

UCL, INSTITUTE OF EDUCATION

DOCTORAL SCHOOL

**HIGH SCHOOL TEACHERS' CONCEPTION
ON GLOBAL SKILLS AND UNIVERSAL VALUES
IN VIETNAM AND IN WEST BENGAL, INDIA**

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Doctor in Education Thesis

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DECLARATION AND WORD LENGTH

I, Khiet Pham, confirm that, except where explicit attribution and documents are made, the work presented in this thesis is entirely my own.

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ABSTRACT

This study is a piece of research conducted in a sample of secondary schools in West Bengal and in Vietnam. The aim was to find out to what extent the teachers in the survey were aware of the students' new needs in this age of globalization. Discourses and debates about global citizenship education have informed the approach taken in the thesis. In addition, recent fora and publications on Global Skills have influenced the theoretical positioning outlined in the thesis.

The Capability Approach theory as promoted by Sen (2010) and Nussbaum (2011) is considered as a valuable approach because it goes beyond the acquisition of cognitive skills by addressing a number of ethical values that are part of a tentative definition of Global Citizenship. Therefore, the focus of the research was on the teachers' degree of awareness of the issues involved in 21st century education particularly Global Skills and sensitization to ethical values. This goes in line with the recommendations made by UNESCO (2014) and such institutions as: the World-Bank and the Organisation for Economic Co-operation and Development (OECD).

The results confirm the anticipated view that the teachers' working conditions are often serious obstacles to focusing on the broader horizon. They are often cut off from the world of educational research which would inspire them and give them the possibility of setting themselves more precise goals for attainment in solidarity with other professionals.

The serious issues the world is facing nowadays call for new strategies and new skills which surprisingly include some moral features and ethical values, even when one is essentially looking for economic efficiency. This is a real challenge.

The surprising finding of the researcher is that the teachers involved were not aware of critical thinking as being the vital skill for any hope of going forward. This may be linked to an atavistic respect for transmitted knowledge and moral tradition where 'law and order' and peace at the price of individual sacrifice are highly regarded principles in both West Bengal and Vietnam. The rigidity of certain political or administrative structures seems to be another factor hampering forward progress. The private school in both countries had the privilege of more freedom in decision making, better working environment and inspiring leadership, which conditions evidently favoured a more holistic education.

The interest of the research is that it proposes a new approach and new tools for analysis and evaluation of the quality of secondary-school education. The assessment emphasis is shifted from exam results to human development.

It is the researcher's hope that this study will be of some use to people who share his concern for a better future for young people especially in developing countries.

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ACRONYM

AL	Active Learning
ASEAN	Association of South-East Asian Nations
CA	Capability Approach
CE	Civic Education
DTET	Department of Technical Education and Training
E2E	Education to Employability
EFA	Education for All
GC	Global Citizenship
GCE	Global Citizenship Education
GS	Global Skills
HCM	Ho-Chi-Minh
HCT	Human Capital Theory
HPS	Private School in HCM city
HR	Human Rights
HSS	State Schools in HCM city
KPS	Private School in Kolkata
KSS	State Schools in Kolkata
MOET	the Ministry of Education and Training
NCF	National Curriculum Framework
NGOs	Non-Government-Organisations
OECD	Organization for Economic Cooperation and Development
PS	Private School
SAIL	Strategies for Active and Independent Learning
SCERT	The State Council of Educational Research and Training
SS	State Schools
UDHR	the Universal Declaration of Human Rights
UN	The United Nations
UNDP	The United Nations Development Plan
UNESCO	The United Nations Education, Scientific & Cultural Organization
UNICEF	The United Nations International Children's Emergency Fund
VN	Vietnam
WB	West Bengal
WBCHSE	The West Bengal Council of Higher Secondary Education
WTO	The World Trade Organisation

THE PERSONAL STATEMENT

Introduction

In the Doctor of Education (Ed.D.) programme, during the five years of studies, with the experiment on various research methods via the courses, the assignments and attending the international conferences on different types of education, I have explored a number of overlapping research methodologies and the topics of development education through the taught modules, the Institution Focused Study (IFS) and the thesis. The variation in the topics might have strongly influenced not only my doctoral journey, but also deeply reflected the mind-set and changes in my professional role. I have been encouraged to search for more understanding and knowledge in depth and have been inspired to pursue this thesis research. The Ed.D programme, at each stage of the journey, opened and widened my vision of the research world and revealed how much more there is to learn in the field as ongoing learning and improvement. This thesis is the final stage but not the end of my lifelong study. I have conducted a comparative study on the extent to which teachers have considered and addressed the needs for global skills and ethical values within their teaching and learning in high schools in Vietnam and West Bengal, India. The thesis topic seems to be very new in the research-world in examining the notion of Global Citizenship Education in the context of Vietnam and West Bengal. It has been in my passion to do something to help Vietnam and the developing countries in regard to education development. This reflection explains what I was about before and how this thesis study has been formed as the result of the previous experiences and parts of the assignments made were meaningful in my professional development and helped it to flourish.

Faith journey and the assignments for the taught modules

Before coming to London, I used to work as a teacher of Language in a state school Vietnam and was searching for my own vocation. For my training as a Jesuit priest (a member of the Society of Jesus) and a pastoral minister, I was sent to London for my theological studies. During that time, I worked as a Chaplaincy Assistant at the Vietnamese Sunday school located in East London. My role involved accompanying the volunteer teachers and advising them on matters of the Vietnamese language and religious education for the children born into Christian Vietnamese families in Britain. After my graduation, seeking to discern for what I should do to be of serving to people in the future, I reflected carefully and came to the conclusion that I could do something valuable in the education field. In one way or another, agreeing with Nelson Mandela's statement

'Education is the most powerful weapon which you can use to change the world' (by Nelson Mandela), I decided to finish my MA on Development Education at the Institute of Education. The experience working with the volunteers at the Sunday school encouraged me to follow my passion into Doctoral level study from which I could share with the teachers in the school and with my friends working as teachers in Vietnam. During the first years of the Ed.D programmes, there were interesting insights to share and discuss among the volunteers regarding professionalism and ongoing training.

The taught module assignment topics, particularly in the first assignment, arose from reflections on my previous job as a teacher of language and the work as a chaplain assistant concerned with both religious education and teaching the Vietnamese language and culture. In one way or another, this is the area of education in which I have most experience to contribute to the school. For the first assignment of the Foundations of Professionalism module, I wrote about the challenges facing teachers' professionalism in a changing context. It discussed my experience meeting the needs of students from highly diverse cultural backgrounds which almost always present a challenge to teachers. Faced with the challenges of globalizaton, I consider that there is a need to re-think what teachers' professionalism involves today.

My experience of teaching at the state school and the MA in Education Development enabled me to look at pedagogy and teachers facing the challenges of globalizaton in the assignments for the Methods of Enquiry (MoE) 1 and 2. The assignment of MoE1 was to make a proposal for research on skills enhancement in secondary schools for successful economic development in Vietnam in the age of globalizaton. It took me some time to update myself about the policies and the reformed teaching approach for more skills-activities in secondary school education in Vietnam. The methods of analysis that I have learnt have helped me with applications in different disciplines in MoE1 and MoE2. I then developed one part of the research proposal and carried it out for the Methods of Enquiry 2 focusing on equipping global skills in secondary schools in Vietnam. These assignments brought me back to be reconnected with my old friends for sharing, discussion and interviews as well as searching for related documents, even so it was hard to find proper research regarding the topics in Vietnam. Especially, in the assignment for MoE, the qualitative approach was used via online Skype-interviews a new experience for me. The methods also aroused my interest in various teaching approaches and the purposes of education in Western countries.

The Institution Focus Study (IFS) and transition to a new mission

From the methods of Enquiry 1, the IFS focused on Active Teaching and Learning as a kind of student-centric learning in all schools in Vietnam. However, the IFS particularly emphasised 'critical thinking skills' as essential to help students to synthesise their knowledge and to enable their skill capacity development. This helped me to expand and pursue the same topic for the thesis later but at high school level. At the time I was working on the IFS, I was a representative for Vietnam at the International Colloquium on Jesuit Secondary Education, in Boston College in the US. This conference was the first time that Jesuit secondary schools from all across the world gathered for workshop and discussions on global issues and the mission of education at higher secondary education level. The workshops were related to the IFS and significantly widened my educational vision especially of South East Asian countries as well as other parts of the world. At the conference I met and connected with a number of international Jesuit professional educators, and learnt from their cultures. After the conference, I became more interested in global values across countries and learnt that comparative cases study could be enriching for me and for other researchers from different cultural backgrounds. This experience led me to do this study.

Just after the completion of the IFS, I had to have a period away which interrupted my studies. I was preparing for presbyteral ordination in Vietnam where it was necessary for my social and religious status to be recognised by the Vietnamese authorities in accordance with the law and its regulations. Coming back to London from the ordination, I was assigned to live in a Jesuit community and to serve a small London parish where I could do the research at the same time. The new assignment was considered to be a part-time job but it consumed a great deal of time because the work involved pastoral care, charitable support, refugee service and dealing with different social with religious issues rather than merely the job-duty. I found the work interesting when people shared their various personal problems and this encouraged me to emphasise ethical values within the thesis. Additionally, I got the opportunity to attend an education conference at Heythrop College, London University and various workshops on human trafficking which confirmed for me the significance of ethical values in education for human development. I do believe that education in the 21st century should enable not only students to increase their skill capability but also train them in ethical values for integral human development, especially in those countries where human rights seem to be disregarded or seriously violated. My learning from serving and working with the volunteers and people in the parish gave me an intuition which told me that I could make a contribution regarding skills and ethical values in my research. The experience led me to choose the thesis topic and to write the thesis proposal.

The thesis researcher and the religious minister

When drawing up the thesis proposal, I attended a Jesuit province assembly where I learnt more about the needs of education and projects of education for the poor in East Timor, Cambodia, Burma, Laos and Vietnam. Subsequently, I was asked to consider a possible posting related to those needs, particularly in Vietnam. Most recently, I was assigned to work for a bishop in Vietnam as his assistant and adviser with responsibilities for youth education in the diocese. The assignment strongly underlined confirmed the possible contribution that the comparative studies would make to my work as well as to the educational mission. The thesis research finally made sense when I followed the intuition that it was worth doing and could substantially benefit the people I am going to work with and probably also my future research. The Ed.D. programme is rightly framed as a doctoral programme that is tipping into the learner's professional experience. Eventually, I found that the structure of the Ed.D programme suited my situation, both working as a religious minister and doing research as a doctoral student, and the benefits could be brought into this thesis. At times, I found it difficult to cope with my time-consuming work when doing both research and pastoral tasks at the same time. However, the flexibility of the programme allowed me to attend some optional courses and conferences related to the thesis topic from which I received input for the thesis. I also had opportunities to present my work at the conferences and to share with the participants and the other researchers.

Reviewing the challenges and the advantages during the past years, in conclusion, I have enjoyed doing this research and can see that my vocation and work as a religious minister strengthened my commitment to this programme and to the fulfilment of the thesis research. I do believe that this research will contribute to my future work in education and the projects that I am going to be involved with in Vietnam. Additionally, it will benefit the people who are involved with these works. Hopefully, the research may make my dream come true of helping the most disadvantaged to improve their education in the isolated areas of Vietnam.

Introduction to the Study

1.0 Introduction

The purpose of this study is to explore in Kolkata, West Bengal, India and Ho-Chi-Minh city, South Vietnam the extent to which high school leaders and teachers understand and address global skills and ethical values in their schools. Whilst global skills and ethical values cannot be said to have had a strong impact in high schools in the two countries, the Department of School Education and Literacy in India and the Ministry of Education and Training in Vietnam nevertheless have set up programmes that have aimed to reform education, implemented with relevant skills activities to meet the needs of the global economy, as well as to promote global citizenship education, as a response to 21st century challenges in the age of globalization. This research as a double case study in two countries explores the high school leaders' understanding of such skills and ethical values through interviews with the people concerned and investigation of teaching activities as well as by direct classroom observation in each country.

Since the Industrial Revolution and especially in this new age of global economic development through recent decades of intensive technological development, education has maintained its key role in the preparation of the labour-force. In developing countries, though education for all is still a major problem, a new educational approach to providing skilled workers for the global market is in growing demand. In the 21st century, with the new challenges of global economy, more than ever, education is no longer just about imparting literacy and numeracy or basic technical know-how for economic development; but also requiring from young people the acquisition of new skills, global knowledge and mutual respect for working and living in an interconnected community. Through such institutes as the United Nations Education, Scientific and Cultural Organization (UNESCO), the Organization for Economic Cooperation and Development (OECD), educators across a number of countries are becoming aware of the importance of a new approach to education in the 21st century and promoting a Global Citizenship Education (GCE) approach that

provides young people with the capability of discussing, understanding, reflecting on global issues and exerting critical thinking in regard to their worldviews, which means promoting ethical values for a more peaceful, just and tolerant society. In South-East Asian countries, the Active Learning (AL) approach as a form of interactive student-centric learning instruction has increasingly been promoted by their national governments under the influence of socio-political international organizations such as UNESCO. From the World Conference on Education for All (EFA, 2000) jointly organized by UNDP, UNESCO, UNICEF, and the World Bank, the World Declaration on EFA recommends 'active and participatory approaches as particularly effective in ensuring learning acquisition and allowing learners to reach their fullest potential' (Interagency Commission 1990, Article 4; Ginsburg 2009:6).

In Vietnam, AL was taken up as a new educational approach in the Education Sector Development Programme, the National 'Education for All' Action Plan 2003-2015. The envisaged long-term reform of education was explicitly a response to the international policy commitment to EFA. During the last decade, the Ministry of Education and Training (MOET) started implementing rapidly AL as a reform of teaching and learning approach in Vietnam requiring of educators and teachers nationally the practice of bringing more activities into their teaching performance. In the new Education Act (education law), the State claims that 'there must be radical changes in training methods: to change from passive knowledge transmission in which teachers are talking and learners are just taking note to advising learners on ways of applying active thinking and not just receiving knowledge, and teaching students self-learning methods. This was to increase an 'active and independent attitude among students in the learning process through self-management activities in schools and voluntary social work' (MOET 2005; Pham-minh 2005:59). The AL is a student-centred approach which provides skills training as individual achievement, the knowledge transmission process going beyond a focus on the traditional passive learning (teacher-centred approach). MOET in Vietnam is convinced that the AL will change the traditional teaching approach. The new approach provides a better and more effective quality of education allowing young people to remain creative learners all through their lives (MOET 2005). Additionally, AL develops the habit of learning from others and from group activities, through questioning, critical thinking, and problem-solving skills (Vu-Hong-Tien 2010). Undoubtedly, MOET and a number of educators believe that this approach can provide students with the skills required by the global market. The most recent World Bank report identifies these missing skills which could jeopardize further economic progress.

Likewise, in India, the 'Constructivist Approach' as a form of student-centred approach, similar to AL, has been implemented in the National Curriculum Framework (NCF 2005). This approach is a paradigm shift to a modern student-centric learning for economic development. This approach emphasises the importance of students' engagement through the skills and attitudes which they bring to the experience of learning (Abhijit and Ujjwal 2014). In West Bengal, Education to Employability (E2E) as a form of student-centric learning has been implemented in a number of schools in Kolkata. This approach aims to equip learners with communication in English skills, soft skills, and IT skills, and also to provide them with knowledge and information about career choices in a rapidly changing economic scenario (World Bank 2013:5).

These advanced forward-looking approaches as 'reformed' education for the emerging young labour force in Vietnam and India, with the vision of students learning together and an emphasis on skills development, teaching and sharing with one another, are attractive. Such an optimistic outlook is not only based on the potential for higher achievement shown in earlier research from the West, but is also demonstrated as applicable to other Asian contexts such as Japan, Singapore, South Korea and even China (Johnson & Stanne 2000). A question has to be raised, however, 'How far can the student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers? Within the framework of the student-centric learning approach, this research will focus on conceptualisation of skills particularly global skills (GS) and ethical values at higher secondary education level in the two above mentioned cities: Kolkata, West Bengal and Ho-Chi-Minh (HCM) city, Vietnam. As a case study research in the two cities, it will explore to what extent school leaders and teachers have understood and addressed the issue of imparting global skills (GS) and the underpinning ethical values in accordance with the framework of GCE by UNESCO.

The following sections will explain the personal rationale and justifies the academic rationale of the study. It then briefly describes the research questions, the research method, the conceptual framework, and the significance and the overview of the research.

1.1 Personal Rationale

During my last visit home to Vietnam, I found that different types of private schools had recently mushroomed in Ho-Chi-Minh (HCM) city and other urban areas. This growth of private education might well reflect a response to the demands for a new approach to education that recognises the agendas of booming global economic development, and also the alarming disparity between

the rising middle classes and the low-income families in Vietnam. The findings of my previous assignments (MOE2 and IFS) also showed the shortage of well-trained teachers with good teaching skills, particularly in terms of taking initiatives to deal with the heavy curriculum and overloaded knowledge-transmission at secondary school levels. Additionally, the government had recently planned to bring Global Citizenship Education in the country (Vietnam Education news 2016). This had led me to try and investigate in depth how far skill-development and ethical values have been understood within high schools in Vietnam as a way of implementing this new approach.

Alongside this, an Indian friend of mine shared his interesting experience of education in Kolkata, West Bengal where the Left Front Government (Communist Party of Marxist- India) ruled the state in the period 1977-2011. He recalled that whilst attending secondary school in Kolkata, he took part in the skill activities at a private school over 10 years ago. He mentioned that the Communist government even encouraged different types of private schools to improve the quality of education in the state. A number of private schools provided good examples of teaching approaches for other state schools. The stories of education development under partly different political regimes made me curious about the West Bengal government's educational strategies for its economic growth. This curiosity encouraged and led me to embark on this research as case study between HCM city, Vietnam and Kolkata, West Bengal. This study on higher secondary education in different cultural and political settings aims to show the similarities and differences between the two cities of the two countries in how they understand and respond to the challenges of globalisation regarding skills development and the promotion of ethical values.

In terms of economic development and particularly under the impact of globalisation, West Bengal and Vietnam share certain similar background features and experiences. India is in the midst of a demographic boom and boasts one of the youngest populations in the world. In 2010, half the population was younger than 25. The Ernest & Young report (2012) predicts that over 12 million young Indians annually join the workforce. Facing that challenge, India's planning commission Approach Paper 2012-17 aims to increase the trained workforce for those having received formal skills through vocational education and training, from 12% at present to 25% by 2017 (UNECSCO 2013). Likewise, in Vietnam, the fact that the number of students entering secondary education is 60% of the country population under the age of 35 is a challenge. This country has a significant shortage of highly skilled workers (World Bank 2013). Vietnam aims, in its education reform planning, to develop the learners' abilities in practical skills and to promote global values (the Vietnam News-10/2014). This research recognises the contextual similarities of West Bengal and

Vietnam and aims to look at ways in which the two countries' educationalists have understood the importance of skill-development and global values in higher secondary education and broader contexts.

1.2 Academic Rationale

In the last two decades, Education for All (EFA) initiatives have promoted skills ranging from essential skills to life skills at different levels for developing countries. This includes India and Vietnam. UNESCO has been one of the leading international players in this promotion of skills in the belief that education with skill-development should be considered as a vehicle for social transformation and poverty reduction (UNESCO 2014). The British Council through their international education network has also recognised the importance of the skills focus in term of the educational needs of today. Regarding economic aspect, Human Capital Theory (HCT) considers skills-development in education as significant investment would contribute to social and economic development. HCT has been successfully applied to education across nations (Peter 2009, McGrath and Powell 2018). Moreover, the purpose of education is not to aim only for labour-force, but also human development in which life skills and ethical values play key roles. For human development, Capability Approach (CA) (Sen 2004, Nussbaum 2011) emphasises life skills and ethical values as indispensable factors in learning process. Among essential skills, this study focuses on global skills (GS) which are promoted across schools and nations. These theories essentially support skills development and ethical values in line with EFA and UNESCO (2014, 2018). They are going to be used as tools of analysis in this study.

An example of this interest in global skills (GS) in the case of India can be seen from a UNESCO conference (2014) on the theme of 'India Skill Ecosystem: from Design to Action' in India (by UNESCO, UNICEF, ILO, UNFPA, and UNDP joint activities). The conference emphasised GS in the strategy of improving skill-development in schools, especially vocational education (UNESCO 2014). The Indian government's plan for 2020 looking towards the future is projected to provide 25% of the global workforce in the coming years. In West Bengal, the average number of years in education of the population is rising, but a large number of people, nearly 20% of male and 30% of female youth are still either illiterate or have less than primary education. The government's thrust on global industrialisation encourages private provision, public private partnerships and various forms of demand side-financing and cost-sharing which can both generate resources for skill development and make the system more competitive, efficient and integrated. Moreover, the Minister in-charge of the Department of Technical Education and

Training (DTET), in the West Bengal government cooperated with the World Bank (World-Bank 2013; UNESCO 2013) seeking technical support to review and assess the current technical and vocational education. They suggested reforms of skill-developments in response to the needs of the labour force in the global economy in the 21st century.

In Vietnam, the growth of industrialisation has led to a demand for highly skilled labourers. This has put increased pressure upon education and training agencies and institutions. Vietnam sees itself as a country in the midst of major economic expansion to secure its growth. The World-Bank (2013) reported that Vietnam has a shortage of highly skilled workers. It currently lies in the bottom half of the ranking on ASEAN labour-force development. Nicola Connolly, Vice Chair of the European Chamber of Commerce, reckons that foreign companies in Vietnam have to train or retrain 40-50% of their Vietnamese labour force (ILO 2014). An example of this response has been the MOET's (2007) decision to recently allow private schools and other forms of private education to blossom in urban areas in Vietnam. The government's education reform plan not only recognises the skill-need issue but also note the importance of ensuring this growth within a clear values framework.

