABOUT IT

ADAPTATION:

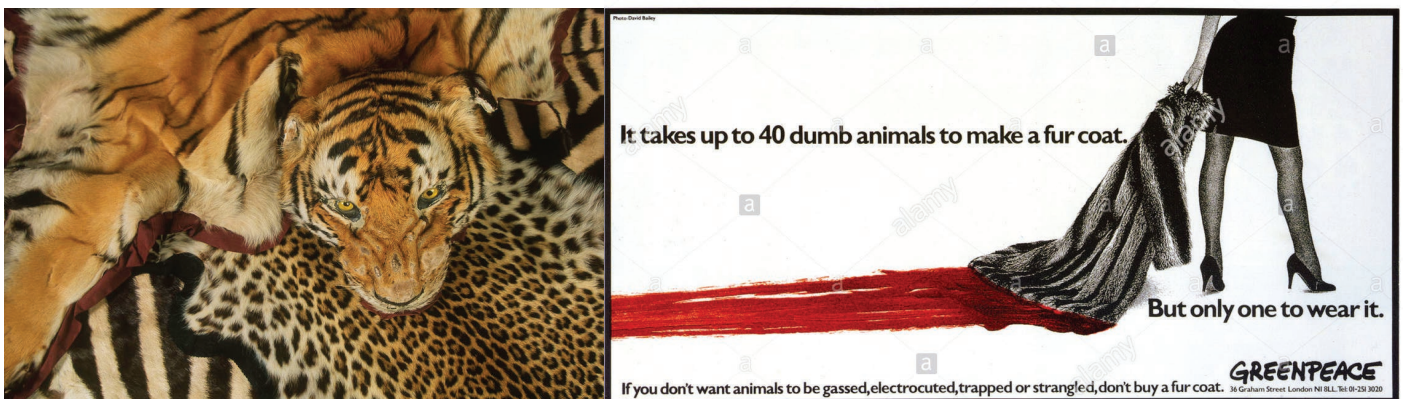
Societies make themselves better able to cope with an uncertain future.

Me First	Mitigation	Environmental War	Protection
Innovation low carbon technology and no need to change lifestyle	Sustainable forms of living - mitigation	Tough measures implemented - carbon taxes, higher price of fossil fuels	Live within countries footprints and ecosystems

Source: S. Bliss PowerPoint presentation GTA conference

- Describe your worldview on climate change-Business as Usual? Mitigation? Adaptation?
- Distinguish between 'Me first' and 'Protection' on the management of climate change.
- As informed global citizens, suggest actions that could be implemented to reduce the impacts of climate change on the environment. In groups, list the actions at the local, national and global scale. Present as a three column table.

ACTIVITIES: ILLEGAL TRADE IN ANIMALS



https://c402277.ssl.cf1.rackcdn.com/photos/1464/images/story_full_width/Illegal_Wildlife_Trade_8.7.2012_Impacts_HI_107234.jpg?1345545801

- Explain your worldview on this global issue.
- Research organisations involved in reducing and/or eliminating the illegal animal trade. Present as an oral report.
- Debate the Planetary versus the Stewardship management strategy concerning the illegal animal trade.

GLOBAL CITIZENSHIP: RAG PICKERS IN ASIAN COUNTRIES

Rubbish picking is a common livelihood for people living in poverty. In fact *'your waste is someone's means of living.'*



RAG PICKERS

Rag pickers are people who pick waste items from city dumps, garbage bins and drains. Hanging a jute or plastic bag on their shoulder, they walk barefoot in search of recyclable items like iron, bottles, electric bulbs, cartons and plastic.

The World Bank estimates that 1% of the urban population in developing countries earn a living performing this work. However, the working conditions are hazardous, and the dumping of medical waste a threat to their health.

India: In Delhi, more than 100,000 rag pickers collect 10-15kg of solid waste each day. About 17% of Delhi's waste is performed by rag pickers who collect, sort and transport waste, free of cost. These workers play a valuable role in poor countries, serving as a cheap means of recycling and a source of income.

- In **Nepal** a disproportionate number of rag pickers are from the Dalit, Tamang and Magar ethnic groups. More boys are involved than girls, and the school dropout rate is high.
- In **India:** In the city of New Delhi 350,000 'rag pickers' scavenge in the 70-acre Ghazipur landfill site. People spend their life sorting trash into towering mountains, searching for items they can sell.

ACTIVITIES: DISCUSSION TOPICS

CHILD RAG PICKERS

Children work 12 hours each day for minimal wages. These children are vulnerable to exploitation, child abuse and traffickers.

Child labour transcends the barriers of religion, gender and caste.

Lack of education and poverty are major reasons for children to resort to rag picking.

In India about 17 million children aged 5-15 years work as rag pickers.



PAKISTAN

CHILD RAG PICKERS

Rag picking is one of the worst forms of child labour.

More than 20,000 children are working as rag pickers in Karachi.

Child labour has been legislated against in international conventions. Most notably is the UN Convention on the Rights of the Child (1989), which the Pakistani government ratified in 1990.

The exploitative practice of child labour has been recognised as one of the major socio-economic problems in Pakistan.



INDIA ACTIVE CITIZENSHIP RAG PICKER OPEN-AIR SCHOOL

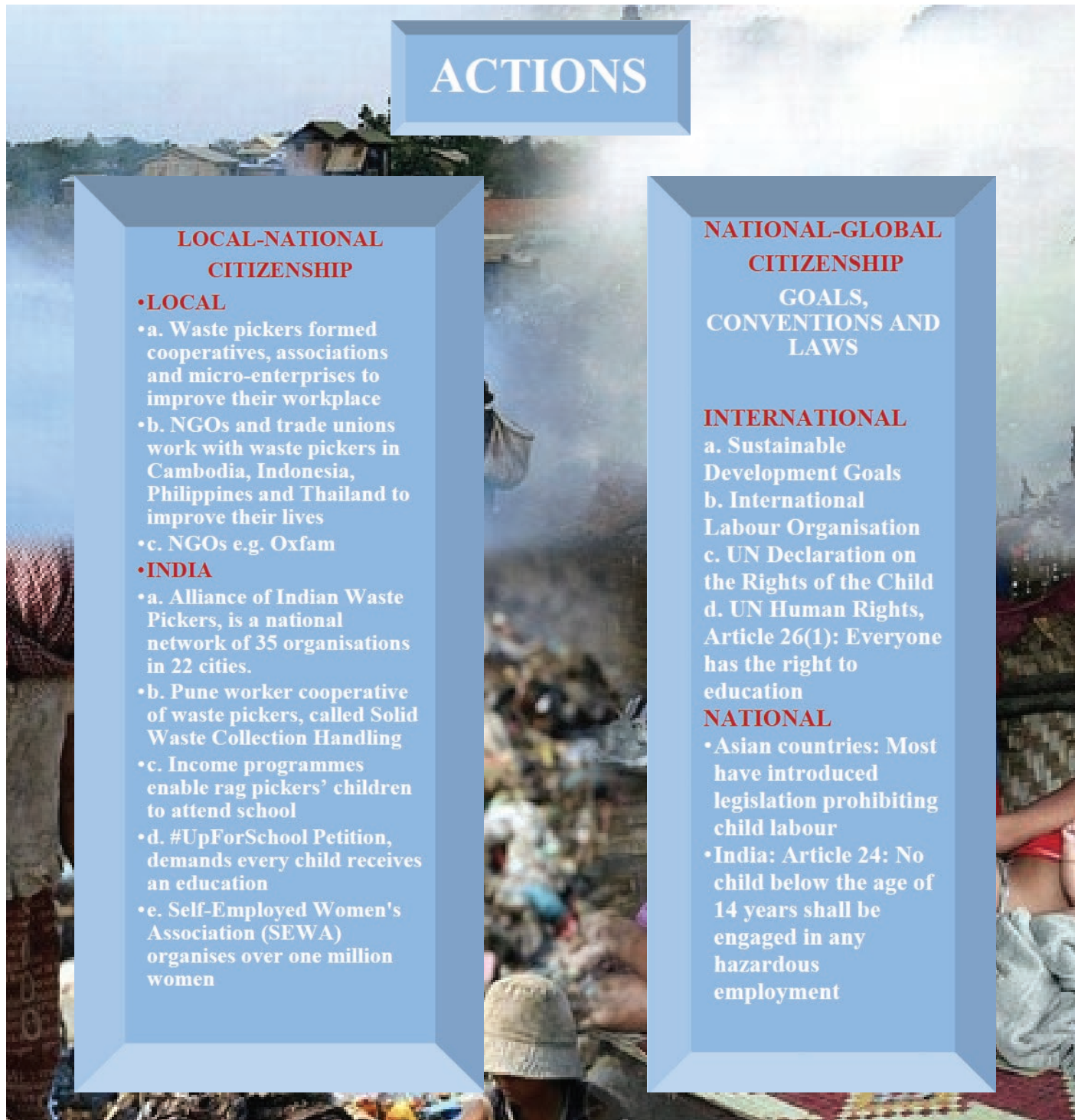
Aims to provide high quality education on site, so children can eventually transition into the government educational stream

LOCAL-GLOBAL CITIZENSHIP: RAG PICKERS

Rag picking in India is among 63 activities prohibited under the Child Labour Bill, 2012. Yet, despite regulations, children continue to be a part of this hazardous work, and very little has been done to rescue them from the garbage dump.

Local, national and global citizenship aims to improve the lives of rag pickers, especially children as they:

- live in extreme poverty
- suffer poor human wellbeing i.e. lack of adequate education, health services, clean water, shelter and food



<http://www.chilloutpoint.com/images/2010/06/garbage-dump-in-phnom-penh/garbage-dump-in-phnom-penh-96.jpg>

ACTIVITIES: RAG PICKERS

- What is rag picking?
- How many people are involved in rag picking?
- Why is the number of rag pickers unreliable?
- Provide a profile of a rag picker. Present as a news item.
- List the advantages of rag picking (e.g. economic).
- Describe the disadvantages of rag picking (e.g. health, education).
- Rag pickers recycle waste. Discuss how this activity assists the environment.
- Investigate the laws protecting child rag pickers in an Asian country. Describe the laws. Discuss the effectiveness of these laws.
- Rag pickers should be allowed to live with dignity and given the opportunity to enjoy life. Discuss how active citizens have contributed to improving the lives of rag pickers.
- Present an annotated e-collage of child rag pickers in Asian countries.
- Refer to **Sustainable Development Goals** and how achieving these goals aims to improve the lives of rag pickers.



A boy plays at a garbage dump. His parents earn a living recycling waste and produce charcoal in the Tondo section of Manila.

Photo by Darren Whiteside/Reuters <https://www.pbs.org/newshour/world/in-worlds-poorest-slums-landfills-and-polluted-rivers-become-a-childs-playground>

GLOBAL CITIZENSHIP INTEGRATED ACROSS THE CURRICULUM

Adapted: <https://www.oxfam.org.uk/education/resources/education-for-global-citizenship-a-guide-for-schools>

CROSS CURRICULUM PRIORITIES <ul style="list-style-type: none"> • Asia • Sustainability 	GENERAL CAPABILITIES <ul style="list-style-type: none"> • Ethical Understanding • Civics and Citizenship • Literacy • Personal and Social Capability • Work and Enterprise
CITIZENSHIP <ul style="list-style-type: none"> • engage with issues of social justice, human rights, community cohesion and global interdependence • provide opportunities to challenge injustice, inequalities and discrimination through informed, responsible action • explore issues of diversity, identity and belonging • learn about power and governance, and analyse the causes and consequences of unequal power relations 	ENGLISH <ul style="list-style-type: none"> • develop empathy, communication skills and the ability to argue effectively. • provide opportunities to use exploration of global issues as real-life contexts for developing core skills (for example, persuasive writing and spoken language) • develop media critical literacy, and explore representation of peoples and places and 'western' ways of seeing the world • explore values, beliefs and experiences of different groups of people, drawing on a range of cultures and traditions
MATHEMATICS <ul style="list-style-type: none"> • provide opportunities to illustrate mathematical concepts and processes by means of global issues and data • use and apply mathematics to real-world problems and data (for example, international development data) • provide opportunities to consider the influence of different cultures on mathematics • develop critical thinking around use, presentation and manipulation of data 	SCIENCE <ul style="list-style-type: none"> • engage with the social, cultural and economic contexts in which scientific enquiry takes place • explore ethical issues surrounding science and its pursuit and uses • consider the contribution of science to debates around sustainable development and climate change • develop appreciation of interdependence within the natural world and between people and planet
GEOGRAPHY <ul style="list-style-type: none"> • question, investigate and critically engage with issues affecting people's lives throughout the world • develop understanding of global interconnectedness and interdependence, and of sustainable development • provide engaging real-world issues and data to support core geographical skills • address diversity and identity issues through the investigation of differences and similarities between people, places environments and cultures, and through the exploration of different values and attitudes 	HISTORY <ul style="list-style-type: none"> • explore differences and similarities between events, people, places, cultures and environments through time, and the interconnectedness and interdependence of our world's history • consider questions of power and privilege, and critically think about reasons why history is interpreted in different ways • consider significance of individual and collective action and questions of civic and social responsibility • explore themes such as inequality, prejudice, conflict and oppression.

COMPUTING AND ICT <ul style="list-style-type: none"> • develop computational thinking, applications and creativity to understand and solve real-world problems • use real-world data on global issues for data logging, data handling, data modelling and control • consider impacts of ICT on individuals, communities and society, including the social, economic and ethical implications of access to and use of ICT (impacts on globalisation, poverty, inequality, democracy, diversity and conflict) • develop critical thinking and online media literacy 	DESIGN AND TECHNOLOGY (INCLUDING FOOD) <ul style="list-style-type: none"> • explore the impacts of design and technology on the world and on quality of life • address sustainability issues in product design • consider social, environmental and economic contexts of products, and sustainable technology • analyse ethical and sustainability issues in food systems, and social, economic, environmental and political factors affecting nutrition
PERSONAL, SOCIAL, HEALTH AND ECONOMIC EDUCATION <ul style="list-style-type: none"> • develop knowledge of different types of rights • engage with issues of diversity, identity and equality through the exploration of similarities and differences between people and their experiences, and the discussion of social and moral dilemmas • explore wellbeing and causes and consequences of economic inequalities • consider how use, abuse and inequalities of power from local to global levels can affect the wellbeing of individuals 	PHYSICAL EDUCATION <ul style="list-style-type: none"> • develop cooperation skills and an appreciation of interdependence through teamwork • promote a sense of fair play, mutual respect, and the ability to manage emotions and conflict • provide opportunities to challenge cultural, gender and racial stereotypes and to explore both the relationship between sport and identity, and issues such as inclusion, conflict, racism and violence
MUSIC <ul style="list-style-type: none"> • explore how music expresses identity, belonging and feelings in personal life • consider how music is used to protest at social injustice and promote visions of positive change • develop appreciation of diversity and global interconnectedness through exploring the fusion and cross-fertilisation of various musical traditions 	ART AND DESIGN <ul style="list-style-type: none"> • explore how global issues and themes such as identity, shared humanity, difference, diversity, conflict and justice are represented in art • recognise different perspectives, ideas, beliefs and values • provide opportunities to learn about, and from, different cultures through handling images and artefacts

RESOURCES

- YouTube Global Citizenship
 - o <https://www.youtube.com/watch?v=XVSgbU6WVSk>
 - o <https://www.youtube.com/watch?v=Q1GzedjrpA8>
- Educating for Global Citizenship: A guide for schools
<https://www.oxfam.org.uk/education/resources/education-for-global-citizenship-a-guide-for-schools>
- YouTube: Australians as global citizens <http://splash.abc.net.au/home#!/media/526677/australians-as-global-citizens>
- Primary: Children's books on global citizens <http://acupful.com/childrens-books-global-citizenship/>
- Teaching Controversial Issues
<https://www.oxfam.org.uk/education/resources/teaching-controversial-issues>
- Critical issues affecting Asia <https://asiafoundation.org/2014/01/22/the-critical-issues-affecting-asia/>
- Environmental Worldviews <http://www.houstonisd.org/cms/lib2/TX01001591/Centricity/Domain/5363/ch%2025.pdf>
- Video: Meet the child rag pickers <http://theirworld.org/news/upforschool-campaign-helps-child-rag-pickers-in-delhi-slums>
- Slideshow rag pickers <https://www.slideshare.net/dhawalkataria/ragpickers-a-case-study-of-delhi>
- Child rag pickers in India and violation of their human rights https://www.researchgate.net/publication/272820905_Child_Ragpickers_in_India_and_Violation_of_Their_Human_Rights
- Child rag pickers http://www.academia.edu/1612218/Situation_of_Child_Ragpickers_A_Rapid_Assessment
- Problems of child rag pickers <http://www.isca.in/IJSS/Archive/v2/i2/2.ISCA-IRJSS-2012-03.pdf>
- Why Rag pickers, unrecognised and unpaid, are critical for waste management in India <http://www.indiaspend.com/cover-story/why-ragpickers-unrecognised-and-unpaid-are-critical-for-waste-management-in-india-43164>
- India's rag-pickers inspire recycling charity <http://www.bbc.com/news/world-asia-india-16961041>



BOOKS ON CITIZENSHIP IN ASIA

There Can Be No Daily Democracy Without Daily Citizenship

Compiled by Dr. Susan Bliss

<https://pixabay.com/en/books-study-literature-learn-stack-2158737/>

Citizenship in countries of the Asia Region has changed as a result of multiple reasons such as: their transformation to more democratic forms of government; economic growth; development of human capital; globalisation; and the advancement of information technology that has seen the emergence of citizenship organisations based on networks that transcend national boundaries.

The spectacular growth of many Asian economies over the past 30 years has been reinforced by the government's focus on **economic growth** at the expense of income and wealth inequality, and environmental degradation. However citizenship should not be solely reflected in **economic values** but additionally embedded in the **social** and **political values** of the country.

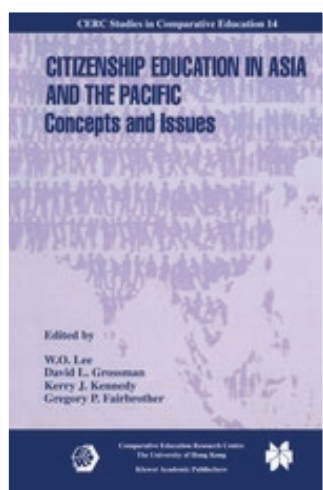
Despite, **educational reforms** in Asia leading to the growth of the 'knowledge economy', contemporary school curriculums are often at odds with the traditional concept of citizenship. The majority of the Asian Muslim population in Indonesia considers citizenship in relation to their religion, and in China there is an emphasis on political education with the 'patriotic student' paramount.

Some questions to ponder

- *How can different societies reconcile Asian versus Western models and values within their country, as well as under accelerating globalisation?*
- *How can tensions in many Asian countries between a liberalised economy, liberal curriculum and conservative citizenship values, be solved?*
- *Does Confucianism have anything to contribute to the idea and practice of citizenship?*
- *How can the Asian concept of 'self' with the Western notion of 'individualism' be resolved?*
- *'Recently in the debate on citizenship, many commentators have been critical of the liberal conception, for its uncompromising emphasis on individuality and individual rights, which tends to produce a political practice that fails to bring about equality and democratic values.' What does this mean?*

https://www.researchgate.net/publication/233119795_Confucianism_and_the_Idea_of_Citizenship

CITIZENSHIP EDUCATION IN ASIA AND THE PACIFIC: CONCEPTS AND ISSUES



<http://www.springer.com/us/book/9781402079344>

Editors: Lee, W.O., Grossman, D.L., Kennedy, K.J., Fairbrother, G.P. (Eds.)
ISBN 978-1-4020-7935-1

The book studies Asia-Pacific values and traditions and how they contribute to the development of more democratic societies. It takes into account the local and indigenous context, traditions, knowledge and values. The authors do not discount Western liberal views of democracy and citizenship but emphasise how local knowledge and values influence the way citizens think about and act out their citizenship.

The book covers Asian countries such as Hong Kong, Japan, Singapore, Indonesia, Taiwan, China, Malaysia and South Korea. It also includes the tensions between national identity and global citizenship.

GOVERNANCE AND CITIZENSHIP IN ASIA



<http://www.springer.com/series/11911>

Editors: Kennedy, Kerry J, Lo, Sonny Shiu-Hing
ISSN: 2365-6255

This series explores how citizenship is shaped by social, political, cultural and historical contexts and how it may be moulded to serve the nation state in the age of globalisation.

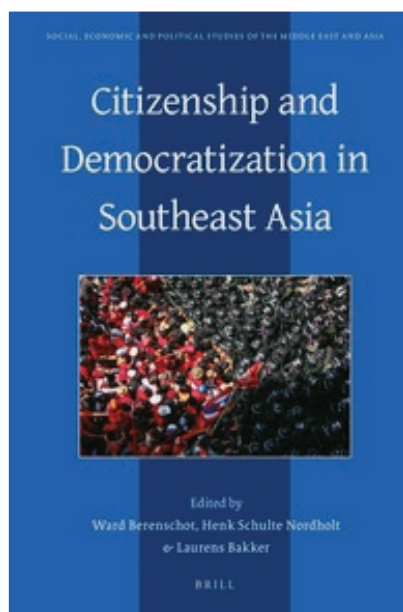
Themes include the role of the civil society, citizens' rights and obligations, and citizenship identities including those related to gender, class and ethnicities. Authors explore how young people are shaped by democratic and traditional value systems and the importance of citizenship challenges in the Asia Pacific region.

Research in this series probes questions such as:

- *What are the links between 'good governance' and new forms of citizenship?*
- *What is the role of citizenship education as a tool in state formation and the development of active citizenship cultures?*
- *How do we explain the distinctive features of governance and citizenship in Asian societies?*

Citizenship is an integral part of **'good governance'** and such governance ultimately enriches citizenship.

CITIZENSHIP AND DEMOCRATIZATION IN SOUTHEAST ASIA



<http://booksandjournals.brillonline.com/content/books/9789004329669>

Editors: *Ward Berenschot, Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) Leiden, Henk Schulte Nordholt, Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) Leiden, and Laurens Bakker, University of Amsterdam*
Citizenship and Democratization in Southeast Asia
E - ISBN: 9789004329669

The book redirects the largely western-oriented study of citizenship to postcolonial Asian countries. It highlights the importance of studying citizenship to understand the democratisation processes in Southeast Asia. With case studies from Thailand, Indonesia, Philippines and Cambodia, this book provides a bottom-up perspective on public life in Southeast Asia.

Contents of book

Introduction: Citizenship and Democratisation in Postcolonial

Southeast Asia

Part I: Clientelism and Citizenship

2. Citizen Participation and Decentralisation in Philippines
3. Everyday Citizenship in Village Java
4. Elections and Emerging Forms of Citizenship in Cambodia
5. Sosialisasi, Citizenship and Street Vendors in Yogyakarta

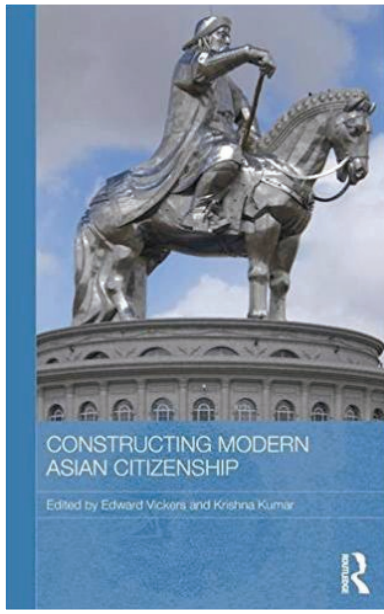
Part II: Identity and Citizenship

6. Militias, Security and Citizenship in Indonesia
7. Custom and Citizenship in Philippine Uplands
8. Citizenship and Islam in Malaysia and Indonesia

Part III: Middle Classes Engaging the State

9. Digital Media and Malaysia's Electoral Reform Movement
10. Citizenship, Rights and Adversarial Legalism in Thailand
11. Defending Indonesia's Migrant Domestic Workers
12. The Yellow Shirts versus the Red Shirts and the Rise of a New Middle Class in Thailand

CONSTRUCTING MODERN ASIAN CITIZENSHIP



<https://www.amazon.com/Constructing-Citizenship-Routledge-Studies-Education/dp/0415855780>

Editors: Edward Vickers Krishna Kumar

ISBN-13: 978-0415855785

In many non-Western contexts, modernisation has tended to be equated with Westernisation, and hence with an abandonment of authentic indigenous identities and values. This is evident in the recent history of many Asian societies, where efforts to modernise have often been accompanied by attempts to stamp national variants of modernity with the brand of local authenticity: 'Asian values', 'Chinese characteristics', and a Japanese cultural 'essence'.

The book's main focus is on schooling, but it also examines other vehicles for citizenship-formation such as: museums; internet; and religion (in particular Islam).

The book also discusses the relationship between state-centred identity and the increasingly 'globalised' elites.

THE MAKING OF SOUTHEAST ASIAN NATIONS: STATE, ETHNICITY, INDIGENISM AND CITIZENSHIP

<http://www.worldscientific.com/worldscibooks/10.1142/9218#t=toc>

Author: Leo Suryadinata

ISBN: 978-981-4612-96-8

The concept of citizenship is complicated and the relationship between nationality and citizenship is complex.

Originally, nationality refers to “the status of belonging to a particular nation” (Oxford Dictionary), but many people use nationality and citizenship interchangeably. Citizenship law is often called nationality law. When a person is asked about his/her citizenship, the term generally used is “nationality.”

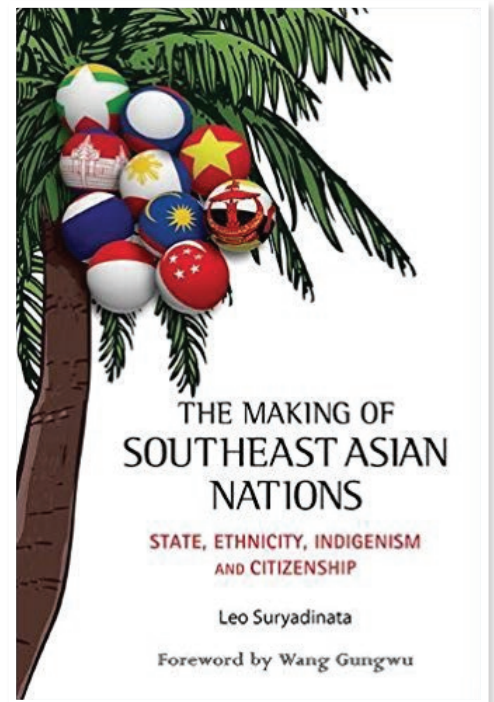
Ethnicity, nationhood and citizenship are Western concepts and often lack exact equivalents in East Asia and Southeast Asia. When these concepts are applied to Asia modifications are required and are therefore not identical with their Western counterparts.

Contents of book:

- Multi-Ethnic Society, Conflict Regulation and Nation-Building
- Nation, State, Ethnicity and Indigenism
- Nation, Citizenship and Indigenism
- Ethnicity, Indigenism and Southeast Asia's Citizenship Laws
- Ethnic Chinese and Formation of Southeast Asian Nations
- China's Citizenship Laws and Southeast Asian Chinese
- Nation-Building or Citizenship-Building in Singapore, Malaysia, Indonesia
- Philippines and Thailand: Ethnicity and Islam in Nation-Building
- Citizenship, Nation-State and Nation-Building in Globalising Southeast Asia

Appendices:

- Ethnic and Religious Compositions of Southeast Asian Countries
- Citizenship Law of Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand and Vietnam



THE ROLE OF AMNESTY INTERNATIONAL IN TEACHING ABOUT CIVICS AND CITIZENSHIP IN EDUCATION

By Pauline Sheppard



Freedom is not free and there are many cases where people around the world who have taken action as active citizens to speak up for freedom - have been imprisoned, imprisoned and tortured or imprisoned, tortured and killed.

Amnesty International is a non-government organisation (NGO) that works to free 'prisoners of conscience' and to expose abuses of human rights such as torture.

The following information is drawn from Amnesty websites.

Amnesty International began as a result of British Lawyer Peter Benson being so outraged when he heard of two Portuguese students being jailed 'just for raising a toast to freedom' (<https://www.amnesty.org/en/who-we-are/>) – that he wrote an inspiring article in the British Observer newspaper and launched a campaign that was picked up by newspapers across the world. The idea that people who supported freedom and the fair treatment of fellow human beings could join together and lobby for change was born and led to the establishment of Amnesty International.