In the current situations of India and Vietnam, Human Capital Theory (HCT) and Capability Approach (CA) show that skills-development and ethical values are most important factors in education which contributes to the social, economic and human development. The responses by policy-makers and academics to the agenda of making reference to values alongside skills-development within the education needs of the 21st century has been through the promotion of the concept of human capabilities (Sen 2004; Nussbaum 2011). Both UNESCO (2014) and the British Council (2015) note that skills-development, particularly GS will help learners develop their capability to live in the connected world. This theme of human capabilities and the promotion of ethical values within education as parts of the human development of the learners has become an increasingly influential feature within Global Citizenship Education (GCE) over the past decade (UNESCO 2014). It means learners should be cultivated in humanity and have their human capacity of sympathy developed in association with humankind so that they may assume local and global responsibility in our interconnected world (Peters 2006). The values of humanity have been always recognised in Western culture as well as in other countries, particularly Asian countries influenced by Buddhism and Confucianism (Confucius 552-497 BC). Such a theme is very relevant to the current educational needs of India and Vietnam. The countries have recently developed bilateral partnerships and within these, there has been recognition of similar and shared values influenced by common cultural heritages. Regarding spiritual values, in India,

education derives its ethical values from Hinduism, Buddhism or recent famous leaders like Gandhi while the influence of Confucianism and Buddhism is still to be strongly felt in Vietnam. The case studies in the two cities of the can show differences and similarities. This research appears to be important in its potential to enrich the education outlook in places sharing similar problems.

In this research, West Bengal, India, has been chosen alongside Vietnam as two case studies for the following reasons. First, Vietnam and West Bengal have a similar population size. They share a certain common Asian background of Buddhist philosophy. Additionally, West Bengal is one of the states in India whose government was led by the Indian-Marxist Communist party (1977-2011). West Bengal's Communist party as the Left Front party among other parties was democratically elected while the Communist party in Vietnam is the only party in the government. In spite of the differences in their political regime between the two countries, the communist party in West Bengal and the one in Vietnam share some similar Marxist ideological viewpoints.

To have different political regimes is not an obstacle as this can be reflectively contrasted between the two. This case study may allow educators to observe the reality of education in different cultures through different lenses and to interpret the findings within a new context.

1.3 Research Question

In the research, I consider myself as a 'research-insider' in the Vietnam context since Vietnamese is my mother tongue, I have been educated in Vietnam and I have had some experience teaching in HCM city, my hometown. This factor makes me also aware of some possible bias in the study. On the other hand, as a foreigner and 'research-outsider' in India, in a new country, I encounter certain specific difficulties regarding a different educational system, a foreign language and an unfamiliar cultural background. This challenges the researcher of this study to try to be more objective and reflectively dialogue with that new experience of a different country. These differing background experiences will inevitably have an impact upon how I interpret the evidence. Consideration will therefore need to be given as to how I ensure that both case studies have similar methodological approaches.

In order to provide an empirically based study on how far the essential skills and ethical values have been considered and addressed in the high schools, the research aimed to examine the

school leaders' and the teachers' conceptualisation of their roles regarding skills activities and promoting ethical values in their schools.

The purpose of the study can be expressed in an overall research question:

In what ways do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO in the age of globalization?

Sub-questions:

To conduct a rigorous study, the research should be designed to correspond to the aims of the research question (Ryan 2005). Side by side, the research question can be supported by each sub-question which is linked to appropriate methods of collecting data to answer the question.

1. To what extent do the high-school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?
2. To what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?
3. In what way do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO?

1.4 Why school leaders' understanding?

In education, school leaders are seen as responsible staff directly involved in the education of students, implementing programs, professional development, motivating and guiding teachers and students. It is noted in this research that school leaders are not necessarily and exclusively head-teachers. School-leaders are the ones who strongly influence teachers' classroom-performance, and students' learning approach. They also create school climate where learning is made possible for learners (Krüger & Scheerens 2012). Additionally, school-leaders' personality plays a key role, affecting and inspiring teachers, employees and students in order to achieve the goals of schools. In some countries, leaders or principals are dictating, controlling/ autocratic. In others countries, they are just managers, not necessarily educationally qualified (Nichols 2011). School leaders in Vietnam and West Bengal with the Confucian culture and the Hindu social system which both emphasise hierarchy and authority are held in great respect. Rihal (2012)

believes that leadership in any organisation should show ability of management and have intrinsic drive to aim at what is best for that organisation.

Moreover, in any professional field, understanding is certainly a component related to a process of performance, practice and experience. Particularly, in implementation of skills-development and values in teaching and learning activities, teachers' understanding of the relevant issues is a key factor which effectively influences students outcomes (Guerriero 2014; OECD 2016). Likewise, school-leaders should have a clear vision of mission for teachers and students' future and outcomes of the school. In this context, they should understand their leadership for effectiveness and empowering their students' human capability development to handle the challenges of globalization, shaping what is called the school 'ethics'. This study aims to investigate mainly school-leaders' understanding of the skills and ethical values in their school contexts for their awareness of students' new needs of skills capabilities and ethical values in 21st century.

1.5 Research Method-design

In order to address the above research questions, a case study approach was analytically considered as suitable to systematise the data collection in the two cities: Kolkata, India and HCM city, Vietnam as cases for viewing the contrast similarity and difference between two cases itself. This research is qualitative in nature, and is combined with quantitative method as suggested by various authors and researchers (Yin 2014; Wellington 2000; Robson 2014) that the complementary combination of qualitative and quantitative methods would provide advantages over the use of a single method. In this way, I employed mixed methods combined with general questionnaires, semi-structured interviews and classroom observations.

The study was conducted in two stages. At the initiative stage, 30 questionnaires were sent to each of the six chosen schools in Kolkata and Ho-Chi-Minh city. The chosen schools were in the large size category with between 1,000-3,000 students enrolled. The questionnaires were distributed to all teachers. The questionnaires were designed to elicit the views of teachers concerning the concept of skills and ethical values and their attitudes which might have an impact on their performance. These questionnaires aimed to gain background information. The purpose of these questions was to help the participants to understand the study-topic and persuade them to be involved with further semi-structured interviews. Additionally, an extended document analysing syllabus, curriculum material regarding the research topic followed. The quantitative data was used in combination with the qualitative data in the following stage.

In a later phase, three school leaders from each of six schools (one private and two state schools in each city) were invited to take part in semi-structure interviews. Then, two direct observations were undertaken in each school in order to provide not only the insight and understanding of the teachers' and students' behaviours and interaction but also to gauge the school climate and the real atmosphere as part of the whole picture of the research field. The collected data were used for triangulation purposes and compared with the collected data in the first stage.

'Cases' Design

Case study research is another approach which is suitable for educational research as well as social science research. In general, case studies are considered as a type of research focusing at the micro level of the study. However in various studies the researchers could regard the subjects of the studies of 'cases'. The cases might even be regions, cities or countries which are taken into account as case studies with a micro-level focus. The case study research aims to arrive at a holistic understanding of the study subject (Yin 2004). In this thesis, the case study approach is employed to focus on the two cities as 'cases' rather than comparison. In this sense, 'cases' in the two countries refer to the subjects of study can be applicable in case study approach.

1.6 The Conceptual Framework

The theoretical framework of the study is bounded by Global Citizenship Education (GCE) as a pedagogical approach which promotes learner-centric processes and methods. This practical approach provides students with knowledge of global issues, skills development and ethical values for a better understanding of the interconnected world and human development (UNESCO 2014; Oxfam 2015; Bourn 2014). Within the framework of GCE as a participatory form of student-centric learning (SCL) approach is assumed to be a central component of the pedagogy of GCE. It is applicable and recommended by Oxfam (2015), OECD (2016) and other researchers (Nussbaum 2012; Bourn 2018). Among different stances and perspectives of GCE, my view focuses on the economic and humanistic views of GCE in which Human Capital Theory (HCT) and Capabilities Approach (CA) influenced my thinking are used to analyse the collected data. In the economic perspective, the GCE framework strongly promotes educational investment in skills capability for the global and national workforce (Steward 2007; Myers 2010), while the humanist stance emphasises human rights, ethical values, tolerance and commitments for human development and holistic education (Nussbaum 2011; Freire 1998a; Sen 1997). From the perspectives of GCE, GS and ethical values are conceptualised within the parameters of the GCE

approach which was designed and promoted by UNESCO (2014, 2016), Oxfam (2015) and OECD (2018).

1.7 The Significance of the Research

In the 21st century, with the impact of globalisation, the development of higher technology and the growth of the global economy, people are increasingly living in a globally interconnected society. Communications have become global, and more people have become economically mobile. The impact of this mobility within education has resulted in the recognition by a range of academics and international bodies of the need to equip young people with global skills and values to thrive in the complexity of this rapidly changing world (Peters 2009; Andreotti 2010; UNESCO 2014; OECD 2018). Education above all has to recognise that in the recent past a feature of living in an interconnected world with global issues, nationally and globally, is the increasing migration of the labour force and the concomitant uncontrollable problems of poverty, environmental degradation, inequality, crime and terrorism as globalization impacts on all levels across countries (Peters, 2009). In that context, the development of global skills appears as a major factor in helping young people to deepen their awareness of this interconnected world and build up their capability to live and work in a global community (UNESCO 2014; British Council 2015; OECD 2018).

Globalization has not only impacted the fields of economy and technology but also has made us rethink such concepts as democracy, human rights, social justice, culture, national identity and political rights besides education. Globalization seems to generate opportunities which can result in a booming economy. At the same time, while it promises solidarity in human development it also brings challenges. It challenges others to become open to interdependence, and to envisage new world-views with the need for creative forms of education, which train and help young people to be 'responsible national and global citizens' (UNESCO 2014). This topic is therefore a challenge for young people, not only in Western countries but also in developing countries, particularly India and Vietnam to see themselves as part of a globalising world and hence prepare themselves to question and act locally while being at the same time globally responsible for not only the national but also the international community.

This case study will hopefully contribute to a better understanding of the uniqueness and commonality in the two developing countries. It is distinctive because this seems to be the first known research on global skills and ethical values in relation to India and Vietnam. The results of

the study may also contribute globally to the existing knowledge regarding GS and ethical values practices. It may prove useful to those who wish to conduct further research on education in developing countries or regions. Various researchers (Burns and Welch 1992; Cowen 1981; Alexander 2009) have explored educational practices outside their own countries to derive fresh knowledge from different cultures. Learning from the differences, educators and practitioners in both countries may suggest a more perceptive vision, and clearer strategies for new educational approaches (Clarkson 2009). The findings of the study may be of some value to the Ministry of Education and Training in Vietnam and the Department of Education in West Bengal, India for use in developing broader views of educational practice. It may even suggest and trigger further research on education development and international cooperation.

1.8 Overview of the Research

This research aims to explore to what extent school leaders understood and addressed the needs of global skills and the promotion of global ethical values within high schools as case studies in Vietnam and West Bengal, India. In this study, global skills will be conceived as communication, cooperation, problem-solving, conflict resolution, and critical reflecting within the framework of Global Citizenship Education (Bourn 2014; UNESCO 2014; British Council 2015; OECD 2018), – and Human Rights within universal ethics values to be promoted as commitment to social justice and global and local responsibility (Sen 2004; Nussbaum 2011, UNESCO 2014; OECD 2018).

The thesis is designed in seven chapters. Chapter one has introduced the study. Chapter two will describe the background realities in Vietnam and India and the neighbouring-countries. Chapter three discusses the theoretical framework of global skills and ethical values within the framework of the Global Citizenship Education approach in which Active Learning is a participatory form of student-centred learning approach. The GCE approach aims to empower learners with global skills and universal ethical values in 21st century education in accordance with the perspectives of Human Capital theory and the Capability Approach. Chapter four presents the research methodologies which have been used in the study. Chapter five shows the thematic findings. Chapter six will discuss and analyse the data related to the research questions and present the similarity and differences of the two case studies in Kolkata and HCM city. Chapter seven provides summaries of the study, conclusions and recommendations, limitations of the study and contributions of this research. Finally, the bibliography and appendices will follow.

Context of Vietnam and West Bengal

2.0 Introduction

In this chapter, the context of education in Vietnam and West Bengal, India is discussed. First, it describes Vietnam's educational system and the need for new skills in facing this challenging age of globalization. Comparison will then be made with West Bengal's educational system and challenges in response to the booming economy of India. Additionally, facing the global challenge in economic development, education with skills is considered as new strategies and solution not only in both countries but also in the neighbouring-countries as members of the Association of South-East Asian Nations (ASEAN).

2.1 Vietnam's Context:

Vietnam is a fast-developing country in South East Asia. Despite still being in many aspects a poor country, it has made very significant progress in increasing its gross national product, controlling its population growth, increasing living standards and reducing poverty in rural areas. In the educational sector, Vietnam has obtained impressive results compared with those countries with similar economic development: over 90% of the working-age population was literate from a total population of 97 million (Vietnam Demographics, 2019); more than 98% of primary school age children attend schools; and the enrolment rates for boys and girls are more or less similar (World Bank 2007).

For more than a thousand years until 1858, Vietnam (former name: An-Nam) was under Feudal Chinese influence. It was then a French colony up to 1954. The country was divided in two: the North under Communist government and Soviet influence; and the South under American influence. Like other countries, Vietnam experienced the full brunt of imperialism and the Cold War. After the American-Vietnam war ended (1975), Vietnam was unified under the Communist regime which adopted the brand of Communist ideology from Marxism-Leninism that prevailed in Russia (Hayhoe et al 2008). However, Ho-Chi-Minh, the founder of Vietnamese Communism was

seen as the hero and the model for the Communist party in Vietnam. He remained the main inspiring figure, especially after Moscow's decline in international influence and leadership.

After 1986, with the turning point of 'Doi-moi' plan (reformed economic policies), Vietnam opened the door to free trading with the wider world. It became a member of the ASEAN Free Trade Area, and joined the World Trade Organization (WTO) in 2007 (Harman 2010; Welch, 2010). It had a decisive impact on the development of the global economy leading Vietnam to a fast growth in its economic and cultural integration with the world at large. Increasing economic development in this booming industrialisation demands more skilled labour (Harman 2010; Welch 2010). In this context, education plays an important role helping young people to find good jobs, and raising living standards in major cities. This economic dimension of globalization is having a major impact on education regarding the needs for skills in the global market. At the same time, information technology has 'intruded' into so many aspects of young people's activities that it has become an integral part of daily life.

2.1.1 Vietnamese Education System in the Past

From 1620-1659, a group of Jesuits missionaries, Francisco de Pina, Antonio, Fontes and Alexandre de Rhodes adopted the Roman alphabet to transcribe the Vietnamese language originally written in the ancient form of Vietnamese characters with shared Chinese characters. In 1656, De Rhodes published the first dictionary of Vietnamese-Latin-Portuguese as the starting point of a dialogue between Western culture with its Christian values and the traditional Vietnamese heritage. Vietnamese in Latin transcription by the Jesuit was carried out first for Christian evangelisation. The French administration used Alexandre de Rhodes' phonetic transcription for their own purposes and exchanging French culture. It was only because patriots such as Phan Thanh Giản who decided it was a quick way of eradicating illiteracy and promoting nationalist rights that national Vietnamese (Quốc-Ngữ) was embraced convincingly (Đỗ Quang Chính 1973 & 2007). From the 1880s to 1945, Vietnam was under French Colonial rule; the French-Vietnamese education system emphasised the French language and incorporated French culture into the education. In 1945, Vietnam became independent from French Colonisation. In 1954, Vietnam was divided into two parts: North Vietnam under the Communist regime; South Vietnam as the 'Republic of Vietnam' under a democratic style of government. In 1975, the south and north of Vietnam were unified as the Socialist Republic of Vietnam governed by the Communist Party (Nguyễn 2001).

Since 1975, the state has played a dominant role in controlling the education system and is the leading provider of education through state-owned institutes and state-managed schools. Figure 1 describes MOET as responsible for the management of education including planning of strategies, budgets, human resources, and the formulation of law and policies. MOET also determines investments in national education and plays the leading role in deciding curricula content (MOET 1986). At local level, especially in rural areas, there are province-level departments of education, Local Education Authorities and district-level offices of education, under MOET's organisational control deal with all education matters. On the other hand, at various levels of government, the people's Committees can be involved in the major education decisions. At the provincial level, in urban cities such as: Hanoi, Ho-Chi-Minh, Hai-phong, and Da-nang, educational affairs are administered by urban departments of education (Sở Giáo Dục), which assume responsibility for implementing national policies and managing resources. They have direct oversight of upper-secondary education and vocational education. At urban district level, education offices (Phòng-Giáo-Dục) manage lower secondary schools, primary schools, kindergartens. The educational offices are accountable to the provincial department of education and to the local people's committee. In villages, at the commune level, the People's Committee takes care of primary education and nursery schools and educational issues, even the Village-Heads may be involved (London 2011:18).

At the level of post-secondary education, in the main cities, there are various educational institutions such as: post-secondary colleges, vocational schools, colleges and universities. Universities are established and administered by MOET under the authority of the prime minister. The rest of the colleges are under provincial authorities. In addition, education and the educational system are highly politicized in Vietnam (London 2011). There are communist party organizations for students and teachers such as: Ho-Chi-Minh Pioneers for primary schools and beyond (Ibid. 2011:19).

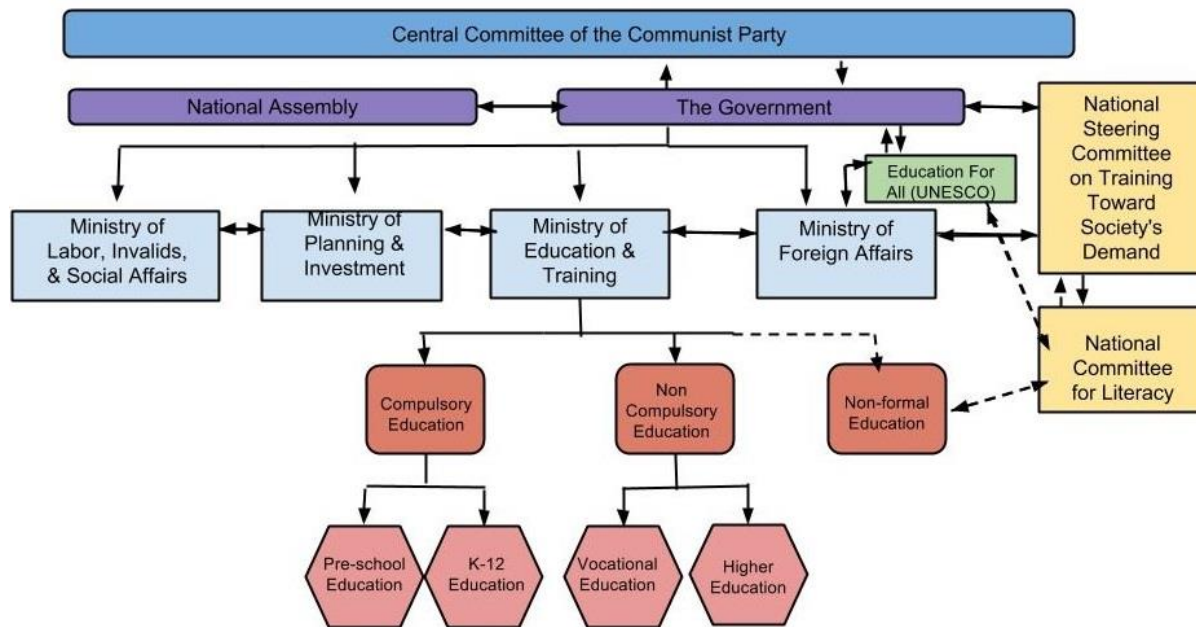


Figure 1: The relation of Ministry of Education and Training and the Central Committee of The Communist Party (1975-now). (Lattman, 2013)

2.1.2 Educational Context after 1990 and in Present-day Vietnam

After 1990, with the impact of the New Plan (đổi-mới) for economic policies, Vietnam's education system shifted to the system combining state and non-state provision of education involving both public and private investment. It means the state remains the official provider of education while financial responsibility is complemented by some household payments. This policy, in the 1989, is called 'socialisation' of education. State policies, in the 1990s, sought to stabilize the education system and allowed 'people-founded' schools as complementary 'non-state' provision of education. The local authorities and local schools determined the level of tuition fees and expenditures called household 'contributions' to medical insurance, water, and other fees.

After the 1990s, new types of schools, 'semi-public' schools appeared in Vietnam, financed by both State subsidies and fees paid by households. Across the country, especially, in urban areas, teachers opened 'extra-study' classes after school hours and this income became increasingly important to their income (Tran and Ha-Pham 2005). These new practices, called 'socialisation' or mutual assistance to the education system, became acceptable to local provinces across Vietnam. This change allows non-state provision of education and the mobilization of funds became a messy practice in Vietnam. Public education with fees and private payments is pervasive. Different forms of 'non-state' schools called 'people-founded schools' and private 'self-

sufficient schools' have come into the existence, operated by education investors within or closely associated with networks of state control. In some cases, the policies of 'socialisation' of education allow schools to receive charitable donations which constitute regressive taxes in alternative ways (London 2011:27).

2.1.3 Education System Structure

The national education is structured in a four-tier system. There is infant education (kindergarten and pre-school education, 3 years) accepting children from the age of three-months to five-years. Preschool education (crèches and kindergartens) from 35 months, is compulsory only for the age of five. After infant education, there are four educational stages: primary (five years), lower secondary (four years), upper secondary (three years), and higher education (four years). The system is explained in figure 2.

Vocational education accepts students at lower and upper secondary levels. In vocational education, students are trained to be technicians for the industrial sector. The duration of the training course varies from 18 months for upper secondary level to 42 months for students at the lower secondary level.

Higher education is for those who graduate from upper secondary education and pass the entrance-examinations. It takes students three years to obtain a junior college degree, or four to six years for a university degree. To continue into post-graduate study, those who have university diplomas spend three years or more depending on the course and professional fields. Normally, it requires two to three extra years for a masters-degree and three to five years for a doctoral degree (Hac 1998; MOET 1994; London 2011).