From its beginnings following Peter Benson's 'appeal for amnesty' back in 1961; Amnesty International has evolved and today it describes this in its information about 'who we are':

Amnesty has grown from seeking the release of political prisoners to upholding the whole spectrum of human rights. Our work protects and empowers people - from abolishing the death penalty to protecting sexual and reproductive rights, and from combatting discrimination to defending refugees and migrants' rights. We speak out for anyone and everyone whose freedom and dignity are under threat.

[\(https://www.amnesty.org/en/who-we-are/\)](https://www.amnesty.org/en/who-we-are/)

Amnesty International is now a global movement of more than 7 million people with members in more than 150 countries, with regional offices in four continents and employees and volunteers in over 70 countries - able to stand 'side by side with activists in every corner of the globe.' Its work includes:

- Investigating reports of the abuse of human rights around the globe and exposing such abuse so it does not remain hidden
- Getting supporters globally to actively campaign for change – through letter writing campaigns and on-line web petitions.
- Lobbying governments and companies to uphold promises they make in respect to human rights.
- Educating people about their rights and supporting those claiming them.

Amnesty provides lots of information about its work and about the need for active citizens to lobby for human



rights. It has produced educational resources that teachers and students can access including:

Videos – such as

‘A Turning Point for China’ <https://www.youtube.com/watch?v=cNO384LYCx4&feature=youtu.be>

This youtube video chronicles the January 2014 detention and eventual release in December 2015 of Chinese free-speech lawyer Pu Zhiqiang and the role of Amnesty and William Nee (China researcher for Amnesty International) in publicising the case around the world.

‘None of this happens without you’ (this is how Amnesty works) <https://www.amnesty.org.au/how-it-works/>

This is an excellent Australian video explaining what Amnesty does and how.

‘Human Rights in two minutes’ (Amnesty Schweiz: published 21/12/2016)

<https://www.youtube.com/watch?v=ew993Wdc0zo>

This youtube video is described as one that ‘simply and clearly explains what human rights are’ can be used as a teaching tool as well as being aimed at a public from 13 to 20 year olds.

Student and teacher on-line resources – such those available through Amnesty Australia at

<https://www.amnesty.org.au/high-school-resources/>

The lesson plan ‘Locked Up’ on this site (<https://www.amnesty.org.au/wp-content/uploads/2017/02/Teaching-resource-locked-up.pdf>) contains excellent information about Human Rights. It includes:

- Information about Amnesty’s annual ‘Write for Rights’ campaign;
- Success stories from the 2016 campaign
- Excellent information about the Universal Declaration of Human Rights including the 30 articles categorised by type (Economic, Political, Social , Legal etc)
- Individual lesson plans involving practical exercises such as one on the right to liberty

School Packs - High School teachers could also download the latest school pack which includes the free ‘Start Something’ schools resource published quarterly.

<https://www.amnesty.org.au/high-school-resources/>

There is lots of other information on Amnesty websites that teachers and students can access such as **Country Profiles**:

<https://www.amnesty.org/en/countries/> - Country Profiles

The profiles include latest news items specific to particular countries or regions, blogs and reports based on Amnesty research. There are also country reports such as the one on Thailand 2016/2017: <https://www.amnesty.org/en/countries/asia-and-the-pacific/thailand/report-thailand/>

Or the one on Australia: <https://www.amnesty.org/en/countries/asia-and-the-pacific/australia/>

These profiles include excellent information for students completing research – under headings such as:

- Background
- Justice System
- Freedoms of expression, association and assembly



- Arbitrary arrests and detentions
- Human rights defenders
- Armed conflict
- Torture and other ill-treatment
- Refugees and asylum seekers

Older students may access Amnesty Latest News articles on particular issues such as on the treatment of the Rohingya minority in Rakhine State Burma/Myanmar

<https://www.amnesty.org/en/latest/news/2017/11/myanmar-apartheid-in-rakhine-state/>

Or the following one looking at how authorities are ‘criminalizing dissent’ in Thailand

<https://www.amnesty.org/en/latest/news/2017/02/thailand-criminalizing-civil-society/>

“Thai authorities are waging a campaign to criminalize and punish dissent by targeting civil society and political activists who peacefully exercise their rights to freedom of expression and assembly”

Active student citizenship

Students may wish to be active citizens and either support Amnesty by donating, volunteering (if they are older), taking action or joining. They may wish to start their own Amnesty group at school and be supported in this by contacting the Amnesty International Australia’s Schools Network Outreach Team (fondly known as SNOTs).

Schools Outreach Teams support human rights activism by students and their communities through diverse events, programs and leadership opportunities.

SNOT teams are able to support schools in the following ways:

- School Visits – deliver presentations and workshops about Amnesty International, human rights and campaigns.
- School Group Support – help students and teachers start and build Amnesty Action Groups
- Resources for Students and Schools – provide schools/students/groups with Amnesty campaign information, resources and materials. (<https://www.amnesty.org.au/student-resources/>)

Finally the following quote and news article could be discussed:

Quote:

Only when the last prisoner of conscience has been freed, when the last torture chamber has been closed, when the United Nations Universal Declaration of Human Rights is a reality for the world’s people, will our work be done.

Peter Benenson, Amnesty International founder

(<https://www.amnesty.org/en/who-we-are/>)

News Article:

<https://www.huffingtonpost.com/bill-shipsey/the-toast-to-freedom-that-b-976849.html>

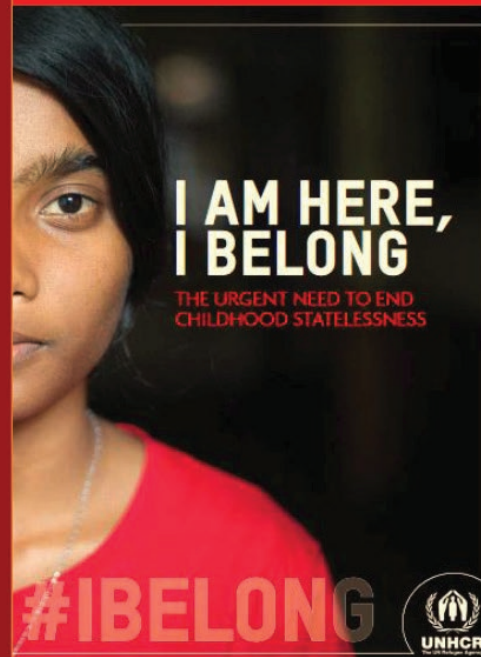
The “Toast to Freedom” That Led to Amnesty International



STATELESS

CITIZENS OF NOWHERE

By Dr. Susan Bliss



Poster: http://www.unhcr.org/ibelong/wp-content/uploads/EN_2015_IBELONGReport_ePub17.pdf

*‘The right to a nationality is a fundamental human right. It implies the right of each individual to acquire, change and retain a nationality.’(Office of the United Nations High Commissioner for Human Rights)
‘Article 15 of the 1948 Universal Declaration of Human Rights explicitly provides that no one should be arbitrarily deprived of his or her nationality.’*

Despite international laws, conventions and declarations, the **United Nations High Commissioner for Refugees (UNHCR)** estimates that at least 10 million people are stateless, with 97.6% located in 20 countries. In absolute numbers, statelessness affects more people in the Asian Region than any other region around the world. These statistics include the Tamils in Sri Lanka, Uyghur in China, Karen in Thailand, Kurds in Turkey and Rohingya in Myanmar. However due to lack of accurate figures, statelessness is possibly higher in many countries notably India, Indonesia, Nepal and Pakistan. These ‘invisible’ people, have been denied a nationality, resulting in adverse social, economic and political consequences, such as limited access to basic human rights-primary education, health services, employment and the right to vote. Additionally, they are at risk of exploitation, human trafficking, arrest and arbitrary detention.

A significant number of stateless people are **refugees, women and children**. Around 20% of refugees resettled by UNHCR were classified as stateless, and 34% of the world’s stateless people are children. In fact a stateless child is born every 10 minutes in five countries that account for more than half of the world’s ‘known’ stateless population. If these children produce children, the future generation will also remain stateless. The crises is then perpetuated with millions becoming ‘invisible kids’.

‘We must tackle the injustice of statelessness and persist on equal nationality rights for all.’

MEANING OF 'STATELESS'

The **1954 Convention Relating to the Status of Stateless Persons** declares that a stateless person '*is not considered a national by any State under the operation of its law*' (Article 1).

The word stateless 'implies without a state', however it '*means without a nationality or citizenship*'.

#IBELONG
Join us in our campaign to end statelessness

STATELESS PERSON
Person is not considered a national by any state under its law.
Often referred to as an outcast, unclaimed and a non-person.
Statelessness impacts adversely on human rights and human wellbeing.

STATELESS NATION
Usually not represented in international sports (e.g. Olympic Games) or international organisations (e.g. United Nations).

STATELESS SOCIETY
Is not governed by a state. For example a nomadic society of hunters and gatherers based on kinship.
Today most stateless societies have been integrated into state based societies.

10 MILLION PEOPLE IN THE WORLD HAVE NO NATIONALITY
In 27 countries mothers cannot pass their nationality to their children.

OLYMPIC GAMES
Outstanding stateless athletes find the road to the Olympic Games problematic - 'No home, no team, no flag'
Throughout the early 20th century countries selected prized athletes from their colonies and fast tracked their citizenship. Recently the International Olympic Committee (IOC) introduced the Independent athlete category and the Refugee Olympic Athlete (ROA) team. When the Olympic Games began in Rio de Janeiro, the opening ceremony, paid tribute to the world's displaced and stateless people.

Poster background: https://images.thestar.com/content/dam/thestar/news/immigration/2014/11/04/un_launches_ibelong_campaign_to_end_statelessness/stateless_campaign_poster.jpg

HUMAN RIGHT TO NATIONALITY/CITIZENSHIP

The right to a nationality is a fundamental **human right**. Despite this right millions of stateless people have been denied a **nationality**. Sometimes, this is because they are not recognised as a **citizen** under any country's nationality law.

'The Universal Declaration of Human Rights stipulates that the right to have or change citizenship cannot be denied.'



Poster: <https://i.pinimg.com/originals/33/fd/8b/33fd8b054d7faecacbc6c665e8806245.jpg>

DIFFERENCES BETWEEN NATIONALITY AND CITIZENSHIP

Nationality and **citizenship** are used interchangeably in official reports on statelessness. However there are differences as noted in the diagram below.



Photograph: Rohingya Muslim girl walking past makeshift settlement in India. About 40,000 Rohingya Muslims living in India are classified as illegal immigrants by the Indian government, even those registered with the UN refugee agency. In 2017 the Indian government stated that it aims to deport them.

<https://www.reuters.com/article/us-myanmar-rohingya-india/india-says-to-deport-all-rohingya-regardless-of-u-n-registration-idUSKCN1AU0UC>

NATIONALITY/CITIZENSHIP LAWS

Nationality law (or citizenship law):

- is the law in each country
- it defines the rights and obligations of citizenship, manner in which citizenship is acquired, and how citizenship may be lost

A person who has no recognised nationality or citizenship is regarded as stateless.

https://en.wikipedia.org/wiki/Nationality_law

The nationality or citizenship status of a person is defined by **national laws**. Most countries have adopted two **main principles** to grant nationality to a person- **Jus soli** and **Jus sanguinis**.



Today, most countries apply a **mixture** of these two principles by:

- not granting citizenship to everyone born within the country's jurisdiction (Jus soli)
- denying citizenship to children born abroad (Jus sanguinis)

As nationality laws and policies differ between countries it has resulted in **gaps** and **conflicts**, contributing to people being categorised as 'stateless'.

In some situations:

- the nationality of one country is automatically lost after long term residency abroad
- a person has lost their nationality but failed to acquire a new nationality

SAUDI ARABIA

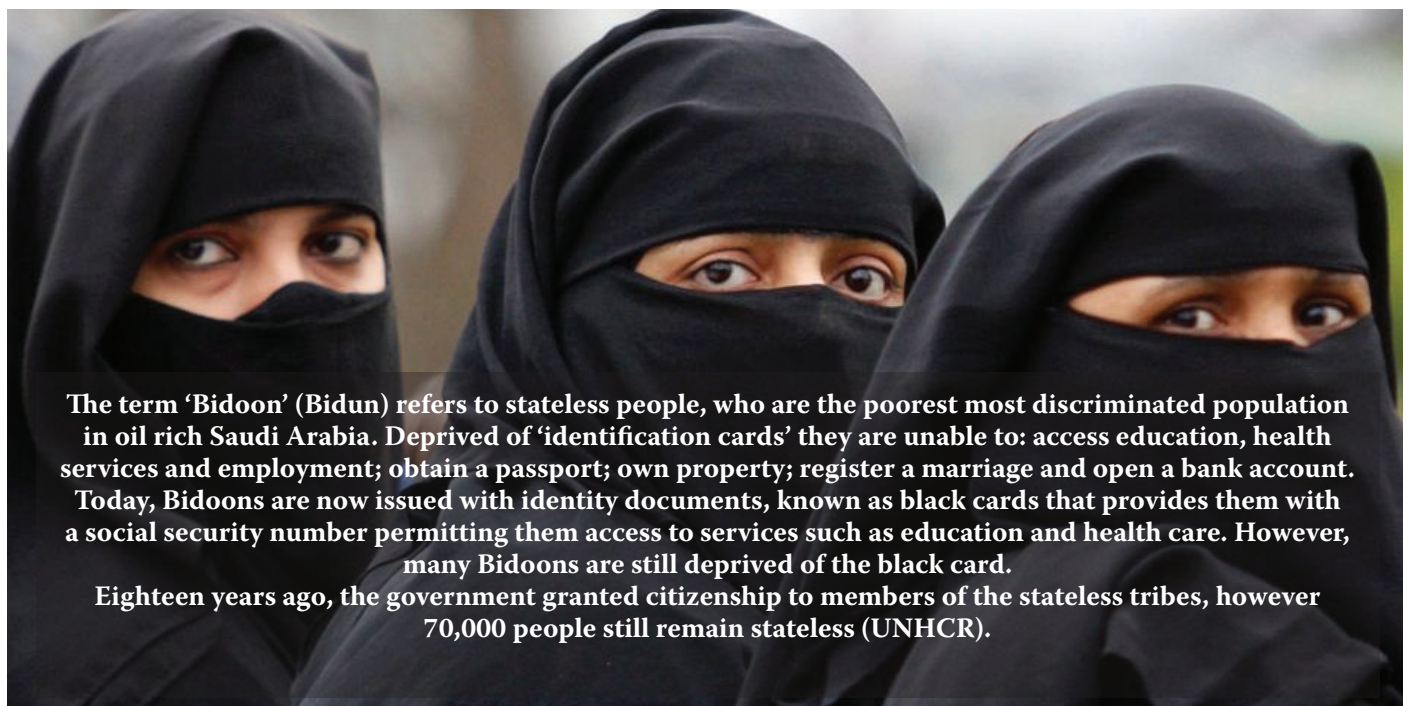
A. NATIONALITY/CITIZENSHIP LAWS

Saudi nationality law, officially called the **Saudi Arabian Citizenship System**, is the law that determines who is a Saudi citizen. For example:

1. ORIGINAL SAUDIS	2. BY BIRTH	3. BY DESCENT	4. BY MARRIAGE
Anyone born or resided on Saudi Arabian land from 1332 Hijra (1913) until 1345 Hijra (1926) provided they did not acquire foreign citizenship prior to this date.	A child born in Saudi Arabia to a non-Saudi father and a Saudi mother has the right to Saudi citizenship upon reaching the age of majority if they: <ul style="list-style-type: none">• have permanent residency• are fluent in Arabic	Children born to a Saudi father and Saudi mother irrespective of the place of birth, is a Saudi citizen by descent.	A foreign woman who marries a Saudi man has right to citizenship provided she gives up her foreign citizenship.
CITIZENSHIP NOT ALLOWED OR RARE		LOSS OF CITIZENSHIP	
Foreigners: Rarely given citizenship Dual nationality: Saudis are not permitted to acquire any foreign citizenship without the permission of the Prime Minister. Saudi women: Are not allowed to pass their citizenship onto their children. If they are married to non-nationals, their children face statelessness.		May occur due to one of the following reasons: <ul style="list-style-type: none">• Person takes up foreign citizenship• Person works for another country's military• Person works for a foreign government The Saudi Government can revoke someone's nationality if the person is a terrorist threat.	
SAUDI CITIZENS CANNOT GIVE UP THEIR CITIZENSHIP WITHOUT PERMISSION			

https://en.wikipedia.org/wiki/Saudi_Arabian_nationality_law
<http://gulfmigration.eu/saudi-arabia-saudi-arabian-nationality-law/>
YouTube <https://www.youtube.com/watch?v=Ty-wXxQbmMc>

B.STATELESS PEOPLE

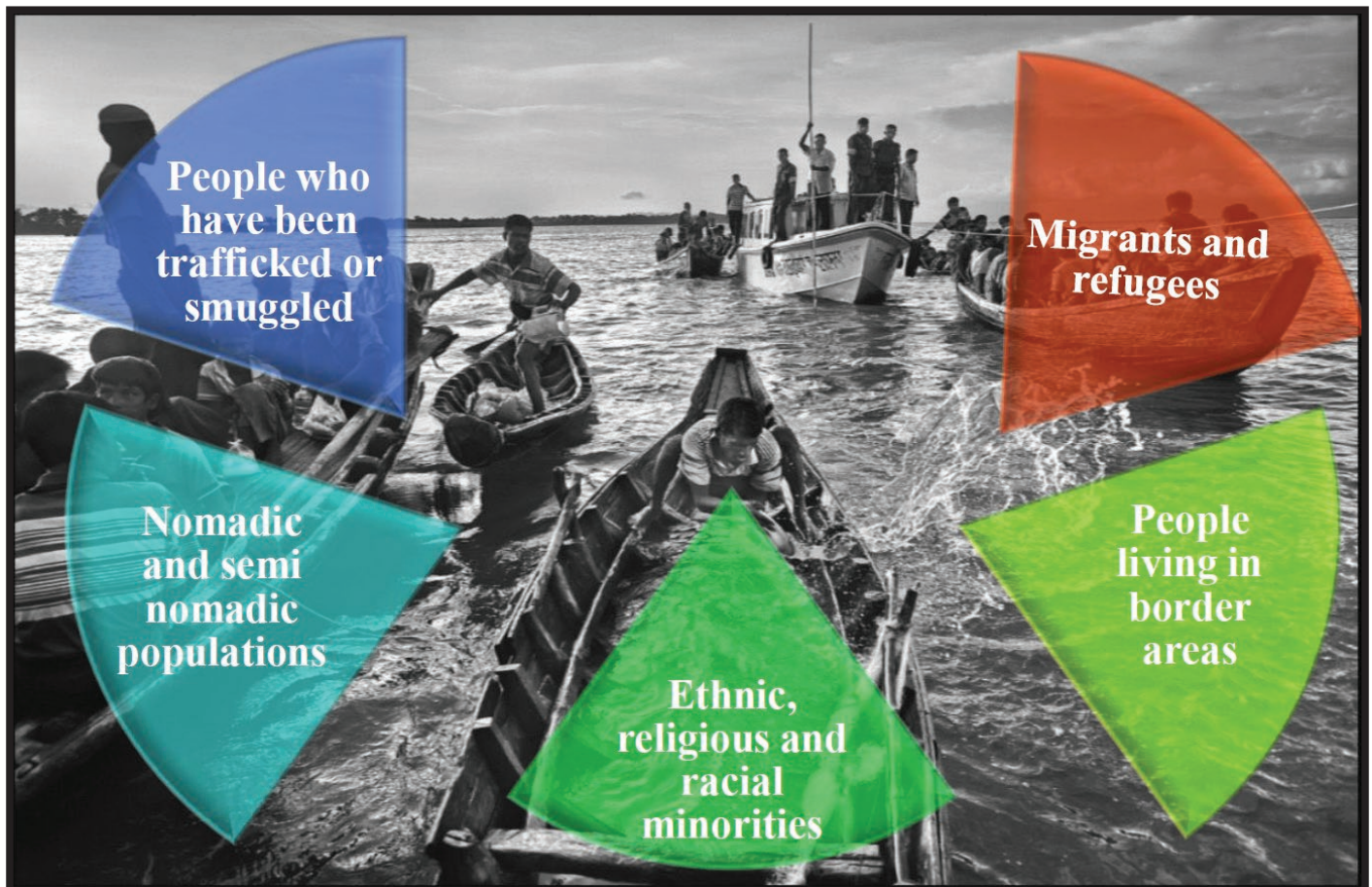


The term 'Bidoon' (Bidun) refers to stateless people, who are the poorest most discriminated population in oil rich Saudi Arabia. Deprived of 'identification cards' they are unable to: access education, health services and employment; obtain a passport; own property; register a marriage and open a bank account. Today, Bidoons are now issued with identity documents, known as black cards that provides them with a social security number permitting them access to services such as education and health care. However, many Bidoons are still deprived of the black card.

Eighteen years ago, the government granted citizenship to members of the stateless tribes, however 70,000 people still remain stateless (UNHCR).

PEOPLE AT RISK OF STATELESSNESS

It is important to understand who, when, how and why nationality is conferred or withdrawn. It allows organisations such as UNHCR to identify groups at risk of statelessness such as refugees.



Photograph: Rohingya escaping Myanmar

<https://static01.nyt.com/images/2015/06/03/blogs/20150603-lens-omi-slide-V31Q/20150603-lens-omi-slide-V31Q-superJumbo.jpg>



Stateless Tibetan nomadic herders (J/S Bliss)






STATELESS PEOPLE LIVING IN ASIAN COUNTRIES

Below is a list of stateless nations in the Asian Region that meet the following criteria:

- has no sovereign state of its own
- does not form a majority in any sovereign state
- one or more autonomist or secessionist movements are known to exist
- not recognised by any United Nation members as a state
- not a subgroup of a nation (Bengali Hindus)

Adapted source: https://en.wikipedia.org/wiki/Stateless_nation

People	Flag	Language	Predominant religion	Population (approx.)	States	Homeland
Acehnese people		Acehnese language	Islam	4,200,000	Indonesia	Aceh
Ahwazi Arabs		Arabic	Islam	10,000,000	Iran	Khuzestan
Assyrian people		Neo-Aramaic, Turoyo, Chaldean	Christianity	3,300,000	Syria, Iraq, Iran, Turkey	Assyria
Baloch people		Balochi	Islam	10,000,000	Pakistan, Iran, Afghanistan	Balochistan
Bodo people		Bodo language	Hinduism	1,300,000	India	Bodoland
Chams		Cham language	Islam, Hinduism, Buddhism	400,000	Vietnam	South Central Coast
Hmong people		Hmong language	Buddhism with native	4,000,000	Laos, China, Vietnam, Thailand	Hmong ChaoFa Federated State
Indian Gorkha		Nepali language	Hinduism	6,360,000	India	Gorkhaland
Iraqi Turkmen people		Turkish language, Azerbaijani	Islam	3,000,000	Iraq	Turkmeneli
Kachin people		Jingpo, Zaiwa, Maru, Lashi, Azi	Buddhism, Christianity, Animism	2,750,000 (2002)	Myanmar	Kachin State
Karen people		Karen language	Theravada Buddhism, Christianity	7,000,000	Thailand, Myanmar	Karen State
Kashmiri people		Kashmiri language	Islam	5,600,000	India, Pakistan, China	Kashmir
Kuki people		Kukish languages	Christianity	5,000,000	Myanmar, India	Mizoram and Chin State
Mon people		Mon language	Buddhism	8,145,500	Myanmar, Thailand	Mon State
Naga people		Tibeto-Burman dialects / Nagamese creole	Christianity	2,000,000	India	Nagaland

Rohingya people		Rohingya language	Islam	3,600,000	Myanmar	Rohang State
Ryukyuan people		Ryukyuan, Japanese	Buddhism	1,600,000	Japan	Ryukyu Islands
Shan people		Shan language	Buddhism	6,000,000	Burma	Shan State
Sikhs		Punjabi language	Sikhism	30,000,000	India Pakistan	Khalistan
Sikkimese people		Sikkimese language	Hinduism, Buddhism, Christianity	290,000	India	Sikkim
Sindhi		Sindhi	Islam	40,000,000	Pakistan	Sindhudesh
Tamil people		Tamil language	Hinduism with Christian and Muslim minorities	78,000,000	Sri Lanka, India	Tamilakam and Tamil Eelam
Tibetan people		Tibetan language	Buddhism	7,000,000	China	Tibet
Uyghur people		Uyghur language	Islam	15,000,000	China	East Turkestan
Kurds		Kurdish	Islam	32,000,000	Iraq, Turkey, Iran, Syria	Kurdistan

ACTIVITIES

Refer to the table on Stateless Nations in Asian countries. In groups select one stateless group in Asia such as Hmong people or Naga people. Discuss the reasons for statelessness and its impacts on their lives. Present as a photo story.

Additional details <http://www.institutesi.org/worldsstateless.pdf>

KURDS: STATELESS NATION

The Kurds are referred to as the **world's largest stateless nation**. They inhabit a mountainous region straddling the borders of Turkey, Iraq, Syria, Iran and Armenia. They are an ethnic group sharing the same language and cultural identity. However they adhere to different religions, although the majority are Sunni Muslims.

In the early 20th Century, many Kurds contemplated the creation of a homeland-referred to as **Kurdistan**. The 1920 Treaty of Sevres made provision for a Kurdish state. Three years later, these hopes were shattered when the Treaty of Lausanne, set the boundaries of modern Turkey, and made no provision for a Kurdish state. It consigned minority status to Kurds in their respective countries.

Over the years, moves by Kurds to establish an independent state were brutally suppressed.

Source: <http://www.bbc.com/news/world-middle-east-29702440>

Map: <http://www.france24.com/en/20150730-who-are-kurds-turkey-syria-iraq-pkk-divided>



CAUSES OF STATELESSNESS

People often become stateless through a series of political, legal or administrative misunderstandings and oversights, such as a person renouncing one nationality without first acquiring another citizenship. In the Asian Region the main causes of statelessness are:

- gaps in nationality laws
- barriers acquiring civil registration and documentation
- discriminatory policies and practices on the basis of gender, ethnicity and religion



Sources: <http://www.unhcr.org/stateless-people.html>

<http://www.unhcr.org/en-au/protection/statelessness/546217229/special-report-ending-statelessness-10-years.html>

CONSEQUENCES OF STATELESSNESS: PERSONAL TO GLOBAL SCALE

Thousands of families have endured generations of statelessness. Imagine being told you don't belong because of the language you speak, the faith you follow, the customs you practice or the colour of your skin. This is the stark reality for many stateless people. (UNHCR)

INTERNATIONAL

Statelessness has global impacts. If one state fails to grant nationality to a person or group, it becomes a potential problem for all states. For example, the **Rohingya** who are denied citizenship in their own country, have been forced to flee from Myanmar to Bangladesh. Will Bangladesh grant these people nationality?