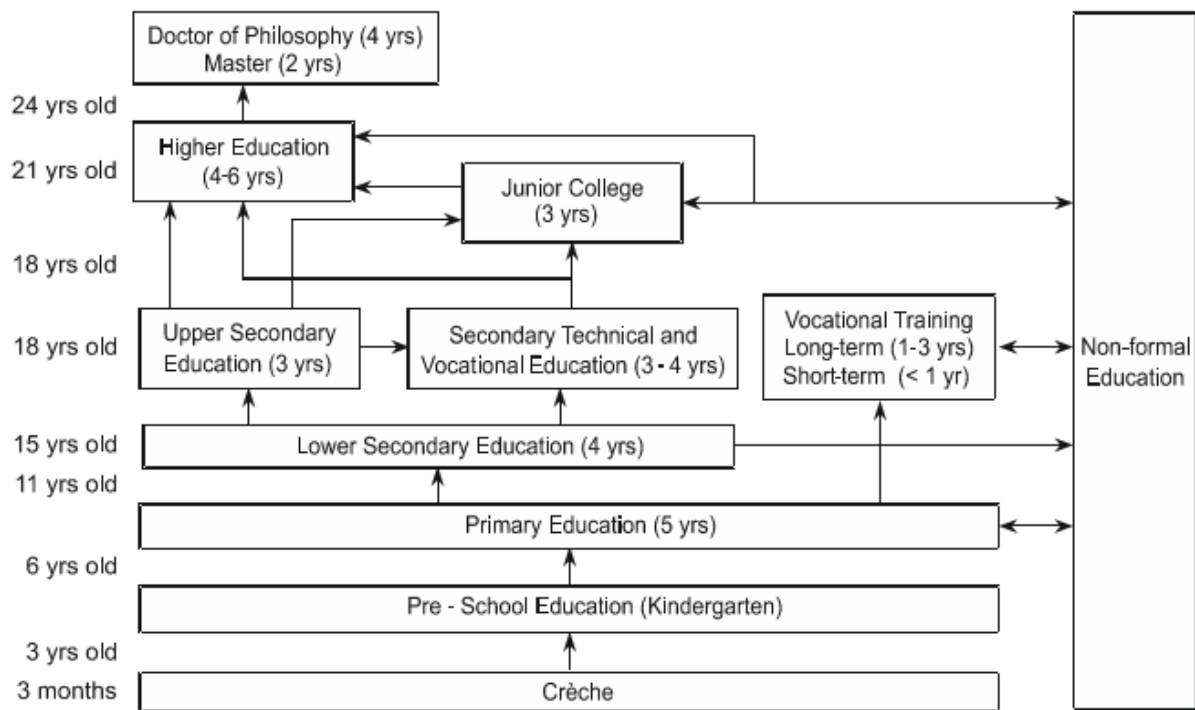


Figure 2: Structure of the national education system of Vietnam (According to Education Law, 2005)

2.1.4 The high-school curriculum for formal education

This study aims to explore the context of high school education. In this part, only the high school curriculum is represented in detail to get a better understanding of the school context.

From a system originally completely dominated by public and formal schools, education is nowadays provided through a less monolithic educational system including non-public schools, and different forms of other informal education: open learning, distance learning education, and joint ventures with foreign institutions. A tuition fees system is in operation at almost all levels of post-compulsory education. The schools are required to teach the subjects under three rubrics: knowledge, skills, and attitude.

In upper secondary (high school) education, students are required to take the same curriculum as lower secondary education except for Art and Music. The required subjects are: Literature, Mathematics, Physics, Chemistry, Biology, History, Geography, Civic Education (which generally consists of politics, law and ethics), Foreign Language (one of the options: English, French, Russian, Chinese), Technology, and Physical Education. Art and Music are replaced by career guidance or training. Civic Education (CE) includes politics, law, civil rights and ethics and is

taught in one period (45 minutes) per week (MOET 1995). Besides formal teaching, CE will include the compulsory Monday morning assembly for hoisting the national flag and singing the national anthem. Figure 2 is an example of a high school curriculum for the students at a school in HCM city.

Morning						
Period (45')	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Assembly Greeting to the flag	English	IT education	Maths	Civic Education	History
2	Assembly	English	Technology	Maths	Geography	Biology
3	Maths	English	Maths	Maths	Literature	Physics
4	Physics	Physics	Geography	English	Literature	Chemistry
5	Physics	Physics			Literature	Chemistry
Afternoon						
	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1						
2	IT Education			English		
3		Maths		English		
4		Maths		National Security Education		
5		Maths		Physical Education		

Figure 3: high school Curriculum per week for high school

2.1.5 The influence of Confucian Heritage and Educational Philosophy

Within Vietnam's historical background, Confucian philosophy has been, dominantly alive in mind-sets, modelling interpersonal norms, behaviours, attitudes, and practices in daily life (Park 2000; Pham 2010). In a way, Vietnam shares a common Confucian philosophical and cultural heritage with China, Korea, Japan and Singapore (Le 1999; Pham 2010). It focuses on values of the human person development through family, community and education. Regarding family values in Confucian thought, Schwartz (1985:79) notes 'the ultimate source of those values which humanise the relations of authority and hierarchy which must exist in any civilised society.' In the family, children learn the virtues which redeem society. Hierarchy and authority are highly prioritised through a structured social and religious order. Confucian hierarchy ranking is: king, master/teacher, parents. In the kingdom, the king was the head ruling the country. In the family, the father or the eldest son was the head of the house. At school, the teacher was respected as the master of knowledge in the classroom.

To Confucian thinking education plays a significant if not decisive role in human development, each person being considered as educable. Lee-Wing (1996:30) states that the belief 'everyone can become a sage, and everyone is perfectible forms the basic optimism and dynamism towards education in the Confucian education'. Confucian learning is considered to be for the sake of oneself to develop one's full humanity. Generally speaking, all human-beings are perfectible through education as knowledge is built up on reflective cumulative study of experience both in society and nature. However, the Confucian culture has paradoxes and puzzles in the relationship between the individual and the collective in schooling. Likewise, distinction between internal and external motivation is not clear in learning (Hayhoe 2008:45). Besides, it ignores the principle of equal opportunities issues. This cultural factor can be taken into account in the analysis of the findings regarding its influence in teachers' and students' attitudes.

2.1.6 The Needs of Skills in Economic Market as Educational Crisis

There are millions of students who enter secondary schools from among the 60% of the 92 million under the age of 35 in Vietnam. All public schools, semi-public schools and private schools are controlled by the MOET under the ethos and guidance of the Communist ideology (World Bank 2010). UNESCO's and World Bank's reports show that the quality of education is still low. There were two previous attempts at reforming education in the Vietnam system in the 1980s and 1990s (Duggan 2001:193-4). The reforms focused on economic development and the contemporary market rather than the quality of education. Education remains somehow in crisis. For instance, various types of corruption affected the government and bank companies because a number of officials lacked training and relevant skills (Youth News, 08/11/2013). Particularly, the number of unemployed significantly increased from 2.7 million (1998) to 5.2 million (2003). Noticeably, again among young Vietnamese young workers, 87.7 % were classified as unskilled workers (World Bank 2003; Pham, 2013). The crisis seems to be a result of education emphasising numbers for results rather than focusing on human development, lifelong skills and other values (Yoshiharu 2006:2-4). There seems to be a contradiction between the centralising demands of socialism and the move towards a flourishing market economy. On the one hand, the rhetoric of socialism is taught compulsorily in education, and socialism permeates the political, economic and cultural spheres of life. On the other hand, Vietnam's economic development is the direct result of improvement in the global market economy.

In this situation, fortunately, the government envisages new education reform as an important key solution to the nation's problems. Furthermore, many students have gone abroad for higher studies. Facing the new challenges, the government established strategies for collaboration between national and international universities for training highly skilled workers for the global market. The MOET is opening up to exchange programmes (in terms of leadership, information technology, economy, education, and vocational education) with The Royal Melbourne Institute of Technology (RMIT) and other international alliances (Welch 2010). Though the Programme for International Student Assessment (PISA 2015) reported that students in Vietnam got remarkable results with ranking 8th in the world (scores: 525 in Science; 495 in Mathematics; and 487 in Reading). It was a surprising result as the country has been blamed for a low level of student learning in comparison with other developing countries. Also Vietnam's level of corruption had been denounced as being no better than in Malaysia, Philippines and Thailand.

The World Bank (2014), however, reports that Vietnamese workers had high literacy and numeracy achievement, but the country still needs workforce with skills to match the global market. In reality, employers require not only job-specific technical skills, but also are looking for cognitive skills such as: problem-solving, critical thinking, team work and communication skills. In fact, Vietnam's education system still struggles with this crisis with a growing awareness of, the need of global labour market. It tries to cope with both the economic demands and the need for broadly based international education. MOET emphasises that the reformed education plan focuses on the preparation for global competition in skilled labour, at local and international level (MOET 2005; VVOB 2010). Since 2007, the curriculum has been implemented with the Active Learning method as a response to the need for skills in the age of global trading.

2.2 West Bengal's Context

West Bengal, with 91.3 million peoples accounts for 7% of the Indian population. It is the fourth largest state in India. Nearly 43% of its population are in the 13 - 36 age group. World Bank reports the level of literacy achieved in the state is 77.08%. The country remains a developing country in South Asia, and became a World Trade Organisation (WTO) member in 1995 (World Bank 2013). From 1977 to 2011, the Left Front party (Marxist) won the state assembly elections and ruled the state under communist government. This Communist government was generally considered as a political entity serving the poor. However, compared to Kerala and other states ruled by communist parties, West Bengal did not extend its influence to wider public actions in the sphere of social services such as: health care and universal access to primary education. The West

Bengal state failed to develop a reformed economy during the Communist regime (Sengupta &Gazdar 1997). After 34 years West Bengal elected a new party into power which has been open to reform, and pro-business for economic development and private sector growth. The tertiary sector is the largest contributor to the state domestic product (65.52% of the NSDP) which highlights the importance of the knowledge-based economy in the state. Additionally, the population in urban areas has increased in West Bengal (37%). Other small and medium-sized towns and cities in the more industrial districts have at the same time grown in the state. With this movement, the state has taken the opportunity to pursue a regional and urban growth and development strategy that accommodates job creation and skills development (World Bank 2013). In recent years, the new government has focused on economic growth strategies with human capital and skill development, with particular implications for education reforms with priorities for education with employability skills. In industry university engagement, and vocational and secondary education, this is a key strategic pillar. Literacy and elementary education in the state have improved during the last ten years. The government has encouraged public and private partnerships in education (British Council 2014).

2.2.1 West Bengali Education in the Past

West Bengal (WB) was known as the cradle of the Indian Renaissance and the National Freedom movement. It was the centre of great human values and intellectual capital and also considered as one of the most prosperous territories of the British Empire in India. WB is home to a number of Nobel laureates, poet-philosophers, great scientists and socio-religious reformers. It is also a land of intellectual awakening modern movements in different genres: Science, Art and Cinema (Department of Education 2014). The pre-independence Province of Bengal played a dominant role in spreading education at various levels in the country including mass modern education as well as professional and specialised education. It has played a pioneering role in the development of the modern education system in India.

In 1834, a group of Jesuits missionaries from Europe came to Bengal opened colleges and contributed to Education, especially Science education. In 1835, Calcutta Madrasah and Calcutta Medical College were set up and are considered as the oldest in South Asia. Fr. Eugene Lafont who was reputedly known as the 'Father of Science in India' played a leading role in popularising Science in West Bengal. He was the one who much influenced and inspired such legendary Scientists as Sir J C Bose and Dr. C V Raman. The University of Calcutta was established in 1857 as the first full-fledged multi-disciplinary University in South Asia. The Scottish Church College

was established and played a significant role in the Young Bengal Movement and Bengal Renaissance (Debotri Dar 2012).

In 1905, due to the division of Bengal, nationalistic and anti-British feelings were propagated across the state. At this turning point, the National Council of Education was established in WB. The Visva Bharati University at Shantiniketan, founded by Rabindranath Tagore in 1921, is a Central University and an Institution of National Importance. This is the rich cultural heritage of the State for the direction of value education for younger generations (Department of Education 2014). The pre-independence Province of Bengal played a dominant role in spreading education at various levels in the country including mass modern education as well as professional and specialised education. It played a pioneering role in the development of the modern education system in India. Even after independence, the state continued to be a front runner in education. Western models of education came to India through Kolkata, West Bengal, where many of the first schools and colleges established by the missionaries and reformists in the past have exerted their influence through to the present time.

2.2.2 West Bengal Education System today

In India, there are various curriculum bodies governing the school education system, and each state has its own state education system. In general, there are three National Boards: Central Board of Secondary Education (CBSE), Council of Indian School Certificate Examinations (CISCE), and State Government Boards.

-CBSE: established in 1962 gives official affiliations to both public and private sectors. This Board conducts final examinations for classes 10 and 12 and entrance examinations for admission to undergraduate courses in medicine, engineering, and architecture in a number of colleges across the states of India (UNICEF 2013).

-CISCE: a private, non-governmental education board in India. It conducts the Indian Certificate of Secondary Education (ICSE) for classes 10 and 12 examinations. This Board is the Inter-State Board for Anglo-Indian Education which was set up as an Indian Council to administer the University of Cambridge Local Examinations Syndicate's Examinations in 1956 (UNICEF, 2013).

-State Government Boards: the educational Boards are regulated and supervised by the State organisation for secondary and higher secondary education. A portion of the curriculum

particularly emphasises knowledge of that State. The majority of Indian schools are affiliated with the State Government boards (UNICEF 2013).

In this comparative study, the West Bengal state government board of education is mainly discussed in relation to higher secondary education for comparison with Vietnam's education.

Unlike the states of Goa, Himachal, and Kerala which are known as having advanced education in India, West Bengal established its distinctive education governance decades ago. The School Education Department is the governance of the state education system with different Boards. It has separate boards for secondary and higher secondary education. Both of the boards are two of the five autonomous statutory organisations. (UNICEF 2013:22). The West Bengal Council of Higher Secondary Education (WBCHSE) was established in 1929 and reconstituted in 1962. Apart from the WBCHSE other Boards also follow the same syllabus except for some extra subjects. The main function of the School Education Department is to coordinate, frame policies, set priorities and allocate resources (figure 4). The Department is 'to frame policies and programmes covering school and vocational education and implement them with consistency, efficiency, integrity and transparency and to ensure provision of quality education at all levels. The norms of quality are consistent with the commonly accepted, monitorable parameters relating to capacities, output, competence and performance levels' (UNICEF 2013:28). In this system, WBCHSE as an autonomous body is only responsible in dealing with matters related to Higher Secondary education. The School Service Commission has responsibility for the selection and appointment of School Teachers. WBCHSE has the power to regulate, control and develop the level of higher secondary education, and conduct the school final examination. Regarding higher secondary education, this Board is in charge of mapping the entire educational activity, preparation of the syllabus, publication of textbooks, and conducting the teachers' empowerment programmes. It also controls and provides the higher secondary schools with guidance in different administrative matters. To the government, the Board basically gives advice and generally presents educational policies (Debotri Dar 2012:5).

Besides, the Directorate of the Education Department functions as monitoring and supervision of the administration of the schools and the financial aspects as well as the service benefits of the teachers and staffs. The State Council of Educational Research and Training (SCERT) is responsible for methodology and teaching improvement as well as professional development of the teaching community. In this system, WBCHSE plays a key role in the curriculum and the syllabus in higher secondary schools for matters related to educational improvement. Recently,

the higher secondary syllabus has actually been reformed to respond to the need for skills development in this age of global trading (WBCHSE 2015).

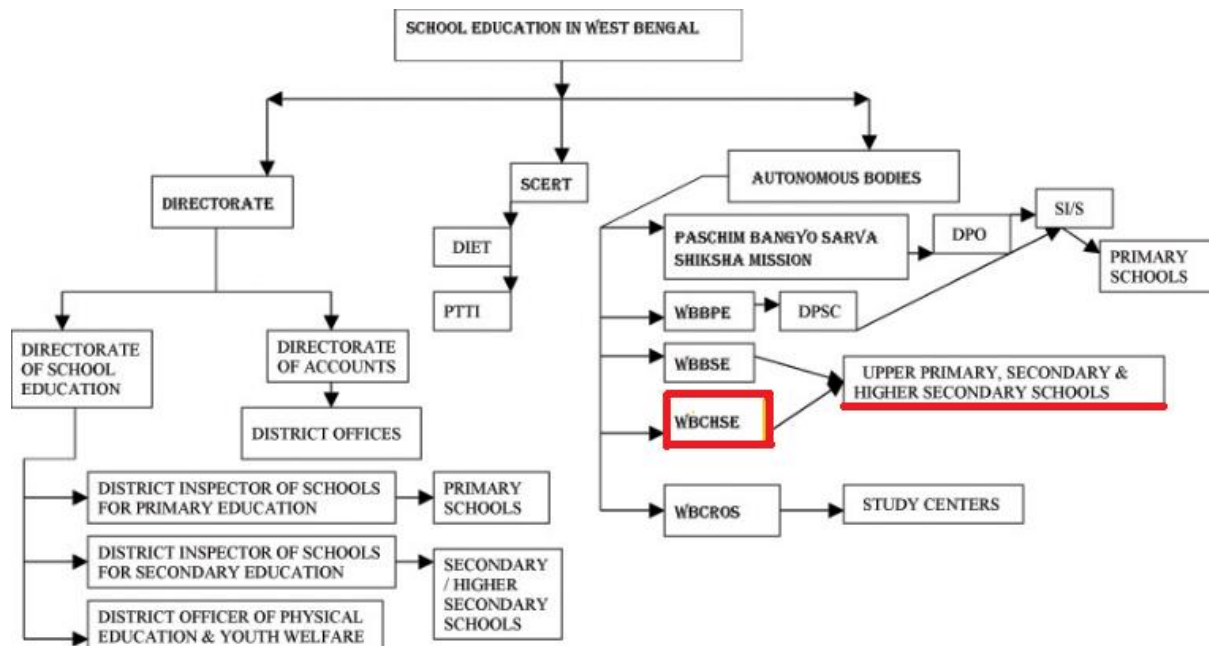


Figure 4: Chart of Educational system in West Bengal (WBCHSE, 2015)

2.2.3 West Bengal's Education System Structure

As in the other states of India, West Bengal's education system is structured in a four-tier system: pre-school, primary, secondary, and higher education. Pre-school education is not compulsory. Normally private play schools are catering for children between 18-month and three-year. Kindergarten has two stages: lower (for three to four-year-old children) and upper (for four to five-year-old) kindergartens. After pre-school education, continues with four educational stages: primary (five years), upper-primary three years), lower secondary (two years), and higher secondary (two years). The structure is described as a 5-3-2-2 paradigm in figure 4 (British Council 2014:12):

-Primary education accepts the children at five to six years for basic education in reading, writing and mathematics along with an elementary knowledge of natural and social sciences.

-Upper primary school: the children between the ages of ten to fourteen can enter this level for basic education with more subject focused programmes.

-Secondary school at lower level: it continues basic programmes in education for students at the age of 14 to 15.

-Higher/upper secondary school: students (age 16-17) can choose particular vocational subjects or others besides those required by educational boards.

After higher secondary school, students (age 18-23) can choose to continue in vocational and technical schools or higher education at universities for further research (British Council, 2014).

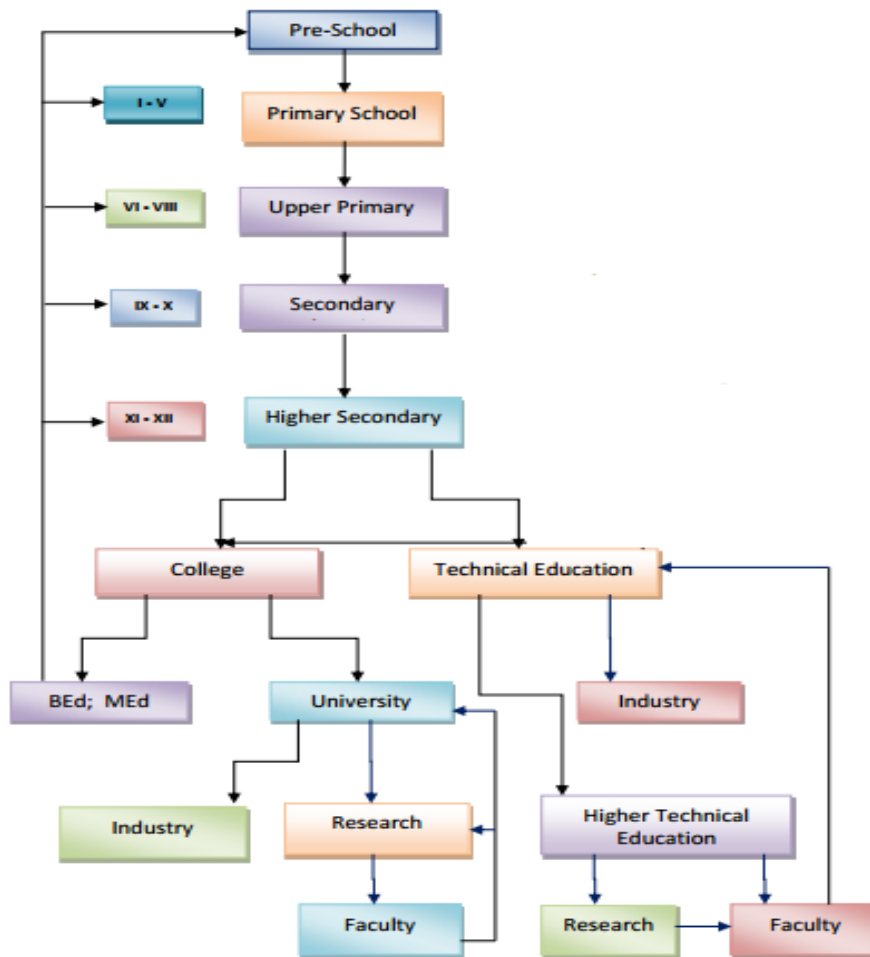


Figure 4: West Bengal' education structure

2.2.4 Syllabus for Higher Secondary Schools in West Bengal

In West Bengal, the public and private sectors share the same syllabus of higher secondary education under WBCHSE. In private schools, they can add extra subjects, design their own

activities and choose extra textbooks. The reformed syllabus offers students in classes 11 and 12 a wider ranges of elective subjects. For the students of class 12, there are three compulsory subjects (Bengali and Hindi or English, and Environment Study) and three elective subjects for their exams (figure 5). The compulsory subjects are Bengali, English, Physics, Chemistry, Mathematics and Biology (see appendices). The rest are optional ones. The syllabus has various subjects in social science, natural science and other subjects of humanity of Art such as: Philosophy, Hindustani Music, Kathakali Dance, Theatre Studies, Human Rights and Gender Studies, Heritage Crafts, Fashion Studies, Agriculture, and other languages. The timetable of class 12 (figure 6) shows that the students do not actually spend time every day in the schools, as they are only at school for the compulsory and chosen elective subjects.

Compulsory Subjects	English, Hindi/ Bengali, physics, chemistry, mathematics and biology,				
Optional and Elective Subjects					
Indian language	Geography	Accounts	Biology	Computer Science	Physical Education
Modern Foreign Language	Sociology	Business Studies	Home Science	Geometrical and Mechanical Drawing	Environmental Science
Classical language	Psychology	Mathematics	Fashion Designing	Geometrical & Building Drawing	Biotechnology
History	Economics	Physics	Electricity & Electronics	Art	
Political Science	Commerce	Chemistry	Engineering Science	Music (Indian or Western)	

Figure 5: subjects for Higher Secondary Education exams.

2.2.5 West Bengal's Reformed Education as Solution for the Need for Skills

Facing the new challenges in education, West Bengal is the fourth most populous state in the demand for an adequately trained young labour force. India as a whole faces a global challenge in terms of employable skilled workers.

The report says 'by 2020, India needs 40 million university places and 500 million skilled workers' (British Council 2014:22). The country aspires to emerge as a major player in the global economy. The development of expert manpower by providing quality education with skills will be vital in the years to come. In this situation, like the other educationally advanced states of Kerala and Goa in India, West Bengal's Department of School Education has implemented the Education to

Employability (E2E) plan with a 'constructivist approach' in a number of schools in Kolkata. The education aims to equip learners with English communication skills, soft skills, and IT skills, also to provide them with knowledge and information about career choices in a rapidly changing economic scenario (World Bank 2013:5). Many states in India recognise the constructivist approach as a learner-centric approach in which students construct their own knowledge by actively participating in the process of learning with questioning skills, exploring and applying (Abhijit Guha 2014). Likewise, the Education to Employability is mainly an Activity Based Learning approach which encourages skill activities and field visits. Additionally, WB produced 'Roadmap for Vision 2020 and 2030' in which the paradigm of West Bengal an enlightening education system shifts from teaching to mentoring, from teacher-centric to learner-centric pedagogy (British Council 2014:13).

Moreover, the WB Education commission also considered the importance of imparting values education to students from primary schools upwards. So value education is believed to play a major role in society. The commission agreed that fostering moral and spiritual values cannot be left entirely to home and communities. The basic values should be developed and imperatively compulsorily included in the curriculum in educational institutions (NCERT 2005:26). In this sense, to respond to the demand of skilled labour in the economic development, the country needs education of higher standard and quality. The students in secondary and higher secondary education needs not only literacy skills, but also skills for employability (UNICEF 2013).

The next part describes similarities and differences in the educational context of WB and VN. It shows a wider picture for better understanding the background of the research places.

2.3 The Similarities and Differences of the Educational Context in Vietnam and West Bengal

The similarities: in the Asian context, Vietnam (VN) and West Bengal (WB) have approximately the same size of population and both remain developing countries where most young people lack the necessary skills for global economic development. The two countries however have had their education policies reformed and new curriculum developed to meet the need for new skills in this age of the global economy. The rising number of middle class students puts pressure on both private and state sectors for a better quality of education in the two countries. Regarding politics, West Bengal was ruled by the Left Front government (Communist party of India-Marxist (CPM)) for 34 years and therefore shares with VN certain tenets of the Communist ideology. WB's Left

Front Government however was elected by people's votes, while Vietnam's government has been in the hands of the one single party since 1975. The Communist ideology which aims to serve the poor and reduce poverty, but the disparity between rich and poor is growing in both countries. Mallick believed that WB's Left Front government's policies failed to benefit the poorest groups economically (Mallick 1993).

The differences: in politics, VN has only one-party government, while West Bengal has different parties according to the outcome of the democratic process. West Bengal's education system is more complex with autonomous boards compared to the centralised system in Vietnam under the control of MOET. In WB, higher secondary students can access free education, while the students in Vietnam have to contribute school fees to the teachers' salary fund and the school facility maintenance. Regarding the curriculum, WB higher secondary students have flexible time-tables in classrooms, more selective subjects in both social science and natural science. It is found that Philosophy, Psychology, Religion, Accountancy, Art and ethnic languages as well as different foreign languages in that form part of WB's high school curriculum are not included in Vietnam's secondary school subjects. The differences in the curriculum may be factors which encourage certain attitudes in educational methodology.

The following table describes the main points regarding the similarities and differences between West Bengal and Vietnam's background.

	West Bengal	Vietnam
Population	91.3 million	92 million
Cultural background	Influenced by Hinduism and Buddhism	Influenced by Confucianism and Buddhism
Politics	-Democratic Republic across India (1950 - now) -West Bengal: under the Communist Government, the Marxist Communist party of India (1977 - 2011)	-North Vietnam: Communist government (1954 - now) -South Vietnam: Communist government (1975-now) -Influenced by Communist Ideology, Marxist-Leninism and Ho-Chi-Minhism (1954 - now)
Economy	-Developing country -Became WTO member 1991	-Developing country -Became WTO member 2007
Education system	-Influenced by British Colony in the past -Controlled by various antonymous Councils and three international and national Boards -Educational Structure: 5-3-2-2	-Influenced by French Colony in the past -Controlled by Minister of Education and Training -Educational structure: 5-4-3
High school Curriculum	<u>-Social Science subjects:</u> History, literature, Geography, English, value education, Philosophy, politics, Psychology, Religion, foreign and ethnic languages, Art, Dance, and other humanity. <u>-Natural science subjects:</u> Maths, Physics, Chemistry, Biology, Accountancy,	<u>-Social Science subjects:</u> History, literature, Geography, English, civic education. <u>-Natural Science subjects:</u> Maths, Physics, Chemistry, Biology.

(Figure 6: the similarities differences of educational context in VN and WB)

In the wider context, the challenges of the global economy have a strong impact not merely in India and Vietnam, but also in other members of the Association of Southeast Asian Nations such as: Malaysia, Singapore and Thailand. In those countries, the reformed education with skill activities has been well introduced to respond the demand of the global market. They may push India and Vietnam as well as other neighbouring countries in the direction of economic development. The next section describes how education with skill activities is applicable in South-Asian countries. This may show a broader view of education with skills activities in the neighbourhood and give some glimpse of the reformed education and pedagogical improvement for comparison in the area.

2.4 Education with Skills Activities in South-East Asia

Responding to the need for skills in the age of globalization, education with skills development has been applicable not only in Western countries, but also in other countries, particularly in South East Asia where India and Vietnam have been influenced by the impact of economic development and the demands of the skill-market. In Singapore, Malaysia and Thailand 'dragons' in terms of economic development in South-Asia, education plays a key role in the countries' economic development. Teachers are highly respected and considered as 'socialisation agents for full human development and keys to nation building' (Tan 2005:13). Mr Lee, the Prime Minister of Singapore, announced a new direction for education 'teach less and learn more' focusing on the student-centric approach. He encouraged continuous reflection and discussion in education and emphasized that the essence of education should be beyond just getting grades in the traditional way, but should fully develops learners' potential. He stated 'we have got to teach less to our students so that they will learn more from activities. Grades are important... but grades are not the only thing in life and there are other things which we want to learn in school' (Lee 2004; Tan 2005:9).

To respond to the new direction in education, strategies for active and independent learning (SAIL) were initially introduced to Singaporean schools. SAIL is the structural approach which 'has the potential to engage students in active and reflective learning and to nurture independent learning habits' (Tan 2005:16). In line with education with skills in the West, the new direction, through active questioning and discussion, aims to enable a two-way interaction between teacher and learner (Tan 2005). In SAIL, many educators agree that teachers become simple facilitators without dictating the learning process (Hatcher 1997; Tan 2005:18). A model of the learner-centric approach is adopted with three overlapping dimensions to the learning process: self-monitoring, self-management and motivation. Self-management refers to external learning activities associated with the learning process. Self-monitoring requires from learners the willingness and ability to think critically and reflect on what they have learned. Motivation is of two types: 'entering motivation' is learners' rational intention to select learning goals; and 'task motivation' is competency referring to ability, perceived skills to select the individual knowledge goals (Garrison 1997; Tan 2005:18).

In Malaysia, Philippines, and Thailand, three developing countries, Active Learning (AL) as the learner-centric method was introduced in a new approach allowed students to improve their cognitive skills – which are referred to as ‘soft skills’. These skills encourage students to commit themselves to ‘critical thinking, problem solving and task based learning skills in an AL environment’ (Van de Bogart 2009:4). The new approach demonstrates three AL techniques in a group setting: think–pair–share (TPS), collaborative learning (CL), and scaffolding (Ovando, Collier et al 2003:345). The first, TPS allows student-pairs to develop problem-solving skills, to complete their assignments together and to ask questions from the other pairs. The second, CL helps students to learn in the group and to find answers together. Finally, scaffolding is incorporated into TPS and CL. It provides contextual supports for meaning via collaborative learning, visuals, and simplified language. It helps learners reach a higher level of problem solving (Van de Bogart, 2009: p.8). In Bogart’s view and other educators, in the line with AL from the West, the reform of education in developing countries has undoubtedly brought improvements beneficial to their future (ibid, 2009).

In general, Education with skills activities or AL has been promoted within the education reforms in South-East Asian countries. AL might be expressed in different terms or applied at various levels in different countries. Yet, it shows that the significance of AL and its influence around South-East Asian countries for skill development and global citizenship is in line with 21st century requirements. In this direction, whether AL as an education reform could be beneficial to students in Vietnam and India will depend on how far teachers’ understanding and attitudes to the teaching approach can be improved to put AL in action and allow students to develop their skills. To evaluate how far skills activities are applied in the classroom, this comparative study will explore to what extent high school leaders have considered and addressed the global skills needs and promoted ethical values in Kolkata, West Bengal and HCM city, Vietnam as two case studies. The next paragraph will describe the picture of the schools as the sites of the fieldwork of this research to better understand the school contexts.

2.5 The Picture of the Schools in the Fieldwork

In each country, two state schools and one private school were selected for the research. In Vietnam, the two large-sized state schools (over 2000 students) and the middle-sized private school (600-800 students) were chosen in HCM city. The state schools were considered good examples representative of other state schools in the city. Those schools have good equipment and facilities in chosen classes (40 students per class) and less-equipped facilities in normal

classes (50-53 students per class) compared to other urban state schools. Regarding the private school, it is well- equipped with updated and good facilities, including swimming pool, computer rooms, dining-room, musical room, playground, a small theatre and school mini-buses. It has 25 students per class. It was interesting to note that there are many large posters of ethical values in many places in the private sector school, while various posters of HCM's values and the propaganda were exposed in common places (see in the Appendix). Whilst in WB, a large-sized state school (over 2000 students, 50–55 students per class), a middle-sized school (600 students, 40-50 students/ class) and a middle-sized private school (800–1000 students) were chosen in Kolkata. Regarding the facilities, the state schools were equipped with poor facilities, while the private school had computer-rooms, a big sport-yard, a substantial library, a good laboratory, and posters of values on the common walls. Those chosen state and private schools are located in urban areas where there is the impact of economic development, larger population and access to the latest technology imported from abroad.

The next chapter will discuss the concept of Global Citizenship Education as a student-centric approach focused on skills and ethical values. This approach can be considered a form of Active Learning open to global dimensions for empowering learners to become globally responsible citizens in the local, national and interconnected communities. This GCE approach is in line with Human Capital Theory (HCT) and the Capability Approach (CA) strongly insists that education in the 21st century should enable learners to develop students' capacity of skills for economic development and should promote ethical values for transformative education.

The Concept of Global Skills and Ethical Values in the Framework within Global Citizenship Education

3.0 Introduction

The previous chapter described Vietnam's and West Bengal's educational background with their respective history, education system, and the challenges in the age of globalization.

This chapter will present literature-review regarding the conceptual understanding of the global skills and ethical values in the framework of GCE promoted by UNESCO (2014). In the first part, it will demonstrate the background of how globalization has socially and personally impacted not only on economic development and politics, but also on the role of education and teachers. As well as the challenges of globalization as starting point, many international organisations such as UNESCO, the World Bank, Oxfam, the British Council and OECD and a number of educators (Andrerotti, 2013; Gaudelli, 2011; Tarozzi and Torres, 2013, Bourn, 2018; Bisio and Torres, 2019) believe that education in the 21st Century should train young people and equip them with absolutely new skills. In this age of globalization they need not only skills for employment but also for living and working in interconnected societies. Influenced by practices from development education, it is suggested that Global Citizenship Education (GCE) should be considered as transformative education that equips students with skills, attitudes and ethical values for holistic human development and train them to be active and responsible citizens in global society. Within this GCE approach, the concepts of 'global skills' (GS) and 'ethical values' are going to be defined and proposed as integral to school-based education in Asian and similar contexts.

This chapter will also present a theoretical framework influenced by a GCE approach developed by UNESCO which includes an Active Learning approach with a participatory form of student-centric learning. The Human Capital theory (HCT) provokes a dominant vision of skills development as educational investment for the global economic workforce. On the other hand, Capability Approach (CA) strongly cultivates humanity values in education for human development. These theories strengthen GCE as a transformative education in student-centric

approach (SCL) in the 21st century which encourages young people to access educational knowledge with GS, particularly critical thinking skills as well as promote ethical values towards a holistic education. The two theories can be used as tools for analysis and interpretation of the data in the following chapters.

3.1 Globalization and Education

Throughout the world people experience the impact of rapid changes as a result of growth of the global economies and changes in nature of global communication. This includes the development of technology, access to global markets and the impact of mass-media on ways of living (Mitchell and Neilsen, 2012). It is not only influential in the spheres of politics, economics, cultures and social interactions, but also ideologies, attitudes and education (OECD, 2018). This section discusses how globalization has impacted upon societies and individuals and suggests a new vision of education that prepares the youth to live and work in interconnected societies with all of its complexities.

3.1.1 What is globalization?

Globalization can be considered as an inherently complicated phenomenon. There are various perspectives of globalization that demonstrate the interconnected nature of economies and societies. Economically, Bruman (1998) and Wolf (2004) see globalization as the 'integration of economic activities through markets' and the 'driving forces are technological and policy changes - falling costs of transport and communication and greater reliance on market forces' (Ibid. 2004:19). The impact of globalization can be seen in the formation and role of international bodies such as World Health Organisation (WHO), World Trade Organisation (WTO), World Bank and the ways in which world-wide companies operate. In terms of political movement, national leaders cooperate through free trade and single market agreements such as the European Union. There is also the Group of 20 countries (G20) who aim to work together to solve international issues and concerns (Bruman 1998; Wolf 2004; Bourn 2011).

From a social perspective, Giddens (1991:64) defines globalization as the 'intensification of worldwide social relations with events elsewhere in the world directly impacting upon ones' own lives and economies'. In line with this view of globalization, Brown and Lauder (2008) and others (Grubb & Lazerson 2006; World Bank 2010) recognise the influence of advanced technology on economic development through global markets. The consequences of globalization can be seen in the creation of high-skills economies across nations bringing opportunities but also economic

policies and social change. It demands more investments in human capital as well as the development of education which could provide more high-skilled employees.

However, sceptics point out that globalization also creates danger of exploitation as well violence in unique social relations and the domination of specific cultural identities in the West (Smith 1995; Green 2007:8; Shultz 2007). Some others are sceptical about globalization and consider it as a 'primarily ideological social construction that has limited explanatory value' (Green 2007; Rizvi 2008:9; Oxley and Morris 2013). In spite of different views (Morrow & Torres 2000; Giddens 1994; Rizvi 2004; Altbach 2001; Beerkens 2003; Armstrong 2007; Gaudelli 2016:5), there is a consensus that the phenomenon of globalization includes complex social interaction and connectivity among individuals, local communities and between countries, not only in the West, but also in low-income countries like India, Vietnam and other Asian-Pacific nations. Within this phenomenon, young people through education can see some of the most direct consequences of this interdependent nature of communities, societies and countries.

Torres (2013) sums up various opinions on globalization in four predominant forms of globalization. The first, 'Globalization from above' is a model of neoliberal globalization promoted by international networks and organisations: UNESCO, NGOs, and World Bank. This form of globalization calls for public services to foster privatisation and decentralization of public forms of educational standards for economic development (Torres, 2013:664-665). The second form of 'globalization from below' as liberal globalization is represented by institutions, individuals and social movements which are opposed to worldwide growing inequality with free markets. This form promotes ethical values for social justice. The third, 'globalization of human rights' (Critical-Liberal orientation) emphasises rights rather than markets. This form promotes mainly universal rights and democracies holding that all peoples can have their rights regarding practices of religion, cultures, food, education, and health care. The fourth form is 'globalization of the international war against terrorism' which responded to the events of terrorist attacks, especially on September 11th, 2001. This emphasises security and control of borders and global collaboration of defence against terrorism. Among different visions of globalization, these four forms as interfaces of globalization undoubtedly recognise its impact on various dimensions of societies where individuals are influenced and involved with the complex and international communities.

Globalization has impact on societies

Within the discussions on interfaced globalization, a number of scholars (Humes, 2008; Peters 2008; Bourn 2018; Sharma 2018; Bosio and Torres 2019) suggest that the complex dimensions of globalization include particular impacts on human life such as: technology, economy, politics, culture, work organisation, religion, education, and environment. Some others such as Harvey (1989), Robertson cited in Currie (1998), Gaudelli (2016), Sharma (2018) emphasise the importance of the ways in which time and space have resulted in a 'global village' with countries being interconnected. As a process of the global trade and interrelationship, societies have to involve the integration of different aspects among communities and nations. To be integrated into the global economic system, nations have to adjust their laws, economic policies in order to fit in the transnational trade. Politically, governments also develop forms of management at the global level to abide by the international rules and policies. In one way or another, these must affect individual lifestyle and local communities.

A feature of this relationship, however, could be argued is the weakening of the power of state-decision making and reduction in influence of specific national interests. The critiques (Held and McGrew 1999) name globalization as 'hyper-globalist' which is not practically applicable. In agreement with Allyn and Bacon (1999), Fukuda-Parr (2002) and Kaplinsky (2002) believe that the globalization may also provide negative outcomes such as opportunities of labouring and environmental exploitation happened in low-income countries. It may benefit the rich more than the poor, dominantly influenced by Western cultures and lead to the loss of cultural heritage. Bourn (2018:25) agrees with Beck (2000)'s identifying global risks such as: 'multifaceted and globally structured social injustices; terrorist use of weapons and technological-industrial destruction of ecological and multicultural diversity'. At the global scale, domestic workers can be exchanged to work abroad for training and the needs from the global market and competitions. For instance, many factories shift to China, India and other countries for low cost labouring. Employees can work across nations, including online working with colleagues from the other side of the earth. In Vietnam, India and other low-income countries, the numbers of young people working abroad have recently increased. Immigration becomes international issues regarding the globalized impact. Moreover, it may increase inequality of incomes and benefits between wealthy and developing countries (Brown and Lauder 2008). The structure of employment could create a sense of worthlessness or low-esteem among labourers made redundant by technological replacement. Bourn (2018:19) and Jacques (2016) agree that certain forms of populism can derive from some groups feeling left behind and insecure with immigration and casual labour market. In the challenges of globalization and its dangers, societies are presumably moved

beyond their local levels to integrate into a global system. This situation calls for transformation of education systems to upgrade worker's skills and capabilities to work and live in the changing situations. In this sense, globalization requires new skills-investment and wider knowledge preparing young people to work and live in such global contexts.

Globalization has impact on individuals

Globalization has a direct impact upon people's daily lives and how they connect with others. Castells (2000) analyses globalization regarding the effects of technology development and expanding social networks. It may create positive and negative impacts on social, economic and cultural aspects. Fukuda-Parr (2002) believes that globalization may cause inequalities between the groups of those who get benefits and those who may be harmed. Yet, the international organisations (OECD, NGOs and World Bank) suggest that globalization enforces governments to provide more services responding to the new challenges of globalization. Marti (2006) and Bourn (2018:23) note that globalization seems to create homogeneity and conformity or a sense of de-territorialisation whereby individuals' cultural identities may be threatened or lost, immersed into the complexities of a globalised world. Culturally and psychologically, individuals may feel a strong sense of insecurity (Baumann 2005). Yet, Friedman (2000) views that globalisation may affect politics but offer a wide range of options regarding economic growth and more opportunities.

However, globalization also can provide opportunities to widen people's minds and enrich individuals' experiences when they are part of interconnected societies. For Kenway and Bullen (2008) globalization can result in a certain form of hybridity. It challenges but also creates space for new transnational cultures where local identities are enriched through encountering different viewpoints. Vietnamese and Indian employees working in Japan, Singapore or in Europe can encounter different cultures where they also share their own cultural background with their working colleagues. Those employees have to socially and culturally adapt themselves into their working places. When they open to new working places with different cultures, they are enriched by their living experience as a type of knowledge. For instance, they are still able to enjoy various types of beverage, local food or watching movies or musicals in English or other languages, even in European countries. Regarding technological development, people can access instant knowledge via new forms of quicker communication, particularly internet and IT. Castells (1996) points out that there is obviously a sharp contrast between the groups of people that are able to access new technologies and those that are not. In India and Vietnam, it is obvious differences between urban pupils who can access social media via computers or smart phones and rural pupils who have less opportunities and lack of the facilities.

Global forces can even reshape individuals' mind-sets and particularly their attitudes to others, the values and norms upon which they organise their daily lives and the values upon which they live and work. In this sense, education can play a key role to prepare individuals to cope with the challenges of globalization. An example of the social and cultural impact of globalization has been the ways in which many young people around the world through heightened awareness of global issues have become engaged in promoting such values as social justice while working towards living in a sustainable world (Bourn 2018:25). As Sobre-Denton and Bardham (2013:1) have suggested globalization creates opportunities for individuals to work and cooperate with others across nations to build peace, and global social justice. This means that education can play an important social and cultural role in enabling the youth to become global citizens with personal, social, national, and international responsibilities. This demonstrates moreover the importance of skills to enable learners to adequately respond to these new challenges.

Facing the impact of globalization, UNESCO, OECD, British Council and other international organisations as well as individual scholars recognise that education in the age of globalization needs to provide not only knowledge or values, but also equip young people with competences as human capital for the economic needs, particularly in low-income nations. In the next section, I will discuss the role of education to ensure skills and competences development in response to the global challenges of our times.

3.1.2 The Role of Education and Teachers in the age of globalization

Facing this worldwide interconnectedness, due to globalization, a number of scholars (Suarez-Orozco & Qin-Hillard, 2004; Gaudelli, 2016) and international organisations (OECD 2018; UNESCO 2016) recognise the key role of education. The new situation requires a re-thinking in pedagogies with an educational approach to globalization which helps and encourages the young to face the challenges of globalization (Bourn 2018; OECD 2018). In terms of economic development, in the West or in developing countries, globalization creates a global competitive market that involves continual improvement of scientific technology, logistics, and global management. This requires education to produce highly skilled workers, thus playing a key role in fostering this competitiveness.

Beck (2000:138) notes the impact of globalization requires a type of education which not only provides a knowledgeable society but one also equipped with skills for conflict resolution, teamwork, and understanding of other cultures. These skills are significant in relation with

employment, individuals' lifestyle and social interaction. Significantly Edward and Usher (2008) consider education in the age of globalization needs a different type of pedagogy which promotes active learning with access to information and knowledge via various forms of learning, online learning, social media learning, etc. In this way, teachers play key factors in educational environment to help learners gain a critical view of globalization, open to wider world-views in order to make sense of globalised situations.