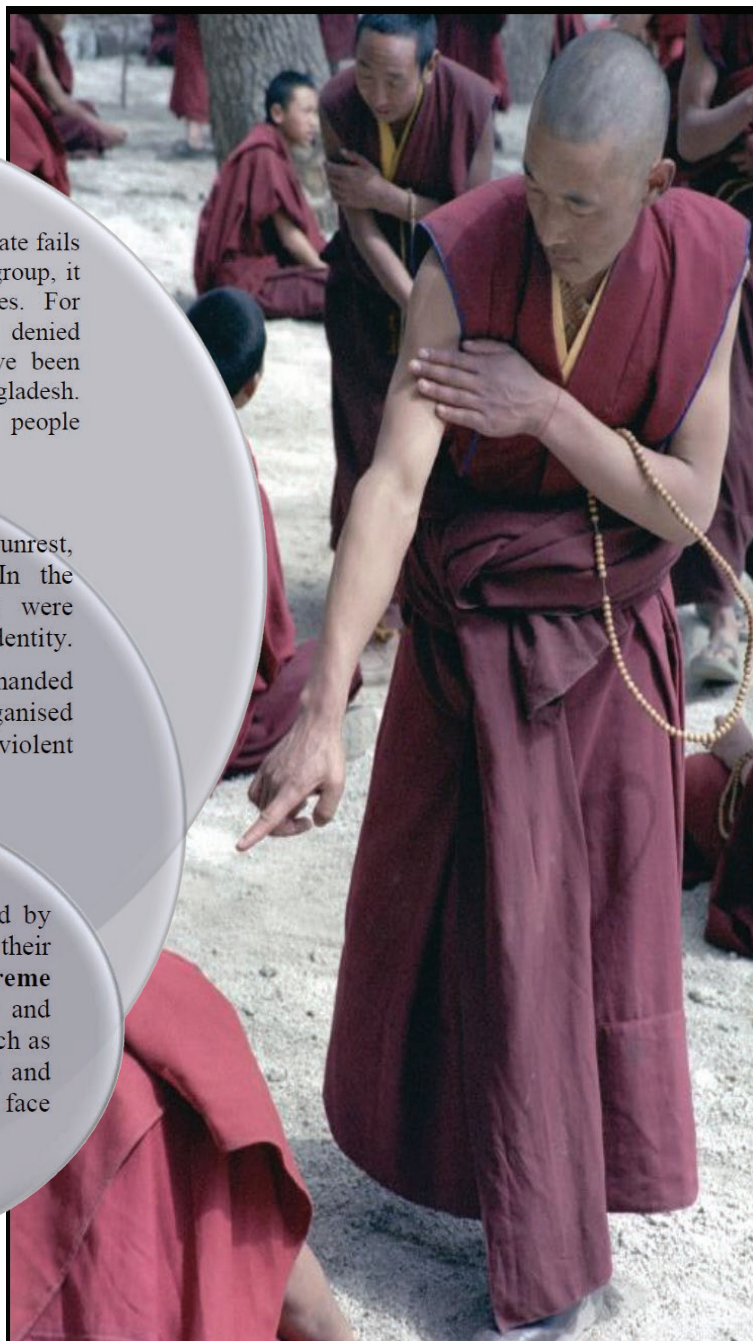
STATE/COUNTRY

Statelessness has caused social unrest, displacement and internal conflict. In the 1980s the **Lhotshampas** in Bhutan were disadvantaged because of their ethnic identity. These marginalised people demanded democratic reforms and organised demonstrations that turned into violent conflict.

PEOPLE

Stateless people are generally unwanted by every country in the world, even their country of birth. These people face **extreme exclusion** that impacts on their dignity and ability to exercise basic human rights such as accessing primary education, healthcare and employment. Without these rights, they face a lifetime of obstacles and poverty.

Stateless Buddhist monks in Tibet (J/S Bliss)



TIBETANS-PERSONAL TO GLOBAL SCALE

India has been host to the **Tibetan refugee** population since Chinese occupation of Tibet in 1949. This resulted in uprisings in Lhasa (capital city) with the largest number of Tibetan refugees fleeing to India. In 1959, the Dalai Lama fled for his life, with 100,000 Tibetans following in subsequent months and years.

The Indian government has attempted to forcibly evict Tibetan communities that have lived on the land for decades. Thousands of Tibetans who qualify legally as Indian citizens are barred from citizenship in practice. Refugees without a valid '*Indian Registration Certificate for Tibetans*' (RC) have been arrested, fined, imprisoned and in some cases deported.

CONSEQUENCES OF STATELESSNESS

HILL TRIBES: THAILAND

Between 2 million and 3.5 million people are stateless in Thailand. This figure includes the **Rohingya Muslims** from **Myanmar** and members of the **Karen, Mon, Hmong hill tribes**.

These people experience poor human wellbeing as they:

- cannot vote, buy land, obtain legal jobs or travel freely
- are subject to **people smuggling** and **human trafficking**. When smugglers or traffickers confiscate travel documents these people are left without proof of nationality.

Citizenship

The **Thailand Project** focusses on stateless children's **education**. Humanitarian Aid and Thai non-governmental organisations (NGOs) linked up with American universities that grant scholarships to stateless people barred from receiving a degree at a Thai university. The scholarships led to an increase in **Thai citizenship** and positive social changes.

Progress

Since 2012, Thailand has granted citizenship to more than 23,000 stateless people as part of a worldwide campaign to end statelessness by 2024.

Photograph: Young woman of the Karen hill tribe at Baan Tong Luang, a village of Hmong people in Chiang Mai Province, Thailand.
<https://i.pinimg.com/736x/24/3b/b8/243bb8006c29d140b4e00c86a02cbe9b--hmong-people-chiang-mai.jpg>



ROHINGYA: MYANMAR

Discrimination, can be the root cause of stateless peoples' lack of nationality. It pervades the lives of the Rohingya in Myanmar who were refused nationality under the 1982 **Citizenship law** that curtails their freedom of movement, religion and education. In Myanmar only 4.8% of stateless girls and 16.8% of stateless boys completed primary education, compared to 40.9% and 46.2% of other girls and boys. Stateless people from Myanmar living in Bangladesh have become tangled in a vicious cycle of **continuous imprisonment** for years. *'Released after initial immigration or criminal sentences, they were immediately re-imprisoned because the authorities were unable to deport them to Myanmar where they were 'non-persons. They acquired their own nickname, 'the released prisoners', and even gained the sympathy of other inmates' (UNHCR Report)*

REFUGEES AT HEIGHTENED RISK OF STATELESSNESS: SYRIA

Refugee crisis creates stateless generation of children in limbo' 'Stateless Syrian children have a right to exist'

These were some of the headlines during the Syrian crisis.

Statelessness is a driver of **insecurity** and **injustice**, especially in situations of conflict and displacement as experienced by Syrians since the civil war broke out in 2011. The majority of these refugees hold **Syrian nationality** and face no immediate risk of statelessness.

- **Born in exile:** Since 2011, more than 300,000 children have been born in exile. If their **father** is a Syrian citizen they inherit Syrian nationality. However, Syrian mothers cannot transmit their nationality to their children.
- **Birth registration:** Access to birth registration is vital, as it provides evidence of a child's identity, family links and Syrian nationality.

The Syrian refugee population at risk of becoming stateless are generally:

- Children whose birth in the host State is not registered by the statutory deadline
- Children born within female-headed households
- Children born within child marriages
- Undocumented refugees
- Refugees not registered with UNHCR
- People previously stateless within Syria-**Kurds** (Ajanib and Maktoum) and Palestinian refugees from Syria (PRS), as well as individuals who failed to acquire Syrian nationality due to **gender discriminatory laws** or lost nationality because of **political activism**.

At the end of 2015 UNHCR estimated that the stateless population **living in Syria** was 160,000. Humanitarian organisations understand Syrian refugees' right to a **nationality** and aim to ensure effective protection for stateless refugees living in and outside the country.

Sources: <http://www.syrianationality.org/addressing-statelessness-in-the-syria-refugee-context>
<http://www.syrianationality.org/addressing-statelessness-in-the-syria-refugee-context/the-issues>

ACTIVITIES

What groups among the refugee population from Syria are at heightened risk of becoming stateless?

Who was not included as a Syrian national before the conflict?



Which Syrian refugee children are most at risk of becoming stateless?

What can be done to mitigate the impact of statelessness on the refugees from Syria?

<https://www.nrc.no/globalassets/pdf/reports/understanding-statelessness-in-the-syria-refugee-context.pdf>

GENDER DISCRIMINATION INCREASES STATELESSNESS

Hundreds of thousands of newborns become stateless every year as several countries still deny women the possibility of passing on their citizenship to their children.

Gender discrimination in nationality laws is a significant contributor to statelessness. There are 27 countries in which men and women do not have an equal right to pass citizenship to their children. These restrictions are prevalent in West Asia and North Africa, where 12 out of 20 countries have these laws.



<http://www.pewresearch.org/fact-tank/2014/08/05/27-countries-limit-a-womans-ability-to-pass-citizenship-to-her-child-or-spouse/>
<http://i.imgur.com/WNlCciQ.jpg>

WITHOUT A NATIONALITY: LEBANON

Lebanese citizenship can be obtained by birth or naturalisation. Lebanese nationality is only transmitted by paternity (**father**) (see Jus sanguinis).

Amal lives in **Lebanon**. She fell in love with a stateless man. They were married and had two children. Unfortunately Amal's children are stateless because under Lebanese law she cannot pass on her nationality to them. (UNHCR)



Leal was born in **Lebanon**. Her grandfather was Lebanese but he did not register the birth of Leal's father. As a consequence her father could not register the birth of Leal and her six siblings. Today, Leal is married to a Lebanese man but since she doesn't have nationality documents, the marriage could not be registered. Without a marriage certificate she could not register the birth of her children. They too are stateless. (UNHCR)

<https://i.ytimg.com/vi/XG0BRvulTAo/hqdefault.jpg>
YouTube <https://www.youtube.com/watch?v=XG0BRvulTAo>
<http://www.unhcr.org/ibelong/wp-content/uploads/admin-ajax.jpg>
You Tube <https://www.youtube.com/watch?v=HNNXZzAa8fs>

RIGHTS, REASONS AND PREVENTION: STATELESS CHILDREN

State laws determine whether or not a new born is granted nationality. If countries only apply **jus sanguinis** through the paternal bloodline the mother is unable to pass on her nationality to her children. Additionally every year millions of **births** are **unrecorded**. Non-registration is higher among children belonging to minority groups and vulnerable groups such as refugees, indigenous people and stateless people. If children are unable to establish their identity they could fail to prove their entitlement to a nationality (e.g. through their parents or place or birth).

CHILDREN'S RIGHT TO A NATIONALITY

The UN Convention on the Rights of the Child all countries must protect children's right to acquire a nationality:

A. Born and living in a country

B. Child's parents are nationals

Combination of A and B

REASONS FOR STATELESS CHILDREN

Nationality laws of countries clash

Nationality laws do not comply with international standards

When old states break up and new states are formed

Lack of documentation such as a birth certificate

Parents are not known e.g. baby was abandoned

Child is internationally adopted or born to surrogate parents

Parents are stateless

PREVENTION OF STATELESS CHILDREN

Grant nationality as soon as possible

Reform nationality laws to address gaps

Ensure every child receives a birth certificate

Seek assistance from experts and UN bodies

Ratify and implement international treaties

Rohingya refugee children

<http://members4aid2asia.com/wp-content/uploads/2016/01/Burma-Times-Uncertain-future-of-Rohingya-Refugee-Children.jpg>

INTERNATIONAL LAWS, DECLARATIONS AND CONVENTIONS

Stateless people are indisputably among the most vulnerable and marginalised group in society. They frequently face discrimination and violations of human rights, and caught in violence, sexual exploitation, abuse and transnational crime. These invisible people require international and domestic laws, protection and assistance.

Global organisations such as the United Nations, non-government agencies, legal experts and the media aim to reduce the incidence of this global phenomenon by focusing on '*Nationality rights for all*'.

INTERNATIONAL LEGAL INSTRUMENTS

The **1948 Universal Declaration of Human Rights** and numerous international treaties uphold the right of every human to a nationality. The **United Nations High Commissioner for Refugees (UNHCR)** was mandated in the 1970s to assist stateless people under the 1961 **Convention of the Reduction of Statelessness**.

The right to a nationality is recognised in **international legal instruments** and regulated by **conventions**.

INTERNATIONAL LEGAL INSTRUMENTS

Universal Declaration of Human Rights
International Covenant on Civil and Political Rights
Convention on the Elimination of All Forms of Discrimination against Women
Convention on the Nationality of Married Women
Convention on the Rights of Persons with Disabilities
Convention on the Rights of the Child
International Convention on the Elimination of All Forms of Racial Discrimination
International Convention on Protection of Rights of All Migrant Workers and Members of Their Families.



REGULATED BY CONVENTIONS

Convention on the Reduction of Statelessness
Convention relating to the Status of Refugees
Convention relating to the Status of Stateless Persons

ADDRESSING CAUSES OF STATELESSNESS



Photograph <https://qzprod.files.wordpress.com/2017/09/rx3gm0f-e1505707549380.jpg?quality=80&strip=all&w=5002>

ADDRESSING CONSEQUENCES OF STATELESSNESS



Photograph <https://uscampaignforburma.files.wordpress.com/2014/03/rohingayagirl.jpg>

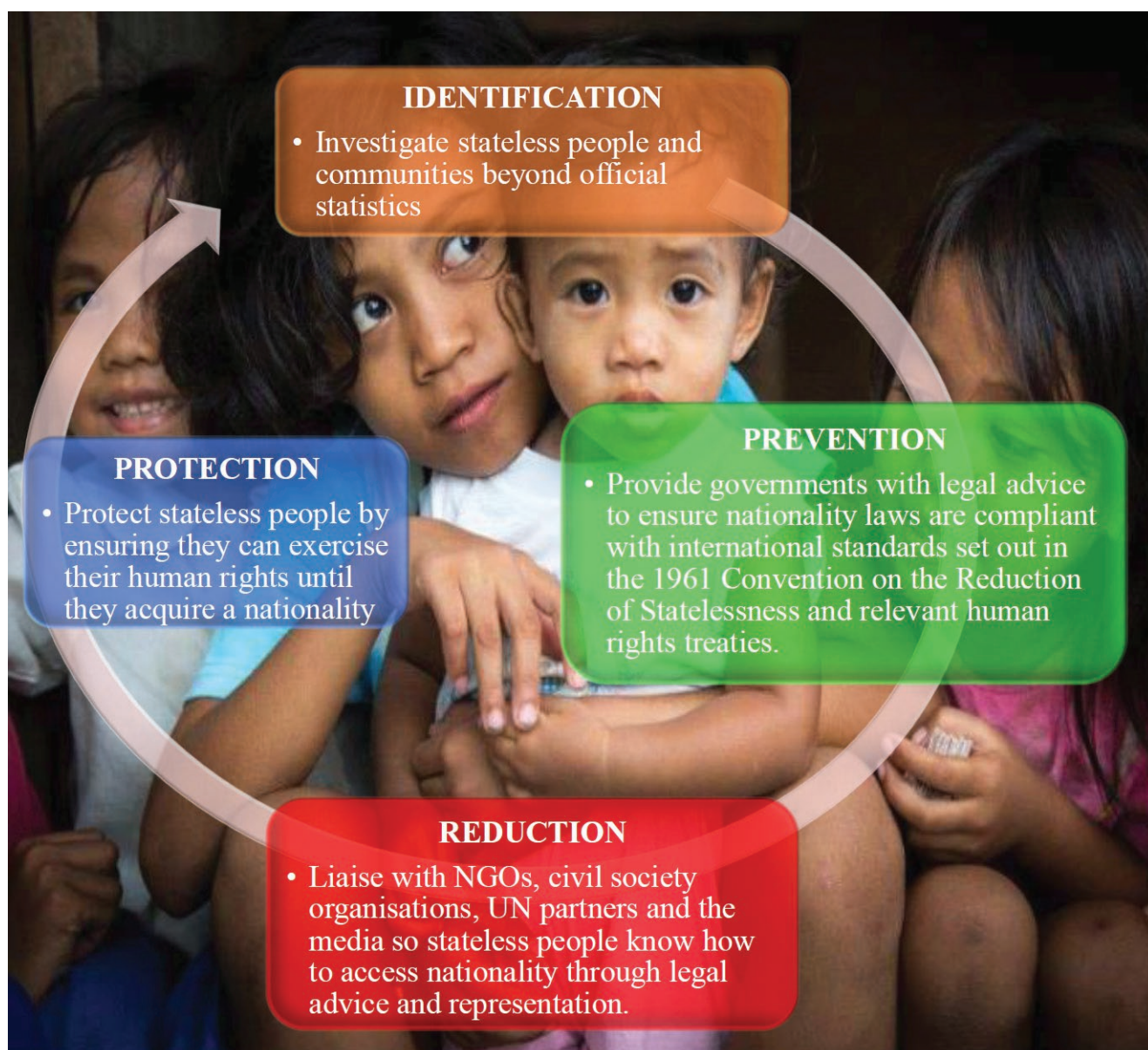
GLOBAL ACTION PLAN TO END STATELESSNESS: 2014 – 2024

<http://www.unhcr.org/ibelong/global-action-plan-2014-2024/>

The **United Nations High Commissioner for Refugees (UNHCR)** called for the ‘total commitment of the international community to end statelessness.’ Its ten Global Actions to end Statelessness are:

1. Resolve existing major situations of statelessness.
2. Ensure that no child is born stateless.
3. Remove gender discrimination from nationality laws.
4. Prevent denial, loss or deprivation of nationality on discriminatory grounds.
5. Prevent statelessness in cases of State succession.
6. Grant protection status to stateless migrants and facilitate their naturalization.
7. Ensure birth registration for the prevention of statelessness.
8. Issue nationality documentation to those with entitlement to it.
9. Accede to the UN Statelessness Conventions.
10. Improve quantitative and qualitative data on stateless populations.