In high-income nations, for instance, educational institutions have to adopt a transformative approach in response to the need for young people to be skilled participants in the global economy. Similarly in the expanding economy countries in South East Asia, in Vietnam and the Pacific-Asia countries and other low-income nations, the demand for a wider range of skills for the workforce is increasing with the need for labour mobility. In those countries, the educational system and schools have been struggling to respond to the skills-needs in the economic growth (Bodewig & Badiani-Magnusson 2014). It means that the role of teachers in education is not purely about transmitting intellectual knowledge but also about giving practical life-skills, competences, ethical values and character to think afresh and, to creatively think and act together (Marginson & Considine 2000; Slaughter & Rhoades 2004). Bourn (2018) believes that educators and Departments of education across nations should take responsibility for skills development in the process of education and training to prepare learners to work and live in global society. Due to the growing interconnectedness of the global community, education also needs to promote ethical values, human rights and democracy for peace and solidarity in the global world (OECD 2018). In this situation, it would be big challenges in those low-income countries: India and particularly Vietnam where the centralized educational system emphasises transmitting knowledge and national curriculum with heavy political ideology. The MOE in Vietnam and India should be concerned for a new type of educational process to respond to the skills-needs in the age of globalisation.

3.1.3 Teachers' understanding of their role in education

The globalization challenges individuals to become open to cultural dialogue and interdependence, and to envisage new world-views with creative forms of education which train and help young people towards responsible citizenship at both local and global level. In this challenge, teachers should be aware their role in education in the age of globalisation, not only involved knowledge transmission, but also involved with skills-developments, promoting global values to help learners to become responsible citizens in their local and global communities. To

do so, teachers' perspectives should be open to global dimensions that enable young people to enrich their knowledge through skills activities, and global values so that they can work in global economic growth and engage with the connected world (OECD 2018; Bosio & Torres 2019). Responding to the challenges of globalization regarding social and cultural dimensions, the role of teachers in education needs to ensure not only skills development but also nurture global citizenship in 21st century. One can argue that this initiative sounds applicable in the West with developed education systems rather than in poor countries. How will it fit in and be practical in India, Vietnam and other low-income countries?

As a result, various international organisations (UNESCO, British Council, Oxfam, OECD, Asia Society) and other scholars (Bourn 2008 2018; Yemini 2017; Sharma 2018; Bosio & Torres 2019) have initiated a type of education named Global Citizen Education (GCE) to respond to the concerns and challenges of the 21st century across nations. In this approach, teachers are challenged to widen their perspectives in dialogue with new knowledge and multi-task in learning process. Their understanding effectively influences the task and the outcomes of learning (Williams and Burden 1997; Baumert and Kunter, 2006). OECD (2014) believes that teachers' knowledge improves their practices. Other studies (PISA 2012; European Commission 2018) stress the importance of teachers' knowledge is certainly a component of teacher professionalism. In this research, high-school leaders' role plays a key role, affecting and inspiring teachers and students in order to achieve the goals of education. Particularly, in the contexts of India and Vietnam, education for skills-development remained a challenge for the economic growth. Some studies (Bodewig & Magnusson 2014; Rolleston 2014) show the two countries should respond to the skill-gap and skills-needs in their situation. In this study, it is to focus on the high-school leaders' understanding and awareness of the skills-development and ethical values in India and Vietnam. The findings may contribute a case study of teachers' understanding of skills and values in Pacific-Asian countries to the MOE and the research world.

The next sections will present the rationale for GCE initiated by UNESCO as a pedagogical and practical approach in relation to the skills development and the promotion of ethical values to train students to become responsible citizens in their local society and global community. UNESCO tries to emphasise the framework of GCE with basic global skills and values which is applicable in all countries. In this approach, skills, particularly global skills and ethical values are the key concepts to be focused on in this research.

3.2 The Rationale for Global Citizenship Education

As suggested from the above discussions, education in 21st century needs to enable students to acknowledge the complexity of global issues, and to help them to work and live in a global community. Certainly, each nation agrees global issues at different levels and provides education for its own purpose. Among the innovative educational approaches, Global Citizenship Education (GCE) as generally applicable approach across nations has been gradually recognised by UNESCO (2014; 2015, 2016), OECD (2016; 2018) and other organisations (Oxfam, British Council, Asian Society). However, for obvious educational reasons, there are different definitions and models of GCE regarding the targeted outcomes for students and the goals of education. These different definitions depend on the meaning of citizenship and global citizenship in specific national and regional contexts. As a result, the meaning and definitions of Global Citizenship need to be discussed first for better understanding of GCE in 21st century.

3.2.1 Global Citizenship

In this age of the global economy, 'global citizenship' as the new notion of citizenship goes beyond the local and the national levels, opening to global dimensions and global challenges (politics, economic growth, cultures, religions and climate change) for a better and peaceful world. The new idea of citizenship can be seen as 'democratic multicultural citizenship in which individuals develop the ability and disposition to work across social and cultural differences within a global context in a quest for solidarity' (Torres 2006; Szelenyi and Rhoads, 2007: p.27). In this vein, the notion of nation-state limited citizenship gives way to a global perspective in the light of global trading, mass migration, transnational identities and multicultural context.

However, while in agreement that there are global challenges and conflicts in the age of globalization some will disagree with notions of GC that are incompatibly generalised and Westernised in dominance (Bowden, 2003; Jooste and Heleta, 2017). Jooste and Heleta (2017) in line with Arneil (2007:301) state that 'if citizenship is defined in terms of shared norms, ideas or values, there seems little basis for a common citizenry at international level'. Those critics argue if GC functions in reality, people would need a 'world government' (Arneil, 2007; Jooste and Heleta, 2017). In the critiques' views, GC is culturally and politically considered as linked to the creation of a type of empire which is 'governed by a single set of universal laws' (Arneil, 2007:302; Jooste and Heleta, 2017). In this way, the critiques show that GC is dominant in Westernised liberalism and imposed by their economic and political systems (Mac Ginty & Williams, 2009:47; Jooste and Heleta, 2017). They argue that the weakness of GC is its lack of legal status and its having a diminished sense of the local. In a sense, GC can be a threat to nations where

globalization seems not to be influenced. From a sceptical position, GC is an abstract theory which may not be applicable to non-Western countries (Arneil, 2007: 301; Jooste and Heleta, 2017). Some low-income countries of Africa or Asia may have not been strongly influenced by GC at some points. Yet, the realities of immigration, labouring abroad, exchanged workers and economic equity cannot be denied across nations at international level. For instance, even among developing countries, there are millions of Chinese workers have lived and been employed in African nations, millions of Filipino working abroad. Vietnam-news (Dec, 2019) reports over 650,000 Vietnamese working overseas and about 4,5 millions of Vietnamese live and work outside of the country. In India, with much higher statistic, United Nations reports (2017) that there are 17 millions of workers overseas in 2017. No matter how they disagree on the notion of GC, the majority of educators, even the sceptical accept that the realities and challenges of globalisation point to a need to search for a broader education which could involve an agenda of equality, social responsibility, and morality across nations.

There are a range of debates regarding conceptions of GC. From various models and notions of GC, both conflicting and converging forms, Oxley and Morris (2013) identify two mainstreams of GC: 'Cosmopolitan' and 'Advocacy' derived from Neoliberal-Liberal orientation and interfaced with Critical and Radical GC. The Cosmopolitan stand strongly focuses on political, economic, moral and cultural perspectives, while the Advocacy type particularly is involved with social, critical, environmental and spiritual' perspectives (Oxley and Morris 2013: 305). Those authors on the 'Cosmopolitan' side believe that humankind equally share the fundamental values and human rights (Nussbaum 1996; Appial 2006; Osler and Starkey 2008; UNESCO, 2014). Regarding economic and humanist perspectives, this research stands on interfaced orientations of GC. In this way, the role of education for GC needs to include the promotion of social justice, human rights, good environment and equality as essential for students' human development.

In Neoliberal-Liberal orientation of GC, the forms of education provides not only transmitted knowledge but to open to multi-cultural values and equip learners global competences and essential skills, particularly critical thinking skills which enable individuals to make sense of their situation in the globalised multicultural world. Those skills and competences in the education for GC should strongly ensure individuals to have a global sense of solidarity, social injustice and responsibilities in wider community (Andreotti 2015; Torres 2017:17; Bosio & Torres 2018; Bourn 2018:271). In this way, individuals are enabled to deal with the insecure situations and diversity. However, some are doubtful about whether GC would benefit the poor but may create "bi-polar worlds of connected and disconnected, economically advantaged and exploited, democratically

represented and disenfranchised, 'them' and 'us'" (Walker & Maxwell, 2009: 152; Jooste and Heleta 2017). Moreover, GC may put people in danger regarding politics, economic and cultural imposition and dominant by some influential groups or countries (Klein, 2006; Sutch & Elias, 2007; Jooste and Heleta, 2017). In this direction, a number of Western countries may have more privilege rather than the developing countries. It would create inequality rather than benefit to the low-income countries.

In Critical Advocate perspective of GC, various scholars (Davies et al., 2005; Torres, 2006; Armstrong, 2006; Peters et al. (2008); Tully, 2008; Katzarska-Miller, 2013; UNESCO, 2016) suggest GC is not limited to social status, but seen in a broader sense where individuals are responsible citizens of the global community in pursuit of social justice, human rights, ecology and promoting democracy. Some suggest that GC refers not to a specific passport but to responsible citizens who preserve the planet and shape a global community (Henderson and Ikea, 2004; UNESCO, 2014). Others look to GC as broadened meanings connected to growing interdependent countries for social transformation in terms of economic development, political, moral and cultural issues (Marshall 2005; Lee 2012; Oxley and Morris 2013). This means education for GC may benefit students in the 21st century, no matter what nationality the learners come from the North or South. Societies needs to construct an educational approach towards GC which not only equips young people with skills for economic growth, but also promote human rights for democracy; global ethics values for social justice; and attitudes opening to social-environmental responsibility at local as well as global levels (British Council, 2015; OECD, 2018). In the 21st century, the education approach for GC emphasises not only essential skills development for economic growth, but also ethical values for social justice and responsibility for interconnected communities (UNESCO (2016); OECD 2018; Bourn 2018; Bosio & Torres 2019). In this direction of GC regarding skills-development and ethical values, India, Vietnam and other low-income countries should respond to the needs and the challenges.

Agreeing with the others not only about the skills-needs (UNESCO 2014; OECD 2016; Oxfam 2014; and British Council 2014), Tarozzi (2016) also believes that a type of transformative education approach for GC raises an ethical call that provides us with a 'sense of humanity' preceding formal citizenship, and yet enriching citizenship's responsibilities towards other people outside the borders of the nation-state and towards those who are different from us' (ibid. 2016:15). A proof of it is the amazing development of 'Doctors without Borders', this strongly supports a notion of GC rooted into national citizenship but reframed with ethical recognition of equal dignity for all human kind. It means that the type of 21st century transformative education

should promote active citizenship based on active participation and civil engagement in the connected communities.

In this light, education for 21st century is related to a common tradition, a shared history, with an adding sense of living in a global community (Tarozzi and Torres 2016; Bosio & Torres 2019). Education thus needs to be given new meaning as education for GC which transforms young minds' knowledge, values and attitudes. It should be implemented into curriculum, knowledge content and skills activities for global awareness (UNESCO 2014; Oxfam 2015). This new meaning of GC is rather inclusive and additional to national citizenship. In the age of globalization, it should provide a pedagogical approach which facilitates the development of different skills, particularly critical thinking skills. It should emphasise more universal values-based attitudes towards issues such as diversity recognition, inclusion, justice and sustainability across nations (Steward 2007; Tarozzi 2016, UNESCO 2016; OECD 2018). In today's wave of challenges to globalization, GCE is generally recognised across nations as promoting through transformative education, a form of student-centred learning approach which develops skills activities and ethical values to respond to the agenda of globalisation and challenges of globalization in the 21st century. This approach is going to be discussed in the following section.

3.2.3 Global Citizenship Education

Among discussions within GCE, various approaches and typologies of GCE have been recently developed and remained debateable for better understandings. In a social cartography of types of GCE, three distinguished types of GCE are generally considered as 'neoliberal, liberal, and critical'. The neoliberal emphasises market imperative, commercialisation and commodification, while the liberal focuses the erudition of individual development and research for the public good. The critiques concern social injustices, social issues and status quo (Andreotti et al. 2016). Each typology of GCE provides its strength and tension with other types. The other authors contribute to GCE by considering the interfaces among these types of GCE for better understanding. As the above discussion on uncertainty and inequity across nations, GCE needs to engage more with practical skills for economic growth and shared future (Marshall 2011; Andreotti 2013). Additionally, on humanist perspectives in line with Liberal orientation, GCE should promote universal ethic values for social justice and common humanity (Andreotti 2014; Stein 2015). To emphasise GS and ethical values in high-schools in India and Vietnam, the interfaces of Neoliberal-Liberal orientations of GCE strongly encourage economic development and universal values rather than other types of GCE. In India and Vietnam with the economic system influenced

by free markets, the Neoliberal understanding of GCE should be present as more responsive to global challenges and the role of contemporary education.

The economic and social dimensions of globalization require societies to respond to the challenges and implicitly the role of education to prepare young people to live and work in the changing context of 21st century. GCE promoted by UNESCO (2014, 2016) is recognised as a form of transformative education for sustainable development. Regarding the different dimensions of globalization, the initiative of GCE ambitiously desires to be applied to all human societies. It is defined as a pedagogical model which imparts knowledge, values, skills activities, particularly critical thinking and provides as HRs curriculum to prepare learners to become responsible citizens in the interconnected world.

However, the critique (Goren and Yemini 2017) points out the initiative of GCE only referred and limited to Global North and in English-speaking contexts rather than to the South. In the context of economic growth, the key principle education as a means helps individuals and nations no matter of the North or the South (Stein 2015). Among various debates about the nature of GCE, in agreement with those who believe that type of transformative education will benefit young people in societies, Bourn (2015:22) argues that ‘the term global citizenship became a way of interpreting personal and social responsibility and engagement in global and development issues, with a nod to educational agendas around identity and political citizenship’. In line with the others (UNESCO 2016; OECD 2018), Bosio and Torres (2019) see the idea of GCE emerged for different reasons, including the challenges of globalization and the rapidly growing communication technology which made global issues part of people’s daily concerns. Across countries, the relevant themes were introduced within education for global awareness and learning.

In view of Human Capital theory applicable in India and Vietnam, education generally and GCE particularly serves as means to maximize the future employees’ competences as well as to respond to the demanding skills in employment at both national and international levels. Furthermore, GCE also aims to respond to the challenges of globalization and to raise international awareness of such global issues as poverty, identity and cultural diversity mentioned above. GCE must also benefit the South. It recognised the needs to learn about global issues, ethical values and thus equip learners with skills not only for economic development but also for solidarity and social justice in a globalised world.

One may ask 'how can GCE approach be applicable across non-Western nations?'

Some critique that the initiative of GCE is Western dominant rather than other contexts. In reality of non-Western countries, many studies in various contexts, Oxfam (2015), OECD (2016), Yemini (2017), Tarozzi and Torres (2017) and Sharma (2018) observe that GCE is practised in difference forms of education in 21st century across nations. For example, in Africa, GCE can be considered as peace education, as well as in Latin America, in Middle East, or in Asian Pacific countries, Japan, South-Korea and Singapore implemented 21st century education as a form of GCE in school-based education. Moreover, these countries take into account regional cooperation as a priority when they have to, with elements of GCE, such as citizenship, civics, democracy, good governance, peace and tolerance.

A significant example is the recent incident of the Notre-Dame fire in Paris, France; the news of it went viral on media showing the global community concern quickly formed and proved effective in fund-raising. It could shock into generous donation across the world regardless of nationality, race or religion. The global community could be awakened referring to the values of universal cultural heritage. Again, different incidents concerning sea-pollution through irresponsible dumping of plastic rubbish have increasingly sensitized young people. Ecological issues and debates on climate changes have recently been taken into classroom discussions. Across Europe and other places, an increasing number of youth organisations have raised their voices in protest showing their commitment and sense of global citizenship. In India, Vietnam and other Asian countries, young people also share their voices on Facebook, Twitter and other social media concerning the corruption, social injustice and air-pollution in their living places. In Hongkong, the students received support from the other students' support across countries to join their Human Rights protest on social media. In a sense, the global issues reveal all peoples no matter what nationality or race share the common earth and global community. Each should be aware of global knowledge, one's rights and be responsible regarding environment, life and common good for all.

Despite the growing common concern regarding GCE, definitions are constantly debated with different viewpoints ranging from the Cosmopolitan, Neoliberal-Liberal, economic to the humanist stances to search for applicable education approach across nations. Through the different perspectives, acknowledging the on-going tensions, UNESCO's (2014a:10) concern is to define GCE as a transformative education amid the 21st century challenges, and yet at the same time enable its practice to be applicable and measureable (Oxfam 2015, OECD 2016). Being grounded in 'universal values', the core of GCE should be proposed as 'a way of understanding, acting and relating to others and to the environment in space and time' (UNESCO 2014:14). GCE is

considered as a trans-disciplinary approach to education which can be implemented in curriculum through formal and non-formal education activities. It can combine methodologies of human rights education, education for sustainable development and global education in curriculum, while it is delivered as an integral part of existing subjects in schools (UNESCO, 2014; Oxfam 2015). In this vein, the GCE approach is defined as a form of education in the 21st century which aims to empower learners with knowledge, values and skills, particularly critical thinking and to achieve social justice, democracy and equality through individual and societal transformation (UNESCO 2014; Reilly 2014; Oxfam 2015). GCE should foster different competencies in three core dimensions:

- The cognitive – to acquire knowledge, understanding and critical thinking about global issues and the interconnectedness of countries and different populations.
- The socio-emotional – to have a sense of belonging to a common humanity, sharing values and responsibilities, sharing empathy, solidarity and respect for differences and diversity.
- The behavioural – to act responsibly at local, national and global levels for a more peaceful and sustainable world (UNESCO 2017:3).

With this pedagogical approach, UNESCO (2014:25) suggests the best GCE practices should promote student-centred approaches that align with learning goals, developing a respectful and interactive classroom ethos, including performance tasks and offering opportunities to experience learning in different contexts. This approach provides learners not only with knowledge of global issues for better understanding of the interconnected world, but emphasises 'global skills' and ethical values for preparing young people to live and work with others in the global world. Bourn (2018) agrees that student-centred approach as transformative learning is relevant to GS activities for personal transformation and social change. This is the significance of GCE regarding the transformative approach. Reardon (2009) also believes that the GCE approach can be applicable in line with Freire's (1997) liberal and critical pedagogy which involves critical thinking, dialogue and actions for social justice and the common good of humanity. The potential of GCE does not only develop critical thinking, but also active participation, and the acceptance of common human values for forging societal justice and a peaceful world. It contributes to learners' acquiring not only different skills but also ethical values towards solidarity and humanity (Nussbaum 1996; Davies 2005; Bourn 2014; Oxfam 2015; Andreotii et al. 2016).

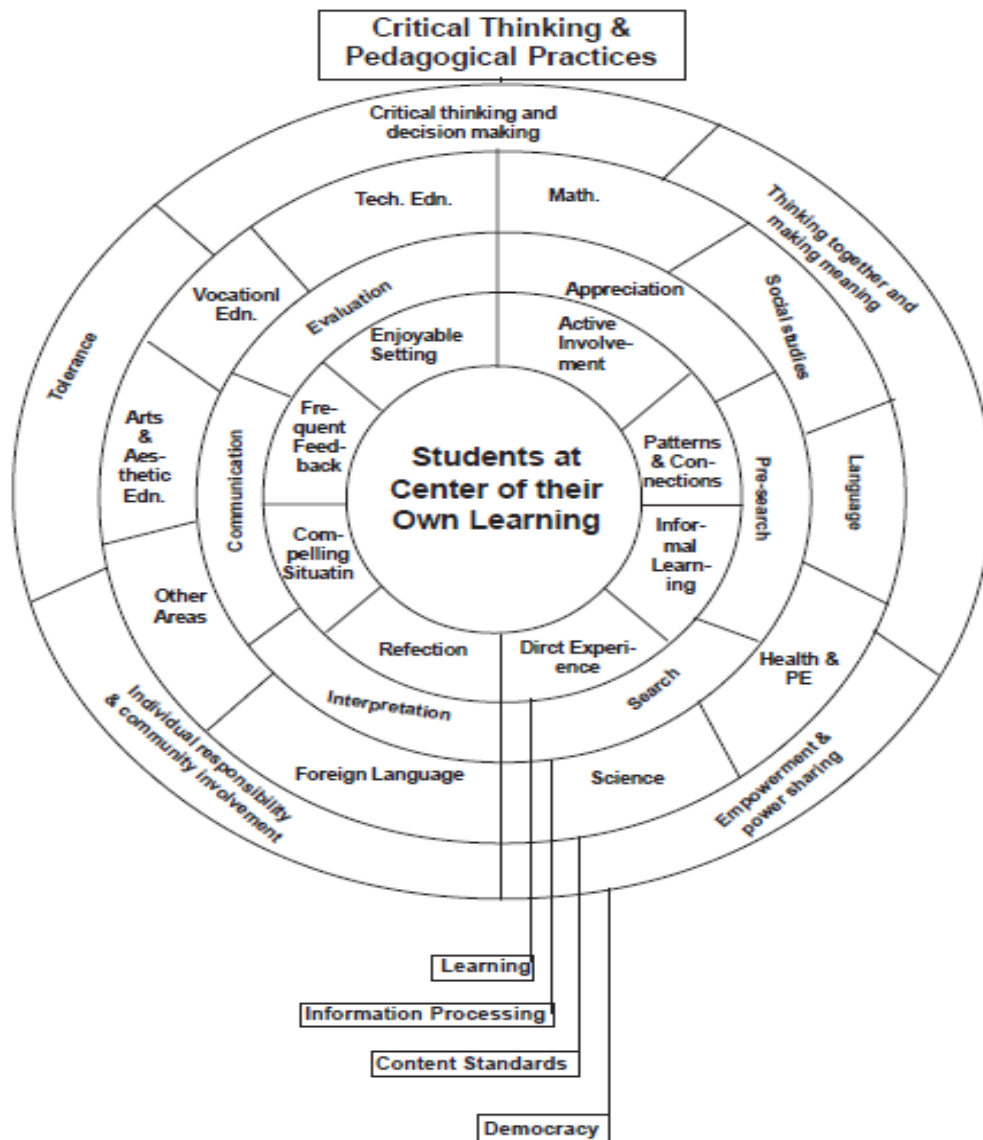
In India and Vietnam and other low-income countries, GCE approach can be alternative approach which provides particularly the priority of skills-need for economic growth and also ethical values for social justice. This could be inclusive in formal and informal learning activities in school-based education across nations (UNESCO 2016). Facing the reformed education and the skills

demanding for economic growth, India and Vietnam, where the educational systems heavily emphasise knowledge learning as transferring and memorising knowledge, recently adopted Active Learning as student-centred learning approach, and could consider GCE as alternative option for skills development and educational improvement. Some may ask whether GCE may be applicable regarding GS and ethical values in the school-based education in India and Vietnam. The answer may depend on how far the MOE, school leaders and teachers are aware of the significance of skills-development and ethical values in their practices of teaching and learning activities. The purpose of the study essentially focuses on 'global skills' (GS) and 'ethical values' as the key components of GCE framework. In the conceptual framework of student-centred approach, Mezirow, influenced by Freire and Habermas, believes that skills have impact on individuals' behaviour and social change. In this case, this small research may be interested as contribution to the current understanding of GCE in low-income countries and in Asian contexts.

The next part will present some forms of GCE happened in Pacific Asia region where India and Vietnam can share certain cultural background and economic context.

3.2.4 Types of Global Citizenship Education in Pacific Asia Region

In Pacific-Asia, GCE is interpreted in different ways. For instance, in the Philippines, GCE is valued as education for peace and implemented in teacher training institutions. S. Arviola Jr's (2011) report on education for peace in the Philippines and Pacific Asian countries promotes an education focused on cultivating peace, human rights and ethical values through consciousness-raising, awareness activities, reflection and action on global issues of peace, and non-violence. Likewise, in India with a multi-ethnic, multi-cultured, and multi-religious society, education for peace embraces such global values: respect of diversity, peace, tolerance and universal brotherhood (UNESCO 2017). The National Council of Education Research and Training in New Delhi (JED 2006) introduced learner-centred pedagogy which emphasises critical thinking and practices of values described in the following chart (figure 1). In this approach, the education equips learners with skills, particularly critical thinking skills and decision making, thinking together and making sense, tolerance and responsibility towards a culture of democracy. The figure shows at some points the curriculum and learning approach in the Indian context aims to equip learners with knowledge, competencies and values for global awareness of interconnected communities. Certainly, those concepts and competences seem to be interpreted in line with GCE approach by UNESCO.



(Critical thinking & Pedagogical Practices, The National Council of Education Research and Training, New Delhi, 2006)

In Singapore, one of the leading countries in Asia regarding economic and cultural perspectives, the Ministry of Education recognises the significance of the 21st century skills which the youth needs to be equipped with for sustainability of the economy as well as for individual's lifelong learning. In the framework of 21st century skills, the diagram (Diagram 1) below shows critical and creative thinking skills as well as civic literacy, global awareness and cross-cultural skills. Through this approach, all students will be firmly rooted in their Singaporean identity. Yet, the Ministry of Education believes that competencies for the 21st century must emphasis global awareness and values that enrich learners and help them to live in the globalised society. Additionally, Jalil, Seok-Hong and Sim's (2012) report reveals that all educational programmes and curriculum were designed with political, economic, historical and cultural factors in mind. In a way, the significance of the education for 21st century as a form of GCE with different 'term' is to foster multiculturalism, racial harmony and global awareness. In the report, the primary students conceptualised the meaning of GC through a justice-oriented stance about global issues. Generally, the primary students confidently share their positive and optimistic attitude to global issues (Jalil et al. 2012:46). The following diagram (diagram 1, MOE 2011) shows that education in Singapore implicitly aims to equip the students with skills, competencies and values for Singaporean citizenship, not limited to the nation, but with concerned citizens in solidarity with global society.

Framework for 21st Century Competencies and Student Outcomes



(Diagram 1: Singapore's framework for 21 st Century Competencies and Values (MOE 2014; OECE 2015)

Active Learning in Vietnam

In Vietnam, Active Learning (AL) is implemented in school-based education as one of the participatory forms of learning in the 21st century which the MOET (2007) adopted in school activities. The AL emphasises on skills activities schools for the skills-need of the national economic growth, rather than global awareness. Derived from theories of Piaget (1987) and Vygotsky (1993), AL has received considerable attention over past decades internationally including in the Asia-Pacific region. This requires more than the traditional method where students passively take notes from a lecture session or complete of essays outside the formal timetabled sessions. The core elements of AL consist of students' discussion activities, engagement, critical reflection and the use of higher order academic skills such as analysis, synthesis, and evaluation (Prince 2004; Beck and Kosnick 2006). In this approach, it adheres to the propositions that teachers play a crucial role in knowledge transmission through skills-activities in classrooms. At the same time, they are the most influential factors in effective learning and change. Teachers' knowledge, believes, and competence should be continuously enforced by teacher professional training (Coll and Taylor 2012).

It designs a deeper understanding of the learning process is possible when it takes place in a student-engaged environment. That means in an active classroom environment, learners engage with new concepts of knowledge or problems by the use of a variety of learning tools, skills activities, and strategies in order to improve their understanding through doing, dialogue, critical questioning, reflection, and collaborating with others (Michael 2006). In line with education for 21st century and GCE approach, AL is implemented in Vietnam responds to skills needed for sustainable development (MOET 2007. AL in Vietnam may have different purpose, but share a form of GCE at some point regarding skills-need for economic development.

In views of these forms of peace education, AL and 21st century skills education as learner-centred approach which provide learners learning environment to gain a deeper understanding in resolving complex and global issues. In line with the GCE approach (UNESCO 2014, Oxfam 2015), these approaches as parts of classroom practice implemented in school-based education at some point in Asian contexts. These approaches and GCE by UNESCO (2014) in theories share learn-centred pedagogy with skills activities, global awareness and universal ethic values for economic growth and responsibilities for social justice. Yet, each country with unique educational system may apply this approach in accordance with its purpose of education. This study may contribute to the international research of GCE approach regarding GS and ethical values applicable in non-Western contexts.

In GCE framework, GS and ethical values as key opponents in SCL approach. The concepts of GS and ethical values may be understood at certain points in non-Western countries. The term 'skills' and 'values' are differently defined in learning approaches and applied in various ways across countries. The next part will discuss on the concepts of skills, GS and ethical values in broader sense and in the framework of GCE.

3.3 The Concept of Skills

There is a wide range of interpretations of skills around the world. A dictionary suggests it is a capacity to perform an activity in a competent manner (Oxford Dictionary 2014). From the sociological views (Wood 1981; Rigby & Sanchis (2006:23-25), the definition of skills is socially constructed from different dimensions: knowledge associated with the techniques of working process, the development of technology training. Essentially, it is linked to policy development and employee-employer relations. Yet, from the educational perspectives, skills are simply regarded as how to apply understanding and knowledge and the 'manual, verbal or mental manipulation of data or things' (OECD 2017:15; Bourn 2018:44). It means different abilities: typing, driving, speaking languages or analysing data and skilfully making best solution (OECD 2011; Bourn 2018). Skill sets can belong to different domains of skills: technical skills, job-specific skills, cognitive skills, cultural, social and behavioural skills; and personal traits (World Bank, 2012; Bodewig, 2016: 15). Bourn (2015; 2018) agrees with OECD's Skills Strategy (2011) to divide different groups of skills also follows learning-to-learn skills, foundation skills (problem solving, literacy, and numeracy, reading), vocational skills and higher-order skills such as: critical thinking, communication, creativity, and collaboration.

Additionally, in the view of human capital investment, Burry's (2008) considers that skills are equally valued within academic education. In some debates, those skills that are not technical and vocational skills can be named 'soft skills' or '21st century skills' or 'global skills'. For various forms of education in the 21st century, the concept of skills is broadened to other needs of societies regarding economic, social and cultural aspects of human development and the challenges of globalization (Sen 1999; Storey 2003; Bourn 2018). For example, the US-based Partnership for 21st century skills initiative suggests in response to the challenges of globalization that, 'communication, collaboration, critical thinking and creativity' are regarded as essential skills (Scott 2015:3; Bourn 2018:45). In other studies, skills are referred to as 'reasoning, resilience and responsibility' (Sternberg and Subotnik 2006; Scott 2015:3; Bourn 2018). In the age of globalization, skills in broader contexts can be increasingly associated with social skills and

behaviours in which employees have capabilities of cooperation, working with people, trust, respect and cultural empathy.

Skills and competences

In line with OECD (2018), Bourn (2018) defines skills as the abilities to perform tasks, for instant, driving skills or functioning machines, while competences are considered as the abilities to apply their knowledge and experiences in different contexts. In this sense, competences are broader than cognitive elements of knowledge, and are involved with ethical values, understanding and application. Rost (2004) defines competences as more than skills and includes knowledge, understanding, experience, ability, skills, motivation and behaviour. In the context of the complexity of globalization and in order to respond to the challenges, OECD (2018) suggests that competences may include attitudes and other skills problem-solving in order to make sense of what happen in the world (OECD 2018; Bourn 2018:54). Skills can often be seen purely in relation to vocational needs. For example, World Skills Competition and Skill Scan from variety of international companies understand 'skills are equated primarily with specific areas of employment' (Bourn 2018:44).

Among various discussions and reflections, skills are dominantly conceptualized by the view of neoliberalism that individuals' skills are economically measured and framed by the needs and assessment of markets. However, on social aspects, agreement with Bowdig (2016) and Bourn (2018), I agree that skills are not merely reduced as technical efficiency but also referred to social and emotional capability. Working activities and efficiencies are involved with team work, human interaction, and understanding the world around us. Skills should be broadly seen and valued beyond cognitive or technical skills. They would be related to ethical values and other aspects in societies no matter in high or low income counties.

3.3.2 Soft skills, social skills and life skills:

In broader definition of skills, skills can be conceptualised as technical and vocational skills for special jobs or generic skills (literacy and numeracy, communication and IT). Some organisations promote 'soft skills' as 'teamwork, problem solving, initiative, entrepreneurial thinking, planning and organizing, self-management and learning' (British Council, 2017; UNESCO, 2014; Bourn 2018). 'Soft skills' are seen more as subjective or personal attributes which are hard to measure, while 'hard skills' (IT, typing skills, language speaking skills, driving or operating skills of machines) are teachable and specific to careers which is measurable. Yet, 'soft skills' can be seen also as important and beneficial to economic growth which responds to internationally

connected companies opening to team-works, cooperation, and mobile services (Bourn 2018:46). In this sense, the skills in the 21st century are related to sets of other skills and depend on the needs of education in the age of globalization.

'Soft skills' is also named as 'life skills' which often related to attitudes, behaviours (encompassing leadership, initiative, adaptability and perseverance (OECD, 2017). It is suggested that there are shortage in many countries of these skills, 40% of graduates lacked critical thinking, resilience, communication and leadership skills. In other studies, it shows that employees with soft skills are more effective. Many employers look for more employees with soft skills (team-work, initiative, management, organising) rather than those of technical skills (Brown et al. 2008). These skills are named 'soft' because they are hardly assessed or measured. In Vietnam, 'soft skills' are understood as means for employability rather than for global awareness. Likewise, the 'soft skills' need in India is strongly for employment.

OECD (2015) has promoted 'social and emotional skills' which interact with cognitive skills and other skills. These mean that 'social-emotional skills' cannot be separated from other skills. For example, key international bodies have noted that not only should critical thinking and creativity skills be involved strongly in cognitive elements for collecting and interpreting data and information, but also emotional-social aspects (OECD 2015; British Council, 2014). In this sense, the views of skills are open to more holistic perspectives of human development and person-centred qualities (British Council 2014; Bourn 2018). Those skills are favoured for higher education in Western countries rather than in Asia.

In the process of human development and living in the interconnected world, young people need to work and live in different places and to deal with social issues. The skills-need is more related to life skills. Gazda and Brooks (1985) see that life-skills are related to behaviour-based psychological learning which helps young people to cope with predictable developmental tasks. In a way, life-skills are defined as the abilities to adapt to live and work in different environments. They enable individuals to deal effectively with the challenges and demands of daily life (WHO 1997a). Life-skills therefore can be seen in a behaviour development approach as what helps individuals to balance knowledge, attitude and skills. These abilities empower young people with well-being how to face the realities of life (UNICEF 2003). In Vietnam, life-skills are understood such as 'first aids, family management, and adaption in working places'. Particularly in Vietnam, some life-skills list have been recently addressed in curricula in primary schools with an Active Learning approach as student-centric learning not only for the economic growth. Likewise, in

India, life-skills are considered important in curriculum essentially for employability (British Council 2015) in terms of social changes or the challenges of globalization.

Among the wide range of discussion and studies, there is a consensus that life-skills include communication, problem-solving, team-work, critical thinking, creativity, decision-making, self-awareness, empathy, interpersonal relationship skills and coping with stress and emotion (UNICEF 2003). In this vein, life-skills cover cognitive, emotional, social and cultural abilities beyond technical skills. Those skills should be practiced throughout the learning process from kindergarten, primary and secondary schools to colleges. These are different from 'technical skills' or driving skills which could be trained in two-years or certain periods (Bowdig 2016). Moreover, each country recognises the significance of skills investment to fulfil the need of training for economic growth. Besides technical special skills such as hard-skills, soft skills (life-skills or the relevant skills for the 21st century competencies) are partly related to the global competencies for GCE which UNESCO (2014, 2018) and OECD (2015, 2018) foster as discussed above in GCE approach. Those skills are basically components of the competencies in GCE approach which can be named as Global Skills (GS) which foster '**communications, cooperation, conflict resolution or problem solving, and critical thinking**' for individual transformation and solidarity (UNESCO, 2014).

However, some authors disagree definitions of GS. They believe that there is no such GS for all. In Singapore, school-based education emphasises these skills but name them '21st century skills' rather than GS. They include global awareness and values for social justice. In their social contexts, the skills can be named in accordance their conceptualisation for their circumstances. In general, the skills investment, either soft skills or the 21st century competencies, emphasises skills activities (communication, collaboration, teamwork, problem solving, IT, creative and critical thinking) in education which helps students to work and live in the age of globalisation.

'21st Century Skills'

In the 21st century, the needs of skills are no longer just related to responding to the needs of economic growth. OECD (2008) and other educators (Brown et al. 2001) promote competencies to respond to the challenges of globalization in societies and use the term '21st century skills' (21cS). Laar et al. (2017) see the skills in 20th century were for industrialised modes of production. The skills in 21st century should be for post-industrial and knowledge-based societies. They include technical skills, IT, collaboration, problem-solving, creativity, critical thinking, and ability of flexibility, self-direction, ethical values and multicultural awareness (ibid.; Bourn 2018:67). In some

countries, those skills in general can be referred to as transferable skills, soft skills, or high skills in school-based education, particularly in vocational education. 21cS can be measured in school-based education. From a wide range of studies and policies across nations, '21cS' approach includes sets of skills for employability and training for effective citizenship (Dede 2007; Kalantzis and Cope 2008; Bourn, 2018). For example, it happened also in Japan, Singapore, Korea and the Asia-Pacific countries, the skills for the 21st century, soft skills or transferrable skills are encouraged and implemented in school-based education for economic growth and the citizenship education opening to 21st century (MOET 2008; MOE Singapore 2013; World Bank 2014; British Council, 2015).

From the report 'New Vision for Education: Unlocking the potential of Technology', the '21cS' are regarded in terms of crucial literacies (literacy and numeracy, ICT, scientific financial, cultural and civic); competencies (collaboration, problem-solving/critical thinking and communication); and other qualities (initiative, creativity, leadership, adaptability, ethics, social and cultural awareness) (World Economic Forum 2015; Bourn 2018:68). In North America, the visions of the '21cS' includes not only the global competencies and also a variety of qualities (civic, ethical, ecological and social-justice literacy; health, public safety; global awareness, humanitarianism and multicultural literacy). The needs of these skills promote a holistic and inclusive approach for '21cS' development. In line with these interpretations, in the 21st century education, UNESCO (2016) and British Council (2016) identify 'core skills' include 'communication, collaboration, problem-solving, critical thinking, digital literacy, creativity and imagination, leadership, citizenship and personal development' (ibid., 2016:4-5; Bourn 2018). These organisations significantly emphasise skills development for global forces which require national and global cooperation. Simultaneously, the initiatives of these skills development can be applied into local contexts. In Singapore, 21st century skills are implemented in schools where national citizenship and values are also rooted in skills development (Jalil et al. 2012), while in Vietnam 'soft skills, life skills' are implemented in schools for economic growth, but are aimed to provide Communist ideology values as its national citizenship (MOET 2010; London 2011).

Among the wide interpretation of '21cS', some scholars have tried to identify which relevant skills are common to the needs of global education. Regarding '21cS' for school-based education, Greenstein directly addresses the themes of the global element and identifies three components: thinking, acting and living. The first component 'thinking' includes 'creating and metacognition, critical thinking, problem-solving'. The second regarding 'acting', the process is involved with 'digital literacy, technology literacy, communication, initiative and self-direction, collaboration,

flexibility and adaptability' (Bourn 2018:77). The third, 'living' is involved with global understanding, leadership and responsibility, widening world-views regarding civic responsibility and citizenship, as well as college and career readiness (Greenstein 2012:24-33; Bourn 2018:77). Though these concepts are not brand new but relate to foundation of 'core skills', Greenstein (2012) and Bourn (2018) agree that all schools should incorporate '21cS' and include significant critical thinking and action that could enable young people with skills to address the challenges of globalization (Bourn, 2018). Younglives (2017) reports the '21cS' is practised in school-based education in the West, Singapore and Japan, while soft skills are recently implemented in schools at some points in India and Vietnam (Vnexpress news, 2020).

In line with the '21cS' responding to the skills needs for global citizenship, Bourn (2018) accepts the beneficial '21cS' contribution and its measurability to school-based curriculum and development education. Yet, he recognises the context of globalization seems to be missed in the framework of '21cS'. Moreover, Bourn points out the interpretation of '21cS' failed to present the most important skills in global context which help learners to understand, make sense of and engage into the challenges of Globalization. Learners need these skills most in the globalised world (Bourn 2018:81). To cover the gap in the framework of '21cS', Bourn suggests GS rather than 21cS and recommends the framework of GS strongly emphasises the skills in related to the context of globalization. In the following section, GS will be discussed within the framework of GCE. In general, GS include all the skills in the framework of 21cS. However, GS is interpreted in global context and in the framework of GCE rather than limited at national levels.

3.4 The Concept of Global Skills

In the discussion on Global Skills (GS), many authors search for consensus on skills-set that will apply in schools across nations. Some consider '21cS' as GS for global citizenship in the West as well as in non-Western countries (OECD 2008; Jalil et al. 2012; Laar et al. 2017). Among debates on Global Skills (GS), some claim that GS would be essential skills which should be practised in all nations for global labour-force and exchangeable employees. It emphasises global competition of talents to import 'global talents' (Canada Government 2017). On other perspectives, some think that GS could be communication skills linked to language skills regarding English as popular language where all nationalities can communicate (Block and Cameron 2002). However, language skills can be adaptably used into new cultures and expressed in various ways (Frith 2017). Some argue that GS should be linked to international experience on cultures from those who experienced international volunteering, gap year of learning or service learning. Those experience could be short term or long term and on different

fields of study or visits which enrich individuals' world-view and intercultural skills. Those intercultural skills, yet, may be limited in certain professional or prejudices or personal points of view without reflection and direct engagement with other's culture. Scholars hold divergent views on the merits of these suggested GS.

In reality, many companies expend significant resources on providing skills for employment. They promote skills training as 'marketing ads' such as 'global skills' for marketing, interviews, leadership and problem solving skills (Global Skills Project 2018; Bourn 2018). In Australia and UK, some vocational colleges prepare training workshops to develop their employee's potential with different skills for lifelong learning (Global Skill Centre 2018). In Latin America, Africa and Asia, GS can be used to promote marketing technique in training course of skills. Singaporean universities promote '21cS' in curriculum as 'global citizenship skills' for global awareness and adapting to new environment (MOE 2011; Jalil et al. 2012). These training programmes and organisations across nations refer GS in the context of globalization where they equip their trainees with skills (communication, team-work, understanding other cultures, accepting other perspectives) for employment and dealing with global issues. In this way, there is no consensus on definition of GS. However, term 'GS' is used as 'marketing' for their skills training to understand what globalization affects their economic development and marketing. Their skills-training for global employment means to respond to the needs of international team-work due to the global economic growth. Moreover, in relation of skill development and securing employment in the age of globalization, term 'GS' is used in common ways in skills-development or skills-training in a number of universities across Europe, UK and North America (Dunkling 2015; Bourn 2018: 95). GS does not mean that skills-set should apply in all countries, but develop learners' potentials to open to global awareness, accepting others' cultures, perspectives and social-religion background. In this way, GS also relate to social behaviours, human dignity and responsibilities when individuals work and live in multicultural contexts.

With the impact of globalization, the concept of GS has been promoted by Dr Bourn (2008) and training organisations as well as policymakers as a response to the needs of global economic growth. Bourn (2008, 2014, 2018) used the term GS to interpret and describe the needed skills (language, teamwork, IT, and problem-solving) regarding global market forces. GS was also described as intercultural understanding in working in the diverse cultural contexts and promoting global perspectives critically regarding the impact of globalization. In the framework of GCE promoted by UNESCO (2014), the essential skills should be interpreted as GS rather than '21cS'. In social perspective, GS includes cultural understanding, language skill, respecting others' views,

working with others in international companies. GS particularly seeks to provide future employees with the skills to live and work in another country where employees need 'intercultural skills and relevant skills (Bourn 2018:90). In one sense, GS and '21cS' share the essential skills for living and working in the rapidly changing economic growth. Yet, GS is conceptualised in broader sense referring to global contexts. The next section presents the framework of GS in relation to '21cS' and conceptualised in GCE approach rather than 21st century education.