UNHCR: STEPS TO ENSURE NATIONALITY FOR ‘ALL PEOPLE’



Background: Stateless children of Indonesian descent on Mindanao Island in the Philippines <http://www.unhcr.org/54621bf49.html>

#BELONG CAMPAIGN

‘Everyone has the right to belong’

Ensuring equal access to nationality rights for minority groups is one of the key goals of UNHCR’s *#IBelong Campaign to End Statelessness by 2024*. To achieve this goal UNHCR urges all states to take the following steps:

- Facilitate the **naturalisation** or **confirmation of nationality** for **stateless minority** groups resident in the territory, provided they were born or have resided there before a particular date, or have parents or grandparent who meet these criteria
- Ensure **universal birth registration** so no child is born stateless. Guaranteeing all **children** gain the nationality of the country in which they were born
- Eliminate **laws** that deprive persons of nationality on the basis of **discriminatory** grounds, such as race, ethnicity, religion or linguistic minority status
- Remove **gender discrimination** in nationality laws
- Eliminate procedural and practical obstacles to nationality documentation aimed to ensure **national identification** to those with entitlements to it
- Grant protection status to **stateless migrants**

ACTIVITIES

#IBelong Campaign to End Statelessness. What is it? What are its aims? What are the plans to achieve their aims?

YouTube: Why I don’t belong <http://www.unhcr.org/ibelong/what-does-it-mean-to-be-stateless/>



Sources

<http://www.unhcr.org/stateless-people.html>

<http://www.unhcr.org/en-au/protection/statelessness/546217229/special-report-ending-statelessness-10-years.html>

ASEAN ADDRESSES STATELESSNESS

'Statelessness is a serious matter of concern among the Southeast Asian countries. A variety of legal, historical, socio-economic, and political circumstances in the region has contributed to the existence of people who do not enjoy the bond of nationality with any country. This is a potential hindrance to the exercise of human rights and freedom of any affected individual. It can even interfere with the social fabric of society and even affect the inter-state relationship in the region if one problem spills from one country to the other.' <https://jcnegrilloasiaworld.wordpress.com/2016/10/13/challenge-of-statelessness-in-asean-the-case-of-rohingyans-in-myanmar/>

ASEAN Human Rights Declaration, Article 18 states that 'every person has the right to a nationality as prescribed by law. No person shall be arbitrarily deprived of such nationality nor denied the right to change that nationality. As a non-binding declaration, it is toothless unless enforceable.

The ASEAN Intergovernmental Commission on Human rights (AICHR) and the ASEAN Commission on the Promotion and Protection of the Rights of Women and Children (ACWC) have a leading role in the elimination of statelessness especially in ensuring birth registration and the elimination of gender discrimination in nationality laws.

Progress in ASEAN countries



- **Vietnamese** government resolved the plight of stateless refugees from Cambodia, and facilitated the reacquisition of nationality by thousands of women who became stateless after they failed to acquire the nationality of foreign husbands.
- **Philippines** government granted Filipino citizenship to 3,000 stateless people of Indonesian heritage who were living in legal limbo in the southern Philippines for a long period.
- **Thailand** has granted nationality to 80,000 stateless people since 2011 thanks to the government with the support of UNHCR and its NGO partner.

ACTIVITIES

The Muslim Rohingyas have been called 'the most persecuted refugees in the world'. Both the Bangladeshi and Myanmar governments deny their right of citizenship, making them stateless. Who are the Rohingyas? Where do they live? Why are they fleeing their country? Why are they classified as stateless? Suggest solutions to this horrendous problem.

STRATEGIES TO REDUCE STATELESSNESS



Background: Tibetan stateless women with children (J/S. Bliss)

ACTIVITIES

Complete the following questions

What is meant by the word 'stateless'?

Name three different types of statelessness

Describe the links between nationality and citizenship as a diagram

List the size and location of the five largest stateless populations in Asia

In groups discuss the links between: statelessness and:

- discrimination
- registration
- documentation
- detention
- forced migration

Describe the impacts of statelessness on children.

What are the main causes of statelessness?

Describe the impacts of statelessness on people's lives and nations.

List non-government organisations (NGO) that work to reduce statelessness in Asian countries.

Explain:

- progress made by UNHCR to end statelessness in Asian countries
- UNHCR approach to implementing the Global Action Plan to End Statelessness

What is the relationship between Sustainable Development Goals and efforts to address statelessness?

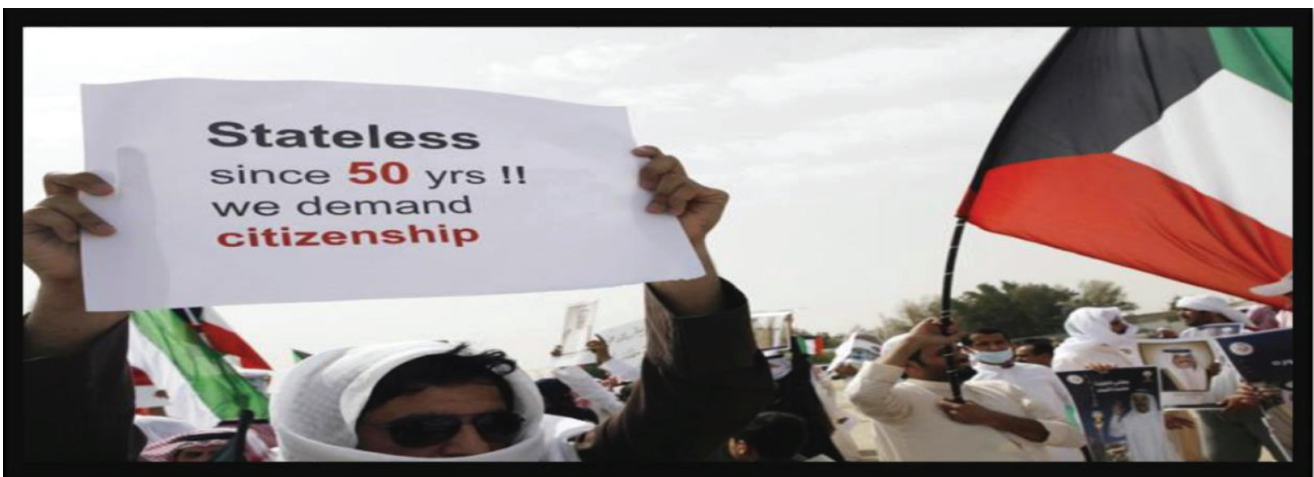
How can engaging with the media and using social media for statelessness advocacy be effective?

Hmong women, Vietnam

https://en.wikipedia.org/wiki/Hmong_people#/media/File:Hmong_women_at_Coc_Ly_market,_Sapa,_Vietnam.jpg

ACTIVITIES

- In 27 countries including Nepal, a woman cannot pass on her nationality to her child which can leave the child stateless. Discuss the impact of statelessness on a child's life from birth to death. Present your answer as a diagram.
- The United Nations Committee on the Elimination of Racial Discrimination stated in 2014 that the **deprivation of citizenship** on the basis of race, colour, descent, nationality or ethnic origin is a breach of states' obligations. Give examples of deprivation of citizenship linked to race or ethnic origin in an Asian country. Present findings as an oral report.
- Explain the following statements:
 - o *Some people are born stateless while others become stateless*
 - o *Entire swathes of people can become stateless overnight due to political or legal directives or the redrawing of state boundaries.*
 - o *Statelessness finds people caught in the vicious cycle of poverty*
 - o *Despite local, national and global attempts to solve statelessness the task still appears unsurmountable*
 - o *Whether or not a person is stateless can be determined by assessing nationality laws and how these laws are implemented by the state*
- In **groups**, research statelessness in Brunei, Hong Kong or Kuwait, and answer the questions https://en.wikipedia.org/wiki/Statelessness#cite_note-76



BRUNEI

There are a large number of stateless permanent residents in Brunei. Most of these residents have lived on Bruneian soil for generations.

- Where is Brunei?
- What are the citizenship laws?
- Who are the stateless people in Brunei?
- Explain the impact of statelessness on the lives of stateless people.

HONG KONG

Hong Kong, as a special administrative region of China, does not have its own citizenship laws.

- Why does Hong Kong lack citizenship laws?
- What are the Chinese citizenship laws imposed on Hong Kong?
- How do the nationality laws effect foreign domestic workers?
- Discuss how people living in Hong Kong can become stateless.

KUWAIT

Stateless people in Kuwait are descendants of Arab nomads who settled in Kuwait during the 1960s but were denied the right to citizenship for different reasons.

- Who are the main stateless people in Kuwait?
- Stateless people in Kuwait are divided into five groups. What are the four colour groups?
- What are the advantages of possessing the green card?
- Describe the changes to citizenship since 2013.
- Investigate Kuwait's plans to pawn off its stateless people

Kuwait: Stateless Bidoon/Bidun denied rights

https://www.hrw.org/sites/default/files/styles/node_embed/public/media/images/photographs/2011_Kuwait_Bidun.jpg?itok=daN2dvgV

DID YOU KNOW?

- What connects **Osama Bin Laden**, **Albert Einstein** and **Tom Hanks**?
- **Osama Bin Laden** was stripped of his Saudi Arabian nationality in 1990s in response to his criticism of the regime
- **Albert Einstein** was stateless from 1896 to 1901 when he voluntarily renounced his German citizenship.
- **Tom Hanks** is not a stateless person. However, in the Spielberg movie *The Terminal* he played the role of a stateless person whose country breaks up, forcing him to live in JFK airport for nine months. The movie was inspired by Mehran Karimi Nasseri who was an expelled Iranian. He lived in the departure lounge at Charles de Gaulle Airport in France for 18 years after he was denied entry into the country. The story explains how a person can find them self suddenly stateless without knowing that happened.

<http://issueswithoutborders.com/archives/509>

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- Ending Statelessness <http://www.unhcr.org/stateless-people.html>; <http://www.unhcr.org/en-au/protection/statelessness/546217229/special-report-ending-statelessness-10-years.html>
- Statelessness and citizenship <http://www.unhcr.org/3eb7ba7d4.pdf>
- Refworld <http://www.refworld.org/statelessness.html>-UNHCR campaigns, Recent accessions to the Stateless Conventions, National Legislation Relating to Nationality, Citizenship and Statelessness, Statelessness Policy and Doctrine.
- Impact of Statelessness <http://www.institutesi.org/world/impact.php>
- Understanding statelessness in the Syria refugee context <https://www.nrc.no/globalassets/pdf/reports/understanding-statelessness-in-the-syria-refugee-context.pdf>; <http://www.syrianationality.org/pdf/report.pdf>
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- The World's Stateless Children <https://www.statelessness.eu/blog/world-s-stateless-children-new-report-out-now>
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- The Human Right to Citizenship: A Slippery Concept. <http://www.upenn.edu/pennpress/book/15363.html>
- Statelessness and Citizenship: A Comparative Study on the Benefits of Nationality. Edited by Brad K. Blitz, <http://www.e-elgar.com/shop/statelessness-and-citizenship>



Poster:

https://media.licdn.com/mpr/mpr/shrinknp_400_400/AAEAAQAAAAAAAAAAVsAAAAJGE4ZTA5NTUwLWVmZjctNDNkMC1iZWZlZWVhOTcyNmNlMGlyOA.jpg



AUSTRALIAN HUMAN RIGHTS COMMISSION

By Pauline Sheppard

The Commission (an independent statutory organisation established in 1986 by an act of the federal Parliament) - hosts an excellent website that teachers and students alike may use in an investigation of freedom and active citizenship.

On the 'About the Commission page' <https://www.humanrights.gov.au/about-commission-0> links to Civics and Citizenship education are clear with the following Vision and Mission:

Our Vision: Human rights: everyone, everywhere, everyday

Our Mission: Leading the promotion and protection of human rights in Australia by:

- making human rights values part of everyday life and language;
 - **empowering all people to understand and exercise their human rights;**
 - **working with individuals, community, business and government to inspire action;**
 - keeping government accountable to national and international human rights standards.
- (coloured emphasis added)

Teachers are encouraged to click on the Education button on the top navigation bar on the site - where they can access under the heading: Human rights in the school classroom – a series of education resources - *RightsED* – “designed to help students gain a critical understanding of human rights and responsibilities, and to develop the attitudes, behaviours and skills to apply human rights in everyday life.”