The framework of Global Skills

From the Neoliberal-Liberal orientation of GC, the skills needs for the transformative learning emphasises not only 'core skills' but also highly values of abilities such as cultural understanding, solidarity, and respect among groups and nations (UNESCO, 2011; Lasonen, 2009, Scheunpflug 2011; Bourn, 2018). Agreeing with Freire (1970), Beck (2000) and Giroux (2005), Bourn (2018) offers interpretations of GS that particularly emphasises critical thinking, understanding and respecting the values of diversity. It equips students with the skills to question and develop reflecting on economic, social and cultural influences, as well as with the ability to make sense of the global changing world. Additionally, it emphasises values of social commitment and finding solutions at global levels (Beck 2000; Bourn, 2011:13; 2018). From the global learning perspective, Bourn (2018) believes that the notion of skills is not basically limited to numeracy and literacy combined with relevant technical skills, but open to 'global' skills. This means abilities to engage in good communication with people from different cultural and social backgrounds, of collaboration with others, and capabilities of adapting to rapidly changing needs and to complex situations. In this sense, through the skills activities for a better understanding of global issues for solidarity in globalised world, GS includes both 'core skills' and 'cooperation and conflict resolution, expressing views, critical thinking, participation and creative thinking' (Bourn 2011:8).

In line with GCE approach, Bourn refers GS to include critical thinking, global issues of what is happening in the complex nature and individuals' responsibility and solidarity in the global community. To respond to the impacts of globalization, GS should strengthen 'social competence' which enables learners to work in team, to solve conflicts, understanding others and handling the future situations. In this view, Beck (2000) and Bourn (2018) suggest that critical thinking skills should be central key within GS. These skills enable learners to have access to information, to be able to analyse data and the relationship impact of globalization. Beck (2000:138) agrees that education should be transformative learning open to student-centred learning with more space for dialogue and self-express. These themes relate closely to GCE where learners are supposed to have good communication skills, language skills and ICT skills. Examples of this can include

young people across nations seamlessly interacting between the online and offline forums. In Vietnam and India, even farmers can have smart phones with vibrant digital applications (Whatsapp, Viber, Google-chat, Zalo Snapchat) and social media (Facebook, Livestreams, Tweeter, Instagram, Zoom). Without skills, particularly ICT skills, one may ask how people can deal with information, fake-news or true-news? From social dimension of globalization, a GS framework beyond the '21cS' interpretation, ICT skills are not limited to how to use computer or digital skills but rather to be involved a process of self-reflection on data, information, critical dialogue, questioning and making sense of the world (Bourn 2018:125). Likely, in the challenges of globalization Scheunpflug (2011) shows that there is needs of increasing information, but people still lack of knowledge. In that situation, it is important that GS enable learners to be informed with knowledge and values and equipped to understand the global forces in their diversity and manifold consequences.

In a holistic orientation, GS is defined as 'the capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity' (OECD 2016:11). It means GS develops young people's capabilities to work internationally and to understand the consequences of globalization and global issues for both economically sustainable development and personal transformation (UNESCO 2014). In GCE framework, GS as cognitive skills enable learners to be equipped to respond to the impact of globalization on an individual's life and the others'. At the same time the skills enable people to make sense of the rapidly changing world around them. GS is not limited into skills for adapting to the changing situation in the framework of '21cS'. With the given skills in GC framework, learners attain the confidence, knowledge, and value-base to make a positive contribution to both the economy and society at broader levels (Bourn 2008; UNESCO 2014).

In this sense, UNESCO (2014)'s recommendation of main skills: "communications, cooperation, problem-solving and critical thinking' named as GS, also partly global competences activities in classrooms. Those skills are included in AL approach which was implemented in high schools in Vietnam and India to respond to the skills need of the economic growth. At an international level, UNESCO's skills-set recommendation in the framework of GS is taken into account in this research for investigation and findings. In line with Bourn's (2018) interpretation in the framework of GCE by UNESCO (2014), the skills-set generally includes '21cS' but they are conceptualised

as GS in a broader vision and profound understanding in the context of globalization, not limited in the framework of 21st century citizenship education.

The following part will describe and interpret the concepts of GS in the framework of GCE (UNESCO 2014), but regardless 'core skills' which are included in all schools across nations.

Communications

These skills are taken in various forms. They include ICT skills; dialogic learning for exchanging learners' views; and ability to express learners' viewpoints and to share learners' concerns for solidarity (Bourn 2018:125). Learners can be equipped with confidence for self-expression and interaction with others, sharing their sense of belonging to the global connectedness (UNESCO 2014). In this sense, it needs only language skills for public speaking or casual conversation. Implicitly, across nations with economies influenced by digital technology, people access to knowledge and information, both negatively and positively, from all resources in the interconnected world. In the framework of GCE, IT skills are included in '21cS' but beyond how to use computer or digital equipment. In the framework of GS, IT skills emphasises questioning data and information in self-reflective and critical way. It means learners should reflectively make use of data from good resources and also responsible for the information they are going to share and post on social media. In this way, IT skills are not simply how to perform fluently computer skills or Microsoft skills. It includes critical reflection, and relates to values particularly ethical values and other GSs (UNESCO 2014, Bourn 2018).

Cooperation

To live and work in the interconnected societies, cooperation skills enable learners to collaborate with others from different world-views or cultures or religions, and cooperatively work in team together to have jobs successful done (UNESCO 2014; Bourn 2018:128). It means learners learn how to build relationship with one's peers and show respectful to others' opinions and attitudes. Learners are able to value one's strength or different roles and concern oneself's well-being in group work (Nussbaum 2011). Moreover, Calloway-Thomas et al. (2017), suggest that learners need to develop the ability to participate in world-views with intercultural. Learners may need a kind of 'empathetic literacy' which means knowledge and information-based skills. These skills enable learners to encounter differences, communicate and analyse new ideas, express one's feelings and behaviours across multicultural contexts (Bourn 2018:128). These skills refer not only working in groups and having support from one's fellows, but rather involved with dialogue, self-express, respecting others' views and more understanding both fieldwork and human

interaction for better results. In this sense, the needs of IT skills are increased in both developed and low-income countries. In GCE approach, learners need to be equipped with values across cultures and societies and related to communication ability. In a broader view, universal values need to be included in curriculum.

Problem-solving

Facing the influences of globalization on individuals and societies, learners need to recognise complexity of situations or social problems or issues which need a better solution. It requires competency to identify or analyse complex situations or issues, discussion, evaluation and being creative for alternative solutions (UNESCO 2014). This is found in '21cS' set. Additionally, this ability helps learners to see what happens in their communities and how it is connectively affected across other communities. Furthermore, it is important that learners have to understand and interpret how individuals' identity is impacted by globalization and how one situates oneself in the interconnected world. This makes difference between GS and '21cS'. Bourn (2018:126-7) points out this aspect was missed in '21cS' which failed to enable learners to realise how and what they learn in the global world. In this significant view, problem-solving skills enable learners to identify their own problems, but also others' problems across nations and individual's making decision may affect others and vice-versa. For example, China has recently built 7 hydropower dams on the upper Mekong River, Lancang in China which have an impact on the lower Mekong communities (Laos, Cambodia, Thailand and Vietnam) and farmers' lives. The dams caused changes of hydrology and sediment load from China which may affect water temperature, fishery migrants. Particularly, the people in Mekong-Delta in Vietnam are increasingly struggling when facing the water-temperature change and blocked sedimentation. This example reveals not only problem-solving in a country, but also regards values of social injustice and environment across the countries.

Critical thinking

Critical thinking is also included in '21cS'. Yet, it is significantly considered as key skills in GS which enables learners to engage in transformative education approach and AL process. It involves self-reflection and questioning as well as one's assumption about the world (Bourn 2018:127). Critical-thinking is also related to problem-solving skills to enable students to be critical and creatively apply what they academically learn to their experience in life (UNESCO 2014:20-24). To achieve deeper learning, Biggs (1994) believes that critical reflection has an essential role in the learning process for the student-centred learning approach equips learners with the practice of self-reflection, and self-expression is considered as 'dialogue with the self' (Fink 1999;

UNESCO 2014). Kumar (2008:45) notes ‘through a process of interaction, learning can result in terms of knowing more about the other which can lead to re-interpretation, meaning making and knowledge creation’. It means critical thinking is involved a critical thinking process of individual’s mind and dialogues with others creating open circle of knowledge creation for better understanding. In this critical thinking process, Bourn (2018) suggests learners engage with different assumptions, attitudes or world-views which individuals may have doubts about and question one’s world-view (Kumar 2008; Bourn 2018). It requires dialogic learning, particularly in student-centred learning approach inclusive AL and GCE approach, where learners can encounter differences, analyse data with reflective questions and synthesis. The Minister of Education in Singapore believes that it is also a core element of student-centred approach, particularly of ‘critical schools’ in Singapore (MOE 2015). This practice is an essential skill that learners are encouraged to acquire in order to become active learners and future active citizens. In this sense, critical thinking seems to be more suitable in democratic countries. In this way, building that capability of critical thinking in relation to new ideas, the learners can critically reflect on what they achieve and discover how to act collaboratively and creatively in order to find global solutions for the common good. Bourn (2018) sees that individuals can make sense of what they learn and about the world, they confidently engage into societies for that are more just and sustainable. For example, Trần-Minh-Tiến a young Vietnamese recently known on social media as an entrepreneur who had the innovative idea of making drinking-straws from wild grass naturally growing around the Mekong-Delta region in Vietnam. This replacement of plastic straws is for environmental concern. The ‘green straws’ quickly became a successful business. The example means that critical thinking can lead to engagement into social justice and solidarity in a global society. It must involve values and ethical values which individuals confidently share to contribute to common good. In GCE approach, this aspect makes GS distinguished compare to the framework of ‘21cS’.

Critical-thinking as a key skill

In converging views of education from educators (Freire 1970; Schorr 1987; Nussbaum 2011; Sen 2010) and researchers (Scriven et Paul 1987; Bassham et al. 2005), critical thinking plays a key role in a learning process which enriches learners and enables students to develop their capabilities and potential to its fullness. This skill is related to other skills (core skills, communication, ICT and problem-solving) for better learning and actively receiving new knowledge. Bassham and others believe critical thinking is ‘*a wide range of cognitive skills and intellectual dispositions needed to effectively identify, analyse, and evaluate arguments and truth claims; to discover and overcome personal preconceptions and biases; to formulate and present*

convincing reasons in support of conclusions; and to make reasonable, intelligent decisions about what to believe and what to do.' (Bassham et al., 2005:1). Similarly, Scriven and Paul (2003) believe that critical thinking enriches other learning skills and develops learners' potential. GCE approach strongly emphasises competencies of skills development, knowledge and behaviours as human capital investment. Critical thinking is essentially involved with the other GS in the learning process to enable those competencies in different forms of learning. For instance, in India, even in technical training, critical thinking benefits and enables engineering students to effectively solve different problems in their work-place and involved with other skills at some points (Muthu Kumar and Siddarth 2015). Additionally, critical thinking can be applied in various social contexts for making important decisions, relating to commitments in life (Bassham et al. 2005:9). Within the framework of GCE, Bourn (2018) and the others (Frink 1999, Kruma 2008, Sen 2010) critical thinking plays a vital role in the learning process in the framework of GCE, particularly if it includes student-centred learning approach. For Freire (1987), Sen (2010) and Nussbaum (2011), freedom of speech and rights of self-expression are considered basic elements which encourage critical thinking takes place in classrooms.

In the framework of GCE, the skills-set of GS as combinations of skills involved with social behaviours and human interaction must relate to ethical values and social justice. Regarding the social and cultural dimensions of globalization, the Cosmopolitan and holistic stand of GCE strongly emphasises ethical values, particularly human rights as universal values. Those values are indispensable in holistic education for human development (Sen 1998; Nussbaum 2002, 2011; Oxley & Morris 2013).

3.5 The concept of Ethical Values

With the above discussion on GC and GS, GCE consisted of core elements: the cognitive, the social emotional; and the behavioural to prepare learners to live and work in 21st century. On the Liberal-Critical orientation of GCE in line with the humanist education, the behavioural is involved learners' acts responsibly at local and global level, while the social-emotional enables individuals to have a sense of one's identity and belonging to a common humanity where individuals share values, responsibility, respect for differences and diversity, and solidarity with the others in the global world. These elements strongly acquire ethical values as inter-related competences of GCE which helps learners to engage with the global world (OECD 2015; UNESCO 2018). Being shared by Oxfam (2015) and OECD (2015)'s vision of education 2030 for the youth , UNESCO

(2018:5) points out that, in the transformative learning, knowledge and relevant skills are mediated by culturally motivation, trust respect for diversity and virtues. This learning process, ethical values and attitudes must be involved. Educators and researchers such as Dewey (1958), Freire (1987), Sen (2010), Nussbaum (2011) say good education must include holistic human development with ethical values. This means education should never be value free. In this vein, GCE plays the important role includes domain of ethical values and attitudes in the process of human development.

3.5.1 What do ethical values mean?

In a wide range of debates on ethical values, there are various types of values: political, economic, technological, and education. In the realm of education, schools promote the kind of values related to doing right things for common good and encourage students how to be individually and collectively responsible in societies (Freire, 1998; Singly, 1991; Nussbaum, 2011). In the West with Christianity over two thousand years, ethical values have been promoted as doing good things, loving human fellows and avoiding evil things. Kant views that all human beings should be treated as equal members of the human family who shared a common morality. For Kant, human morality should be universal and unchanging depends on people or cultures. In this sense, humanity is treated as an end (Driver 2007). In Asia with Buddhism and the other religions, ethical values are also inseparable from knowledge as regard as wisdom. Mencius, the Chinese thinker, defined ethical values as wisdom as 'the felling of right and wrong': 'the feeling of compassion is the beginning of humanity; the feeling of contrition is the beginning of righteousness; the feeling of deference and compliance is the beginning of propriety, the feeling of right and wrong is the beginning of wisdom' (the Book of Mencius) (Singly 1991:32). Ethical values may share the same ground for humanity.

However, in some countries that have cultural or religious values, there may not be an acceptance of universal ethical values. Some national or political values may not share the same ground of ethical values. For example, in Malaysia law, any Malays who were born in Malaysia must be Muslim. This means the dominant value is religious and has a political purpose. Another example is abortion which is unacceptable in some countries because of the dominant religious values. However it is suggested here, that values are inseparable from a sense of worthiness (Singly 1991: 79; Andreotti 2006 2010; Peck and Pashby 2018; Rizvi and Beech 2017; Torres and Dorio 2015). They are the very ideas and perceptions through which we experience and interpret our relations to ourselves, to others and the world. They relate to the individuals and to society, operatively differently but closely interwoven. It could be related to moral values. Those values

are the doors of perception through which people look at the world and as the grounds for the students who are trained to be responsible citizens working for solidarity and social justice.

OECD (2018:4) suggests that students are equipped with the global competences to become active, responsible and engaged citizens. Learners should be enriched by the diversity of attitudes and values from various cultures and personal perspectives. Besides, there are certain human values are considered as 'respect for life, human dignity, and respect for the environment for common good'. These human values cannot be compromised. Regarding sense of responsibilities and social justice, it includes moral acts. It needs intellectual and moral maturity under personal reflection on personal goal and national goals or decide what ought to do. Yet, individuals' ethical actions still need guidance of values, and norms, and involved with other skills (problem-solving, critical thinking). In this sense, values include ethical values, cultural values, human rights or ecological, national values which can guide and enrich learners through individuals' self-reflection for common good. Yet, some critiques argue that it is less subjective and bias (Driver, 2007). From a pedagogical perspective, GCE promotes global competences, knowledge, skills and universal ethic values that include ethical values, particularly human rights for human dignity and solidarity with others in the globalised world (UNESCO 2018).

Some may disagree that there is such universal ethic values because each culture and country has its own standard of values and rights. Regarding general values, it may be right that each nation defines and conceptualises values in various ways. However, one may ask 'what is the foundation or the norms for values in each country?' Agreeing with Freire (1987), Sen (2010), and Nussbaum (2011), I do believe that there must be basic agreement or norms on ethical and value foundation where all societies and communities can be functioned and harmonized and responsible for social justice and respect human dignity. The next part will discuss on HR and the values in the framework of GCE are applicable in Asia-Pacific.

3.5.2 Ethical Values in the framework of Value-creating Global Citizenship Education

Within the framework of GCE, there is a strong values base particularly around ethical values and human rights values for common good, solidarity and social justice (UNESCO 2018). Ethical values are considered as inseparable from knowledge which can be applied first in families, schools and societies. To help learners to make sense of individuals' identity and what happens in their community connected to the others for solidarity, GCE provides ethical values that are applied across nations and embraced in all cultures. It means ethical values need to be accepted as universal values which are applicable for all nations. Yet, some may argue that universal ethical

values in the framework of GCE can be dominated by Western values rather than other values, and how it can be applicable in non-Western countries. Sharma (2018) agrees with the scholars (Bourn, Torrozi and Torres, Scheunpflug) that critical skills also facilitate values in the transformative learning to help learners to dialogue with other values. It helps learners be aware of oneself's interacting with others' values to make sense of their living in the complexity of the interconnected world. She reflects on the Asian thinkers (Gandhi and Makiguchi) to suggest that value-creating GCE could make ethical values and human rights praxis in non-Western contexts. Gandhi was the influenced leader who made major political impact about non-violence within India, while Makiguchi as the influenced educator who inspired people through his education and practice of ethical values in Asian context.

In Japanese context, Sharma employs Makiguchi's concept of '*soka*' (creation of value) within Asian culture that has positively religious values influence in a public domain. In line with Makiguchi's ideas, Sharma (2018:17) shows that personal or religious values as benefit not only to the individuals but also to the society at large, as long as the values is educationally oriented with a focus on the solidarity rather than holding to political power. Makiguchi believes that each individual desires good quality of life and happiness. It means education should aim to help learners to reach happiness goal. In Makiguchi's value-creating pedagogy, individual happiness is a state in which each individual lives ethically by creating value for the self as well as the benefit of society (Sharma 2018:24). Makiguchi strongly emphasises that 'the need for a harmonious balances within every person's life between the pursuit of values of personal gain and the pursuit of values of social good. One cannot, in other word, be a complete, happy, value-creating person by himself' (Bethel 1973:121; Sharma 2018:24).

Similarly, Gandhi promotes non-violence values in India. He states that 'the universal and all-pervading spirit of Truth leading to identification with everything that lives' (Gandhi, 1957:504). In his opinion, the values of non-violence could impact on people not only if it is pertinent, but also how it is applied in the political or social moment. Gandhi could create values while he was in his engagement with religion, politics or economics and education. As a result, the values of tolerance, non-violence, love for humanity remains with Indians and among others. These values were associated with him who created benefit to him, at the same time they must benefit also to the others in society. In this way, in value-creating education approach in the light of GCE, Sharma (2018) shows that Gandhi found meaning to enhance his existence and contribute to the others' coexistence of well-being. The goal of value-creating education starts with global consciousness

by questioning oneself' existence and the issues with how individuals make sense of one's view related to the others, environment and the universal.

Sharma suggests in this GCE approach that learners should question 'what is the individual human life?', 'what is the relationship between the individuals with the environment or societies where ones live?', and various questions about global issues, peace, education, morality, gender, religion and cultures. From Gandhi's example, people came to believe in non-violence and justice and developed trust in humanity (Ikeda 1996). In value-creating education approach, in line with the HRs, individual transformation through critical skills and reflection, directly impact on the social transformation. The HRs in terms of human dignity as universal values are considered to be basic ethical values in most countries. In that way, ethical values can be observed individually or collectively at local and global levels (Freire, 1998; Sen 1991; Nussbaum 2011). Across nations, there is diversity of moral values from various cultures and personal perspectives reflective on these ethical values for common good. There should be universal ethical values regarding respect for human dignity, humanity and the environment without compromise (OECD 2018). In line with the others (Andreotti 2006, 2010; Bosio 2017a; Peck and Pashby 2018; Rizvi and Beech, 2017; Torres and Dorio, 2015; Clifford and Montgomery 2017; Stein 2018; Dorio 2017), Sharma (2018) believes that ethical values and moral practices share the common ground of humanity as an end in itself which benefits individuals and others, and the universal. Even in Asian contexts, the ethical values in GCE can be applicable across nations.

3.5.3 Human Rights as Universal Values

Within the framework of the GCE approach, the aim is not only to equip learners with skills but also to foster in them universal values, competencies of empathy, appreciating differences, and upholding human rights (HR). Those values build students' global citizenship in which they increasingly embrace peace, social justice, equality, human dignity, respect of differences, and common humanity (UNESCO 2014). From the humanistic lens of GCE, Nussbaum (2011) believes that HRs are universal values for all countries and essential in education for human development and for social justice. Veugelers (2011a) argues that morality is indispensable in GCE which aims to prepare learners to have and accept responsibility towards humanity, at both local and global levels. Moreover there are a range of scholars and policy-makers who have argued that knowledge of human rights, peace, and respect for human dignity are universal values and prepare young people to be global citizens living in a 'shared community' (Peters 2009; Sen 2011; Nussbaum 2011; UNESCO 2014).

However, the critiques do not believe in HRs. The major opponents are Jeremy Bentham (1987) and Alasdair MacIntyre (1981). Bentham (1987: 53) claimed that “Natural rights are simple nonsense: natural and imprescriptible rights, rhetorical nonsense – nonsense upon stilts”. He believes that rights come from laws, and that the “law of nature” was a purely imaginary creation. So, he rejected the French Declaration of Rights and the American Declaration of Independence, with the assertion of inalienable rights, as nonsense. In more recent times, Alasdair MacIntyre famously disagreed with the idea of human rights. In *After Virtue* he states strongly, concerning rights which allegedly belong to human beings independently of law, simply because they are human beings, that ‘the truth is plain: there are no such rights, and belief in them is one with belief in witches and in unicorns.

Additionally, Michael Sander (1982) disagrees with HRs as the concept of universal values. He believes social justice is limited to local communities rather than valid at the global level. They focus on the importance of political norms within local communities, for instance, when dealing the local norms under the governments. Reflecting on this study, this opinion fits the Communist government in Vietnam or in China where civic education strongly emphasises national values within the values in line with Ho-Chi-Minh’s Communist ideology and Marxism. In this sense, the values for justice serve for the benefit of the Government or the country. It does not mean the values of the Communists in Vietnam are acceptable in other places. In my opinion, it is necessary to keep in mind that HR can be politically sensitive issues in relation to the Communist government at this time. The ethical values regarding HR may have to take account of the beliefs and practices of the local people. HR should be understood in implicit way.