<https://www.humanrights.gov.au/education/human-rights-school-classroom>

Mapped to the Australian Curriculum the resources include interactive activities for teachers and students that are free to download and can be photocopied.

There are 19 different resources - some catering for children from 10 years old. Three of the resources included are:

What human rights do we have?:

An Introduction to Human Rights and Responsibilities

provides students with the opportunity to explore the meaning of 'rights' and develop an understanding of human rights, and the responsibilities that complement them

The story of our freedom:

A series of online educational resources which explore the evolution of human rights since 1215 and the impact that Magna Carta has had on our human rights and freedoms in Australia.

The two digital resources - an interactive infographic and a short animated video - have been mapped to the Australian Curriculum for History and Civics and Citizenship for Years 5 & 6 and Years 9 & 10.

Take a stand against racism:

“Students will explore ways to address racism and how to take action against bullying and harassment based on race, culture or ethnicity.”

Year: Years 5 and 6 Subject: Health and Physical Education. Australian Curriculum general capabilities: Intercultural understanding, Ethical understanding, Personal and social capability

EXTERNAL LINKS

An excellent feature of the site for both teachers and students is its extensive 'Links to Human Rights Organisations and Resources':

<https://www.humanrights.gov.au/about/links-human-rights-organisations-and-resources>

There are pages of links that are a great time-saver for teachers of various disciplines.

The Commission does include the following disclaimer: Links to external websites do not constitute an endorsement or a recommendation of any material on those sites or of any third party products or services offered by, from or through those sites. Users of links provided by this website are responsible for being aware of which organisation is hosting the website they visit.

Digital Citizenship

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Asia-Education Foundation (AEF)

Asia-Education Foundation (AEF) curriculum resources for Civics and Citizenship are aligned to the Australian Curriculum to ensure all students have the opportunity to know and understand **Asia and Australia's engagement with Asia**.

Through this collection of learning sequences, resources and links, teachers are supported in their efforts to implement a Civics and Citizenship curriculum that builds students' Asia capabilities.

<http://www.asiaeducation.edu.au/curriculum/civics-and-citizenship>

What is a digital citizen?

The Asia-Education Foundation (AEF) stated that digital citizenship refers to behaviours, attitudes, habits and actions displayed while using digital technology to connect, communicate and collaborate. The organisation explained that learning using the digital environment across different Asian cultures, has digital citizenship challenges.

Digital citizenship is appropriate and responsible technological use and essential when studying **countries of the Asia region**.

BEFORE YOU POST-THINK

<https://mrwheatley.files.wordpress.com/2013/05/think-before-you-blogg.jpg>



NINE ELEMENTS OF DIGITAL CITIZENSHIP

<http://learningnetwork.setbc.org/sd68digitalcitizenship/2017/02/27/digital-citizenship-rep-image/>



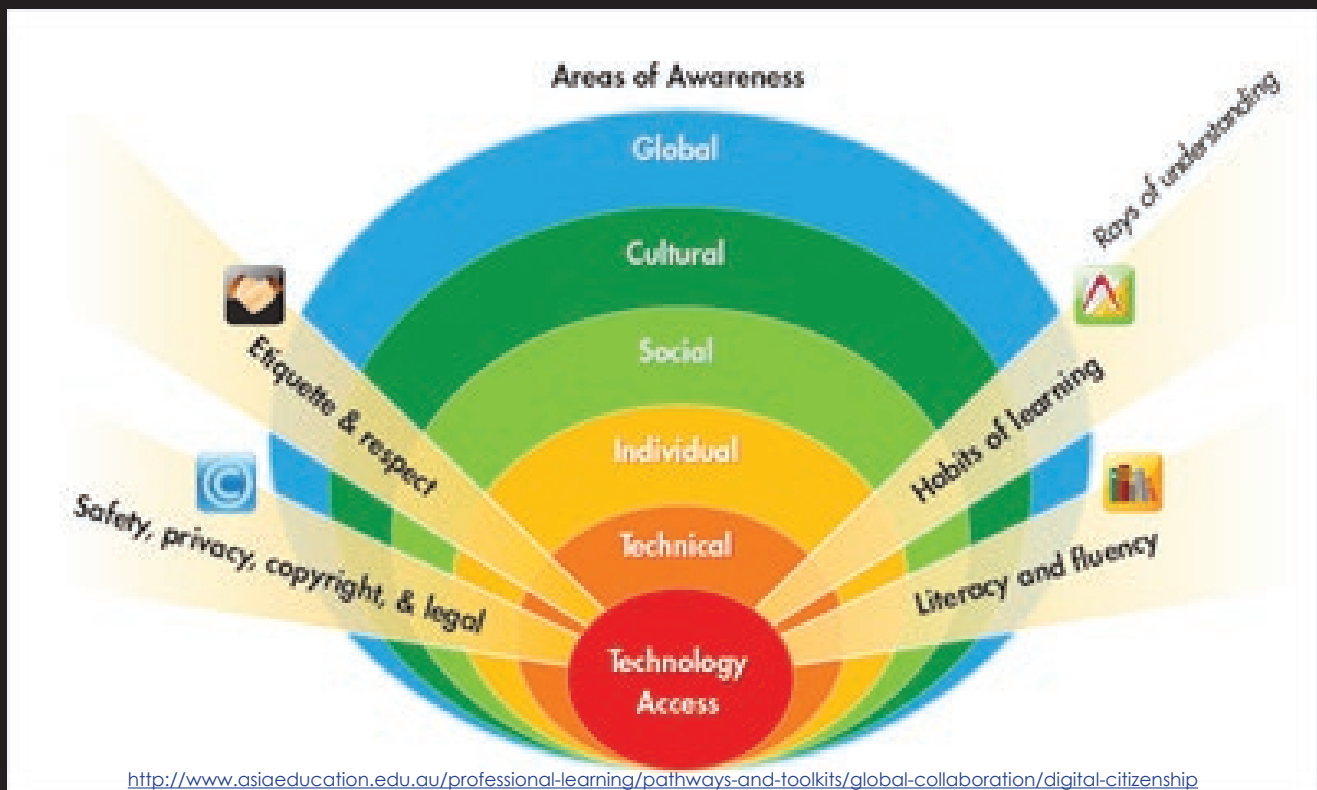
BE A GOOD DIGITAL CITIZEN

<https://www.pinterest.com.au/pin/222928250277976095/?lp=true>



AREAS OF AWARENESS

Learning in an online digital environment across different Asian cultures has its own digital citizenship challenges. In the context of this resource, digital citizenship refers to behaviours, attitudes, habits and actions displayed while using digital technology to connect, communicate and collaborate.



<http://www.asiaeducation.edu.au/professional-learning/pathways-and-toolkits/global-collaboration/digital-citizenship>

Digital citizenship is a focus of the **Enlightened Digital Citizenship Model** created by Lindsay and Davis (2012). It provides lenses for being better global digital citizens through 'areas of awareness' including:

- ♦ **Individual awareness** which means being aware of one's values and to speak out when issues arise.
- ♦ **Social awareness** that allows the digital citizen to interpret situations and retain interpersonal skills with face-to-face and online friends and colleagues.
- ♦ **Cultural awareness** where being aware that cultural differences exist in countries around the world, especially the Asia region, and being able to understand the nuances of cultural differences.
- ♦ **Global awareness** causes the digital citizen to ask such questions as: What are the impacts of technology use and access in other Asian and global countries and cultures? How can I connect and communicate with someone on the other side of the world?

Source: <http://www.asiaeducation.edu.au/professional-learning/pathways-and-toolkits/global-collaboration/digital-citizenship>

RESOURCES

NSW Department of Education

The digital citizenship website provides useful information for students, teachers and parents. Games, learning activities and videos teach K–10 students about safe and responsible digital citizenship. http://www.digitalcitizenship.nsw.edu.au/Sec_Splash/



<https://education.nsw.gov.au/teaching-and-learning/curriculum/learning-for-the-future/digital-citizenship>

The Office of the eSafety Commissioner

Provides lesson plans, tools and resources to assist with the teaching of responsible digital citizenship. <https://www.esafety.gov.au/education-resources/classroom-resources/digital-citizenship/classroom-resources>

Asia Education Foundations

Access Asia-focused digital content lists created by AEF to support teachers implement the Australian Curriculum for Civics and Citizenship. It is recommended that teachers preview websites to ensure they are suitable for their students prior to use in class

<http://www.asiaeducation.edu.au/curriculum/civics-and-citizenship/details/civics-and-citizenship-curated-digital-resources>

Year 3	Year 4	Year 5
Rules and cultural norms	My faith, my story https://www.scoop.it/t/y-by-asia-education-foundation-1 Their core ideas and symbols	Youth speaks – creating sustainable communities
Year 6	Year 7	Year 8
Regional citizenship – cross-border issues	A multi-faith Australia	Community stories – Australians of Asian heritage https://www.scoop.it/t/y-by-asia-education-foundation-1
Year 9		Year 10
Making connections-connecting to Asia http://www.asiaeducation.edu.au/curriculum/geography/details/connecting-to-asia		Australian stories – being a good neighbour Government systems in the Asia region https://www.scoop.it/t/year-9-civics-and-citizenship-government-systems-in-the-asia-region/

ABC: Burka Ban

Recently, the things Islamic women wear on their heads became the centre of a debate. There are many different types of them all with different names but the one most people were talking about was the Burka. Some politicians were asking for them to be banned. At **Parliament House** in Canberra rules were announced to restrict women who wear them from sitting in the open public gallery. A lot of people have criticised both moves so we sent Emma to find out more. Complete the activities.

ABC <http://www.abc.net.au/btn/story/s4102605.htm>

Teaching resources <http://www.abc.net.au/btn/resources/teacher/episode/20141014-burkaban.pdf>



Primary: YouTube

Students explore how to be a super digital citizen in a digital world. This video works in collaboration with Digital Citizenship Curriculum, Grade 3-5 unit 3.Super Digital Citizen.

<https://www.youtube.com/watch?v=S7A2n1c3UiA>

Become a Super Digital Citizen and learn about being safe and helpful on the internet. And don't forget to sing along

<https://www.youtube.com/watch?v=BsM84V5df58>

MULTIPLE CITIZENSHIP ASIA

By Dr. Susan Bliss

http://d2rormqr1qwpz.cloudfront.net/photos/2015/04/27/55-40308-bourne_promo-1430160170.jpg
<https://media-cache.cinematerial.com/p/500x/lyhrgdxy/jason-bourne-taiwanese-movie-poster>

JASON BOURNE, TERRORISTS AND FOREIGN INVESTORS

Watching action movies such as *The Bourne Trilogy*, you note how a cache of illegal passports smoothed and accelerated Bourne's movements around the world. Additionally, secret CIA documents found fake passports allowed unrestricted travel of terrorists between countries.

Today multiple passports remain part of spy and terrorist stories. However, the use of multiple passports has accelerated with globalisation, faster transport, and large movements of immigrants, refugees and tourists. Additionally the 'economic citizen' holds multiple passports by basing different aspects of their life in different countries to reduce taxes, avoid civic duties and increase personal freedom. Their aim is to maximise wealth and lifestyles.



OPINION

*The idea of international diversification is a simple one— if you live, work, hold investments, own property, structure your business and store gold, in the same country as your citizenship, then you have all of your eggs in one very fragile basket. Having a second **citizenship** is like having a 'get out of jail free' card. It creates options. No matter what happens in the world, you'll always have a place to go. You'll always have a ticket out.*

<https://www.sovereignman.com/lifestyle-design/four-valuable-passports-that-anyone-can-obtain-6109/>

WHAT IS DUAL OR MULTIPLE CITIZENSHIP?

Multiple or **dual citizenship**, sometimes incorrectly used synonymously with **multiple** or dual nationality, refers to a person's citizenship status. These people are regarded as a citizen of more than one state under the laws of those countries. The advantages of dual citizenship is the right to travel freely, live and work in another country, and receive the rights and privileges of a citizen in each country. **Australia** allows their citizens to hold dual nationality, with some restrictions. Whereas citizens in **China** and **India** face automatic loss of citizenship if another citizenship is acquired voluntarily.



WHAT WERE PAST CONCERNS ON DUAL CITIZENSHIP?

In the past, policymakers considered dual citizenship a problem—in other words the equivalent to bigamy. Citizenship and political loyalty to a country were considered inseparable. Politicians were concerned that immigrants would maintain exclusive loyalty to the country of ‘original’ citizenship, and there would be conflicting rights and duties between the two countries. Additionally, some expressed apprehension that it was a potential catalyst for treason and espionage.

OPINION

Multiple citizenship was once unacceptable. It was assumed that a person could only have a relationship and corresponding loyalty to only one state. US Attorney General Jeremiah Sullivan Black stated in 1859, “[N]o government would allow one of its subjects to divide his allegiance between it and another sovereign; for they all know that no man can serve two masters.” Theodore Roosevelt described the theory of multiple nationality as, “a self-evident absurdity.”

<https://www.henleyglobal.com/industry-news-details/the-rise-of-multiple-citizenship/>

WHAT IS THE CRITERIA FOR CITIZENSHIP?



Jus soli meaning 'right of the soil', commonly referred to as **birthright citizenship**, is the right of anyone born in the state to nationality or citizenship

Countries by *jus soli*

- Unconditional *jus soli* for persons born in the country-dark blue
- *Jus soli* with restrictions (mid blue)
- *Jus soli* abolished (lightest blue)

https://en.wikipedia.org/wiki/Jus_soli#/media/File:Jus_soli_world.svg

WHY IS DUAL CITIZENSHIP INCREASING?

Multiple citizenship driven by political, economic and technological factors as well as the international flow of migrants and refugees, has resulted in the emergence of **global citizens** possessing homes and work places in different countries. For these people dual citizenship became an imperative. Additional citizenship and extra passport, no longer came at the high cost of giving up one's original citizenship- instead they could now have both!

Political changes resulted in an increase in the number of countries recognising **dual citizenship** because 'some' have:

- made **naturalisation** less conditional on the relinquishment of previous citizenship. Renunciation of another citizenship upon naturalisation is a substantial obstacle especially for 'first generation immigrants' who are reluctant to let go their original passport.
- recognised individuals with **refugees status** especially when renunciation of previous citizenship is legally impossible or extremely difficult
- produced **legislative changes** that facilitated citizenship acquisition for children of immigrants
- strengthened the rights of expatriates who in the past were excluded from political participation in their country or origin
- allowed **extraterritorial voting rights** for citizens living abroad
- implemented more **liberal citizenship laws**
- executed **citizenship laws** subject to **de-ethnicisation** (incorporating **immigrants**) and **re-ethnicisation** (retaining ties with **emigrants** abroad)

However, at the other end of the spectrum there are **stateless people** without any citizenship links to a country.



<http://www.traveller.com.au/what-are-the-advantages-and-disadvantages-of-dual-citizenship-gxsjrk>

WHAT ARE THE ADVANTAGES OF DUAL CITIZENSHIP?

Today, more countries permit 'dual' citizenship as it promotes the following:

IMPROVED CULTURAL INTEGRATION

Dual citizens reap the benefits of being immersed in the culture of two countries.

In an increasingly mobile world, many immigrants have attachments in two or more places across nation-borders, and consequently have plural identifications and loyalties.

The 'transnational social spaces' are a combination and social and symbolic ties, networks and organisations that reach across nation-borders. These transnational ties and related multicultural skills frequently facilitate increased integration of different cultures. Their bicultural competencies play an important role as mediators between citizens and recently arrived immigrants

INCREASED MOVEMENT OF SKILLED AND UNSKILLED LABOUR

Stimulates economic growth in their country of employment as well as their home country. Remittances are sent back home. A massive global remittance market, totalling \$575 billion in 2016 (World Bank) contributed to reduced poverty in Asian countries.

Labour migration: Countries that send labour migrants and also allow dual citizenship, experience more labour migration than labour migrants from those countries that forbid dual citizenship.

INCREASED OVERSEAS INVESTMENT

The Citizenship by Investment Programme (CIP) has evolved with 'citizenship'. It is also referred to as 'residency for sale'. The CIP business has become popular in the Asia-Pacific Region, with Chinese billionaires' major clients.

EXPANDING GLOBALISATION

Increased movement of people, money, information and consumer goods

INCREASED LINKS BETWEEN HUMAN RIGHTS AND CITIZENSHIP

Expansion of international human rights organisations

<https://i.pinimg.com/originals/65/18/52/651852270f7b2f181c1670c35f4b39fe.jpg>

WHAT ARE THE DRAWBACKS OF DUAL CITIZENSHIP?

Dual citizens enjoy certain benefits, such as the ability to live and work freely in two countries, own property in both, and travel between the countries with relative ease.

Despite these benefits a dual citizen, is bound by the laws of both countries and the potential fear of double taxation.

Some countries resist dual citizenship because:

- **lack of integration and loyalty:** growing fear of Islamic fundamentalism and terrorism
- **unacceptable traditions:** such as forced and arranged marriages, honour killings and wearing traditional clothes
- **non-integration and devaluation of citizenship:** to counter this argument, some countries have established citizenship tests and stricter language and integration requirements in response to the fear of non-integration
- **potential for illegal activities:** multiple passports, moving assets, escape and evasion and crossing borders without detection, is ideal for those people who want to disappear or become lawsuit-proof global citizens

WHAT IS THE PERPETUAL TRAVELLER-FIVE FLAG THEORY?

The term **perpetual traveller** (**permanent tourist** or **prior taxpayer**) refers to the idea that by basing different aspects of one's life in different countries and not spending too long in one place, a person can reduce taxes, avoid civic duties, and increase personal freedom.

The perpetual traveller idea is presented in the flag theory.

Whether to minimise governmental interference or to maximise privacy, the theory proposes that each of the following functions should be in a separate country:

1. **Citizenship and Passport:** In a country that does not tax money earned outside the country or control actions. Second passport is an important part of diversifying a person's life internationally.
2. **Residence:** In a tax haven country.
3. **Business base:** Where one earns money, ideally somewhere with low corporate tax rates.
4. **Asset haven:** Where one keeps money, ideally a place with low taxation and capital gains.
5. **Playgrounds:** Where one spends the money, ideally anyplace with low consumption taxes.



https://en.wikipedia.org/wiki/Perpetual_traveler

<https://i0.wp.com/www.transfergo.com/en/blog/wp-content/uploads/2014/12/migrants.jpg?fit=1698%2C1131&ssl=1>

WHAT ARE THE VARIATIONS OF DUAL CITIZENSHIP IN ASIAN COUNTRIES?

The majority of countries permitting dual citizenship are located in Europe, North and South America and Oceania. Among all regions, Asia lags behind in the number of countries that recognises dual citizenship

Most countries in the Asia-Pacific region **restrict** or **forbid dual citizenship**. For example, **Brunei, India, Indonesia, Iran, Iraq, Kuwait, Laos, Malaysia, Mongolia, Nepal, North Korea, Oman, Qatar, Saudi Arabia and Yemen**

- **Afghanistan:** Article 7 of the Law on Citizenship indicates that anyone who is citizen of Afghanistan cannot hold a double citizenship.
- **Bhutan:** Citizens who acquire the citizenship of another country cease to be a citizen of Bhutan
- **China:** Chinese nationals taking foreign citizenship, automatically lose their Chinese citizenship
- **Myanmar:** Forbids its citizens to have dual citizenship. Foreigners cannot become naturalised citizens, unless they can prove a close familial connection to the country.
- **United Arab Emirates (UAE):** Does not permit dual citizenship to UAE nationals. UAE citizenship is lost by becoming a citizen of another country
- **India, Indonesia, Nepal and Saudi Arabia:** Automatic loss of citizenship if another citizenship is acquired.
- **Iran and North Korea:** Do not permit a renunciation of their citizenship
- **Singapore:** Dual citizenship is not allowed. Singapore's resistance stems from the country's geopolitical position. As a small nation with high levels of immigrants, the country has been wary of its citizens' allegiance compromised in the case of a national crisis.



Flag of Bhutan https://upload.wikimedia.org/wikipedia/commons/thumb/9/91/Flag_of_Bhutan.svg/1200px-Flag_of_Bhutan.svg.png

MAPS: SIMPLIFIED VARIATIONS IN DUAL CITIZENSHIP IN ASIAN COUNTRIES



Maps: <https://www.movehub.com/blog/dual-citizenship-around-the-world-map>; <http://tokyofamilies.net/wp-content/uploads/2017/04/Screenshot-2017-04-26-at-8:33:24-AM-1024x604.png>

WHAT LAWS RESTRICT DUAL CITIZENSHIP IN ASIAN COUNTRIES?

- **Philippines:** Dual citizens may not run for any local elective office. Dual Citizenship under Republic Act No. 9225 applies only to constitutionally-defined natural-born Filipinos who lost their Filipino citizenship through naturalisation or foreign citizenship.
- **Israel:** Members of Parliament must renounce another citizenship before taking their seat in the Knesset
- **South Korea:** Dual citizenship legalised/allowed in South Korea as of 2010, with some restrictions
- **Pakistan:** Allows dual citizenship with only 18 countries. It includes Australia.
- **Japan:** Possible loss of citizenship if people with multiple citizenships do not renounce their other citizenships after reaching the age of majority or within a certain period of time after obtaining multiple citizenships. Having multiple passports is not allowed.

Some Asian countries accept dual citizenship based on a pledge not to exercise their foreign nationality inside the country.



Changes allowing increase in dual citizenship

- **Bangladesh** aims to expand dual citizenship, but with restricted rights
- **Vietnam** has amended its nationality law to legalise dual citizenship. The change means that many post-war refugees and overseas Vietnamese who have become citizens of second countries can officially reclaim their lapsed Vietnamese nationality, without losing their new citizenship.

Increase in dual citizenship-recognising countries in Asia is mainly due to:

- Increased demand for financial capital/overseas investment
- Increased demand for human capital-skilled and unskilled labour
- Type of government-increase in democratic governments have implemented laws on dual citizenship

WHAT ARE THE LAWS ON CITIZENSHIP AND ITS RENUNCIATION IN LAOS?



CITIZENSHIP:	LOSS OF CITIZENSHIP:
<p>Citizenship is based upon the Law of Laotian Citizenship, 1990.</p> <ul style="list-style-type: none">• Dual citizenship is not recognised in Laos• By naturalisation: Laotian citizenship may be acquired upon fulfilment of the following conditions: Person must be 18 years or older, be able to speak, read, and write Lao, have established permanent residency, understand the customs of the country, have no criminal record, renounce previous citizenship, and receive final permission from the National Assembly.	<ul style="list-style-type: none">• Voluntary: Voluntary renunciation of Laotian citizenship is permitted by law, however, permission must be granted by the National Assembly. Persons should not assume renunciation of citizenship to be automatically guaranteed.• Involuntary: The following are grounds for involuntary renunciation of Laotian citizenship: Person voluntarily acquires a foreign citizenship, though persons in this situation should not assume Laotian citizenship would simply be lost by default. Naturalised citizenship was obtained by fraud or false statement. Naturalised citizen has engaged in behaviour detrimental to the state of Laos.

http://www.multiplecitizenship.com/wscl/ws_LAOS.html

WHAT ARE THE LINKS BETWEEN DUAL CITIZENSHIP AND IMMIGRATION?

'The degree of angst over the effects of dual citizenship seemingly corresponds to a country's model for managing immigration and ethnic diversity.'

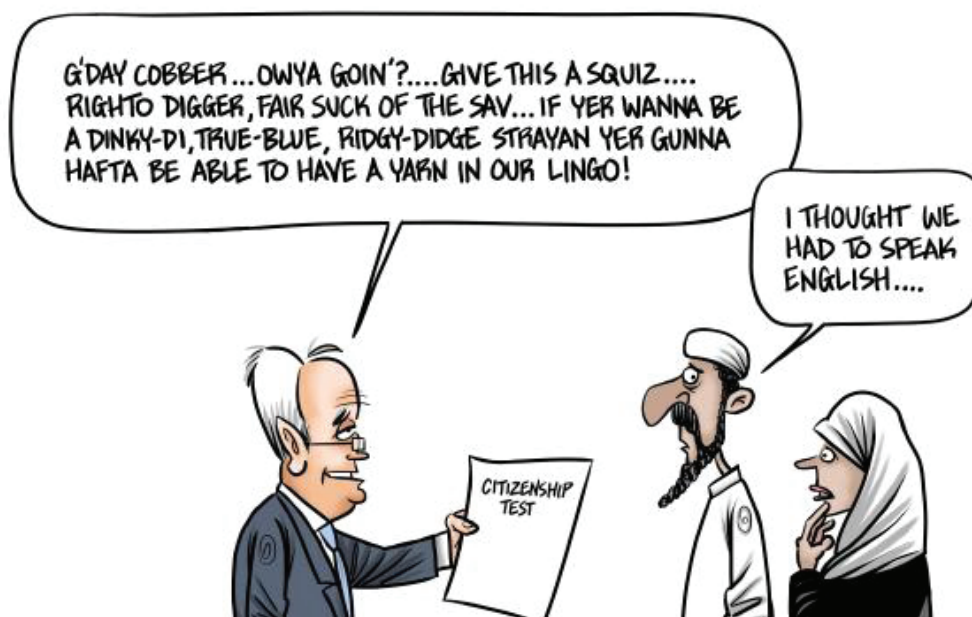
https://en.wikipedia.org/wiki/Multiple_citizenship

DIFFERENTIAL EXCLUSIONARY MODEL	ASSIMILATIONIST MODEL	MULTICULTURAL MODEL
Accepts immigrants as temporary 'guest workers' but is highly restrictive with regard to other forms of immigration and to the naturalisation of immigrants. Many countries in Asia such as Japan, China, Taiwan, Singapore and the countries of West Asia, tend to follow this approach.	Accepts that immigrants obtain citizenship, but on the condition that they give up some or all cultural, linguistic and social characteristics that differ from those of the majority population. Europe is an example of this model, where immigrants are usually required to learn the official language, and cultural traditions such as Islamic dress are often barred in public spaces.	Grants immigrants access to citizenship and to equal rights without demanding that they give up cultural, linguistic, or intermarriage restrictions or otherwise pressure them to integrate or intermix with the mainstream population. Canada, Australia, New Zealand and the United States have historically taken this approach.

WHAT WAS THE AUSTRALIAN DUAL CITIZENSHIP FIASCO?

Australia a country of immigrants, contains many people who qualify for dual citizenship. However, dual citizenship has been a 'hot' topic in the Australian media during 2017. Australia allows dual citizenship, but the **Constitution of Australia** Section 44(i), explicitly forbids people who hold allegiance to foreign powers from sitting in the parliament of Australia. Members of Parliament holding dual citizenship were found to have been ineligible for election.

Could you be a dual citizen without realising it?



<http://cdn.newsapi.com.au/image/v1/eb45e6f6d24ae18444b8887caf8c68dd?width=650>

SCAFFOLD

Topic	Name	Class	Mark
Questions		Answers	
What is citizenship?			
What is dual citizenship?			
List the criteria for citizenship			
Why does the criteria differ between countries?			
What are the advantages of dual citizenship?			
What types of people are most likely to possess dual citizenship?			
Discuss why dual citizenship is increasing			
Most countries in countries of Asia region restrict or forbid dual citizenship. Explain this statement			
Compare dual citizenship in five Asian countries			
Explain the outcome of the Australian dual citizenship fiasco			
Are you a dual citizenship? What countries are involved? Why do you still hold dual citizenship?			

EXTENDED RESPONSES

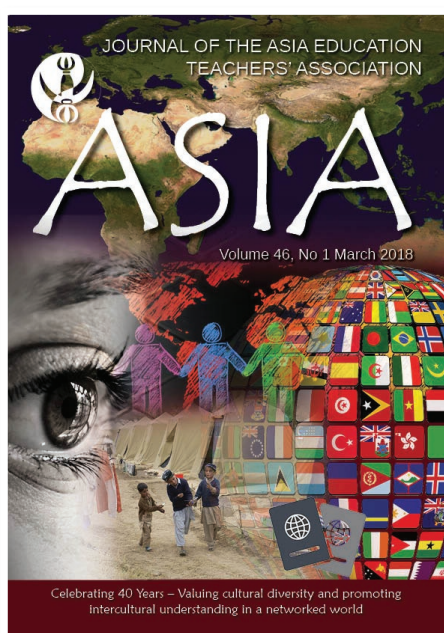
- Discuss the advantages and disadvantages of multiple citizenship, and the reasons for its growth.
- Describe variations in multiple citizenship between countries of the Asia Region. Provide examples and reasons for the variations.





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