Moreover, the critiques consider Human Rights as promotion of the Western of civil and political rights. In general, the consensus of Human Rights understood in the sense of building our shared humanity. Messner (1965); Sen (1999); Mahoney (2007), Nussbaum (2012) believe that HRs is not derived from any particular culture, citizenship or nation. HR is applicable to all human beings in any corner of the world. At the world Conference on HR in Vienna in 1993, 171 states, representing 98 per cent of the world’s population, signed a Declaration and Programme of Action which reaffirmed in Article 1 of UNCHR (UNCHR, 1994: 194; Osler and Starkey, 2005: 32). Majority of the countries accepts human rights are basic rights for all human beings. Human rights were proclaimed universal principles. Internationally, there is a consensus view of human rights by all the governments of the world at the conference. Human rights are strongly believed as the opening towards a global ethic and common humanity.

In the light of HRs, Nussbaum (2011) and Sen (2011) as universal ethicists agree that people's lives can be shaped by local practices and traditions. They recognise that the conception of the individual is not taken from any particular metaphysical tradition (Nussbaum 2000; 2011; Kleist 2014). They claim that each one should be treated as an end with human dignity and respects. By intuition, every person is found worthy of a dignified life, and this intuition disregards one's community (Nussbaum 2000, Kleist 2014: p6). Agreeing with numerous ethicists, Nussbaum (2011) particularly believes that universal values would be applicable to all humankind. She argues that education should give students freedom to develop their capabilities in growing in human dignity. In the same stance, Freire (1998a) and Sen (2011) strongly believe that ethical values are essential in the educational process.

In this context of globalization, GCE is proposed here should be concerned with and stress social responsibility in terms of global values being ethical values. Three elements are:

- How an individual should act;
- How an individual should relate to the world for moral justice;
- And his/her role in the future (Dower 2003; Bourn 2010).

Osler and Starkey believe that education should include human rights education (HRE) as an essential part of global values and ethics that promote social justice and individual responsibilities in local communities and the broader community. In this sense, there is no doubt that HRE is indispensably promoting universal values in the GCE approach. It fosters love of humanity, respect for human rights, and rights and duties of citizenship both in local and global communities. HR is emphasised as an essential part of universal values including such ethical values as **'peace, tolerance, and respect for nature, solidarity commitment, and responsibility for the local and global community'** (UNESCO, 2014: p.17). The GCE approach should therefore encourage an integrated approach which includes within its curriculum knowledge of HR and ethical values, and value education through appropriate learning materials, and implementation of actions that promote social justice and well-being (UNESCO, 2014). Those HR are the ethical values in the framework of this study.

The GS and ethical values focused as key components in this study are involved with the framework of GCE. On the Neoliberal-Liberal and Critical orientation of GCE in line with Human Capital theory and Human Capability Approach, GCE strongly encourages student-centred approach across countries to equip students with GS activities and ethical values for both economic growth and holistic human development.

3.6 Theoretical Framework of Global skills and Ethical values in GCE

The theoretical framework for this study draws mainly on the literature of the GCE approach presented by UNESCO (2014) in line with the Neoliberal-Liberal orientation of GCE. This framework of GCE is encouraged and supported by HCT and CA for economic development and humanist development. Significantly education for skills development related to HCT is applicable in India, Vietnam and other low-to-middle-income countries. Additionally, In South East Asia, Civic education is important in curriculum to prepare students to become responsible citizens. In this framework of GCE, ethical values can contribute to the education systems in India and Vietnam for better understanding in the age of globalization. This framework of GCE will be used instrument for analysis of data in the following chapters. The theoretical framework is illustratively summarised in the following Ven Diagram:



Figure 2: the framework of Global skills and values in GCE by UNESCO (2014).

Figure 2 shows the first small circle (green), as GS and the second (brown) as Ethical Values and the third (blue) as GCE embraces GS and ethical values as the main elements of the GCE approach. Those GSs are: 'IT, communication, cooperation, problem-solving and critical thinking'

as recommended by UNESCO (2014) and Oxfam (2015). The concept of universal ethical values includes 'human rights, peace, tolerance, respect for nature, solidarity commitment, and responsibility for the local and global community' (UNESCO 2014; Oxfam 2015). The shared overlap between the green and the brown circles is social behaviours and skills capabilities. Social behaviours are considered not only life-skills but also social manners influenced by ethical values. Bosio and Torres (2018) and UNESCO (2016) consider social behaviours related to skills development which is partially human capital development. On the other hand, social behaviours are also parts of capabilities where learners need to be equipped with universal ethical values for their praxis in the local and the global society. Given the word-limit of the research, the other component of knowledge in GCE is not discussed in this framework but merely GS and universally ethical values within the ambit of GCE.

3.7 The gap of the literature reviews and the research

In the GCE approach, there are various components which involve the transformative approach for global awareness. In this study, I identify gaps in the literature reviews which regard global knowledge, global issues, curriculum, pedagogy and professional competence which should be involved in GCE. The study focuses on skills-development and ethical values as relevant components in the two cities. The gaps of global knowledge and curriculum which I am aware of as components of the GCE will need to be addressed in future research. In the context of Kolkata and HCM, with the centralized system of education, the global knowledge and curriculum are not prepared for global awareness regarding GCE. At the current stage, the two countries have tried to respond to the skills needs as the priority for the economic growth.

Additionally, the study emphasizes the teachers' understanding of GS and values. The gaps in students' perspectives or teachers' professional competences will not be covered in the study. In this way, the research is to explore teachers' cognitive knowledge or understanding of skills and values for creating effective learning environment, namely knowing that' rather than knowing how'. With this focus, the investigation of the teachers' understanding can be studied (Shulman 1987; Guerriero 2014; OECD 2016). This study aims to investigate mainly school-leaders' understanding of the skills and ethical values in their school contexts for their national economic growth.

Moreover, this research emphasizes high schools (4 schools in each city) rather than lower secondary or primary education. Particularly, in the centralized system, all schools would be

reluctant to give permission to researchers without registration with the local authority or the local department of education. In those schools, fortunately I was allowed to conduct interviews and observations only through friends who had a connection with the schools. This situation might cause a certain pressure during the research process. In India, the literature and the result of the findings may not be generalised in other states of India where there are different systems and practices of education in each state and local context. Particularly, in Vietnam, with the centralized system of education and the same language, the literature and findings in the research may be equally applicable in other provinces where all schools shared the same policies and social-political context.

3.8 Conclusion

In this chapter, an attempt was made to define the concept of GC and a framework of GCE. The conceptions of GS and ethical values were defined. The theoretical framework of GS and ethical values were presented as drawn from the GCE approach in line with the Neoliberal-Liberal orientation which was supported by HCT in tune with the economic perspective and CA as humanist view of human development. A GCE approach is considered as a type of transformative education. The GCE framework is a transformative type of learning with knowledge, GS and values. The limited scope of this study means that it will not treat questions such as the acquisition of relevant knowledge in GCE, the framework emphasised global skills, particularly critical thinking skills, and HR as global values in the GCE approach. The framework of GSs, cognitive and social skills is in line with UNESCO, and Oxfam's strategies. In terms of the values in GCE, HRE emphasizes the ethical aspects rather than the political aspects. In that way, HRE as ethical values would be a part of education as practised in the parts of South-East Asian countries where they experience the impact of globalization. The skills and universal values are relevant to and apply to India's and Vietnam's context. This theoretical framework of GS and ethical values in GCE will be employed as a tool for analysis and reflection on the findings in chapters five and six.

Research Methodology and Design

4.0 Introduction

In this chapter, I will present the methodology employed in this study. First, the research purpose and the research questions are introduced. In the next sections, the research design is described with the rationale for the two case studies, constructing the cases, the choices of context, the schools and school-leaders' interviews. Additionally, the chapter explains the choice of the investigation methods adopted in this study, as well as the validity and reliability of the methodology. It also describes data collection techniques, data analysis process of the research and my positionality. Finally, it considers ethical considerations and confidentiality in this research.

4.1 The study purpose

This research aims to gain an understanding and explore the main research question: 'in what way do the high-school leaders in Vietnam and West Bengal, India understand global skills and ethical values as part of forward-looking education in the age of globalization?' Particularly, the study explores three targeted schools in Kolkata, West Bengal and the three selected in HCM city, Vietnam to find out to what extent the school-leaders in each country understand and address the needs for global skills and ethical values within their teaching and learning activities in line with the perspective of Global Citizenship Education (GCE). The findings will be presented as answers to the following three sub-research questions:

1. To what extent do the high-school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?
2. To what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?
3. In what way do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO?

4.2 Research Design: Cases study

In order to address the above research questions, a case study approach was adopted as best suitable to systematise the data collection in the two cities: Kolkata, India and HCM city, Vietnam. It is not the study of one single case, but rather a study of a few cases from each city, which allows the researcher to analyse the data within each different context (Yin 2003). The cases have both similarities and differences. Additionally, studying more cases allows for a wider exploration and a firmer foundation in empirical evidence (Baxter & Jack 2008). In the case-study approach, a qualitative research design is popularly used in social science, particularly educational research (Merriam 1998). Case study can be designed with various methods which require the researcher to take into account the subjective context of phenomena. Different from the positivist approach, the qualitative approach employs flexible methods for open-ended interviews for in-depth understanding of the subjective, and relies on multiple resources of data for more evidence. In the qualitative research, it values the process, the dynamics of social interactions between participants and researchers, and the context (Huges and Sharrok 1997; Fink 2005; Yin 2005; Goyh 2015). In this way, a mixed method approach, qualitative and quantitative can be combined in the cases study. Though differences between the qualitative and the quantitative, a convergence of the two is possible and the best choice for collecting and analysing data.

Moreover, there are also large-scale and small-scale case study approaches. This research is situated in a small-scale type which is 'designed to increase general understanding about education systems and processes' (National Research Council 2003:21). Yet, Schweisfurth (2014) suggests that small-scale study is unlikely to produce generalised findings from a single case; but generalisation can be based on a set of experiments which is measured with the same research design in different contexts. In this research design, the analysed data and findings are considered as a crucially significant document of day-to-day living educational experiences.

A case study is a research approach in which researchers can explore one or more bounded social systems (Yin 2002; Gerring 2007). There is a range of case study paradigms: positivism, post-positivism, constructivism, and critical theory et al. The constructivism paradigm suits the interpretation of two cases study in Kolkata, India and HCM-city, Vietnam. This allows the researcher to interpret the participants' human experiences and understanding. It proceeds from the theoretical assumption, and recognises the subjective construction of meaning (Denzin and Lincoln 2005). In case study, an exploratory motive in experiment is always required. In combination with the quantitative, the qualitative will be deployed to answer the first research

question. Besides, the observation technique will be used to respond to the second question. The convergence of mixed methods is used to answer the third question and the main question.

However, case studies can go beyond an exploratory strategy. Stake (1995) notes 3 types of cases study: intrinsic, instrumental and collective. With the first type, researchers investigate the case for its own sake. In the second, researchers choose a small group or units to examine a certain focus on behaviours or practices. The third type, researchers coordinate data from various sources, individuals, schools or documents. With groups of cases, the instrumental and collective cases study allows for generalisation of findings to a bigger population. In this sense, the collective case study suits the purpose of this research to understand the participants' conceptualisation and performance of teaching within their contexts, in Kolkata, India and HCM, Vietnam. In this type of case study, the researcher can use different samples of previous reports, sources of evidence and triangulation. The qualitative collective case study design suits the aim of this research. Questionnaire can be used side by side with other sources for interpretation (Merriam 1998; Patton 2002). In collective case study design, the interviewee's knowledge, perspectives, interpretations and understanding are meaningful properties of social reality. In the ontological position of this paradigm, these elements make sense in social science considered as subjective rather than objective (Mason 2002:63). As a result, it assists the researcher to understand social life and how the data is interpreted and gives meaning to it. Therefore, this paradigm fits in the research for the purpose of understanding the subjective world of human experience (Cohen et al. 2003).

Moreover, knowledge is built through the integration and dialogues between the researcher's and the participants' perspectives which are allowed in this paradigm with suitable techniques for interpreting the perspectives as social actors (Schwandt 2001:213). It enables readers to apply proposition from in-depth depiction in the case study to a wider context (Lincoln and Guba 1985; Goyh 2015). This collective case study could be the best choice which described as 'an in-depth holistic description and analysis of the social phenomenon in a bounded system' (Patton 2002; Stake 2006) and can apply to the two cases in Kolkata and HCM-city as instrumental in understanding the phenomena within the bounded system.

The case study approach has been criticised for its lack of rigour on the ground that it is unsystematic in its procedure. In particular, when only a small sample is available, grounds for establishing reliability and generality are subject to scepticism (Denzin and Lincoln 2000; Gerring 2007). But in reality, case studies are continually deployed in social science research because

they are helpfully real-life situations governing social issues and problems (Merriam 1998, Yin 2002). Yin (2009) explains that “defining early the units of analysis, the logic linking the data to the proposition and determining the criteria for interpreting the findings” will alleviate some of these weaknesses. In this way, the conceptual framework of GS and ethical values in GCE by UNESCO (2014) was designed in this research to serve as a lens and a reflective tool to apply the theories and the relevant literature. The concept provides coherence of logic for interpreting the data as well as in generating the theoretical propositions. In this sense, the case study design enables the researcher to explore peculiarities within the bounded cases and to replicate findings across cases. Consequently the researchers should be able to integrate a holistic comprehension of each case (Stake 2006:23; Alvarez-Hevia 2009:13). In line with this view, Yin (2003) suggests that each case is chosen carefully so that the researcher is able to predict certain commonalities or differences in cases based on a theory. This research does not focus on a comparison between the two bounded cases. In this collective case study, the conceptual framework is used for generating theoretical explanations from cases analysis.

4.2.1 Constructing the cases

Case study research is considered social science research. A ‘case’ can be an individual or a ground or an institution. The significant characteristic is to constitute a bounded system of interrelated elements with identifiable boundaries (Stake 2006). Mile and Huberman (1994:25) describe the case as ‘a phenomenon occurring in a bounded context and the unit of analysis’ that also derives from a targeted population. In this study, ‘cases’ is used to signify the units of bounded systems in two countries and the homogenous features by which the samples are constructed for examination. In general, cases are considered as a type of research focusing on the micro level of the study. However, in various studies the researchers could regard the subjects of their studies as ‘cases’. The cases might even be regions, cities or countries which are taken into account as case studies with a micro-level focus. The case study research aims to arrive at a holistic understanding of the study subject (Yin 2004). In this thesis, the study approach is employed to focus on the two cities as ‘cases’ for a commonality between two cities. Studying more than one case inevitably involves comparisons. In this study, the aim of the cases study is not to compare two cases, rather to illustrate and to reflect on the common traits and contrast within the bounded cases.

It means the researcher undertakes the investigation of two bounded cases in a single study with the aim to generate theoretical explanation of the phenomenon through replication logic (Denzin and Lincoln 2000; Goyh 2015). The research questions were formulated to investigate the

participants' understanding and addressing GS and ethical values in line with the framework of GCE. The investigation of multiple organisations enables researchers to apply the replication logic that underline the collective case study (Yin 1994). Following what Stake (1995) suggests as conditions for the case study approach, selected schools as the presence of the phenomena, a context in which the phenomena and the research process happened should be set up as cases. In this study, bounded systems as Kolkata, West Bengal and HCM-city are where the phenomena exist. The bounded cases present common characteristics: the state educational system, educational levels and communication language. The first group of three schools (one private and two state schools) in Kolkata share the same state education system in West Bengal as a bounded case. Likely, the second group of three schools in HCM-city are under the same centralized system of education in a bounded case. The two countries are interested in skills improvement for sustainable development. Studying cases in the two countries allows for mixed methods of data analysis such as triangulation, which generates theoretical explanations that could reveal the participants' understanding and attitudes to what they experienced.

Yin (2002) and others (Merriam 1998; Baxter & Jack 2008) note that 'case' studies are inevitably involved with comparisons. The main purpose of this study is not to compare the cases, but rather to derive some evidence regarding the reality in each country as a case with commonality and difference in itself. Yet, in the analysis of the processing of data within each situation, and also across different situations will present certain similarities and differences as significant themes in the interpretation of the findings (Yin 2003; Merriam 1998), and an understanding of the commonality between the cases (Stake 1995). The evidence generated from a larger number of cases in a study is obviously more reliable towards the understanding of the phenomenon because of the rich presentation of data (Yin 2003; Baxter & Jack 2008).

4.2.2 The Choice of Contexts

As discussed in chapter one and two, West Bengal, and Vietnam share a fairly similar population and common background. Additionally, the West Bengal government was influenced and led by the majority Communist Party (Left Front Party) from 1977-2011, while Vietnam was governed by the Communist Party in a one-party state since the North and South Vietnam unified in 1975. Although they have different political regimes, the Left Front Party in WB and Vietnam's Communist party share a similar ideology. Hantrais (1999) and Teune (1990) suggest that investigating cases that are fairly similar in the two countries located within the same region would be most useful (Yin 2002). Moreover, Mangen (1999:110) sees that 'the strengths of qualitative approaches lie in attempts to reconcile complexity, detail and context'. In this sense, the different

governments in the two countries as components of similar systems can be considered in a reflective study on education in the age of globalization.

4.2.3 The Choice of Schools

In each of the two cities, one private and two state schools were chosen as different types of schools for interviews and direct observations in the field. Numerous researchers (Dronkers & Robert 2003; Scheerens & Bosker 1997; Teddlie & Reynolds 2000) suggested a practical need for viewing differences between private and state schools and for researchers to explore the differences in effectiveness between the two types of school ethos. This way allows researchers to have a sufficient variety of school types within a single state. Researchers may capture the 'real' impact of private and state schools. Besides, Yin (2004) and Anckar (2007) see that a greater number of cases in a research project will improve the quality of the research findings. In this sense, two state schools were selected rather than one. Those chosen schools were chosen for convenience and accessibility in Kolkata, while for the schools in HCM city were chosen because they allowed for easy access for interviews and direct observation while avoiding political trouble in HCM city, Vietnam.

4.2.4 The Choice of School-leader Interviews

The interviews in the qualitative data approach focus on deputy head and head-teachers in the chosen schools. Those school leaders play an important role in shaping teaching methods and learning cultures within their schools (Shelton 2010). Numerous scholars (Leithwood et al. 2004) believe that school leaders are a key factor in improving the school climate and this affects teachers' job perception and attitudes. School-leaders as instructional leaders influence teachers, encouraging and criticizing to their performance (Leithwood & Riehl 2003). Agreeing with others, Fenwick argues that the school-leaders could define policies and set 'shared goals, monitoring and providing feedback on the teaching and learning process, and thus promoting school-wide professional development' (Fenwick 2012:3). In this sense, school-leaders' philosophy and leadership have strong impact on their teachers. Moreover, with India and Vietnam belonging to Asian cultures, teachers tend to respect and blindly obey school leaders, who have authority and responsibility regarding instruction and school achievement. To follow the scholars' suggestion, the researcher conducted more in-depth interviews of school leaders in the nine schools in each place, to investigate their perception of the skills and ethical values as well as to observe what they actually address issues in accordance with their understanding.

4.3 Justification of data collection methods

In research world, each methodology has its certain strengths and weaknesses. The epistemological and ontological reflection on methods reveals the strengths and weaknesses of each approach which a matter any researcher should be concerned before adopting research method (Guba and Lincoln 1994; Wellington 2000). In the research, I employed a mixed method including 'survey questionnaires, interviews and observation' considering they would support each other. This choice of combination provides more advantages than using each approach separately. Various researchers consider that quantitative data can be used to confirm the qualitative data and vice versa (Yin 1993; Hammersley 1996; Wellington, 2000). In this study, the mixed method as the use of the two or more approaches will be more advantageous (Bryman 1988; Yin 1993; Wellington 2000; Punnachet 2006). Bush (2002) notes that there are two main types of mixed method: respondent and methodological triangulations. The first is to ask many participants the same questions, whilst the second uses several methods to explore the same issue. In this mixed methodology, both types of triangulations have been achieved.

Though from different epistemological and ontological perspectives, the mixed methods have been considered as debatable among scholars, a number of researchers. It could produce better results by maximising the strengths and minimising the weaknesses of each approach (Johnson and Onwuegbuzie 2004; Yin 2014). Denzin (1978:28) argues that 'no single method ever adequately solves the problem of rival causal factors'. Scott and Morrison (2006) propose that a combination of different approaches in the mixed methods could provide the best approach to address the research topic and its problems. Agreeing with other researchers following mixed methods, Johnson and Onwuegbuzie (2004) recommend that researchers should consider all the relevant characteristics of quantitative and qualitative research. Considering the strengths and the limitation of each approach, Bryman (2012) and Yin (2014) suggest that the mixed methods could best address and describe a fuller picture of the phenomenon under comparative case study research.

On one hand, the quantitative approach relied on the principles of natural science research provides strengths such as the aim for generalisation, testing theory, and the objectivity of findings (Neuman 2003). On the other hand, the qualitative approach as interpretivism can be a superior technique to concentrate more on the data in depth since its inductive approach depends on insight knowledge for generating theory. The quantitative has its strength as it can facilitate a process to gain participants' information on a large scale, while the qualitative gains more in-depth information from individuals' perspective (Lincoln and Guba 1985; Dunn 1999). The key to the qualitative, therefore, is the discovery and understanding of the context in which decisions, actions, and other events can take place. In this way, data collection in a variety of ways includes

conversations, formal in-depth interviews, and observations as well as informal interviews or random talks. As a result, the qualitative approach provides a well-founded rationale and rich description for explaining the underlying behaviour and environment processes at work in the local settings (Robson 2011). With the advantages, a qualitative method is mainly adopted in the mixed methods for this study.

Additionally, it should be kept in mind that the purpose of the qualitative approach is to understand and describe the situation rather than to control it (Guba and Lincoln 1981; Merriam 1999). Strauss and Corbin (1990) believe that the qualitative approach can be used to uncover and understand what lies behind any phenomenon about which little is known. In this convincing light, the study employs predominantly the qualitative method by providing the opportunity to explore and understand the participants' concepts and attitudes.

Moreover, the mixed method is considered to be the appropriate way to answer the research questions of this study and to explore aspects of the research. Vulliamy et al. (1990) and Robson (2014) suggested that a combination of qualitative and quantitative research methods is usually appropriate. Corresponding to this aspect, the suggested quantitative research is utilised to assess the teachers' answers regarding the importance given to skill acquisition and the ethical values. This purpose matches perfectly with quantitative research when it allows the researcher to collect and summarise data on a larger scale in order to make general statements. It should be noted at this stage that the conceptualisation is not a specific factor related to the theory. In this research, the method would help to investigate the participants' awareness of their attitudes and teaching performance.

Summary of the methods and data sources for the research objectives

Research questions	Mixed methods	Sources
1. To investigate to what extent do the high-school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?	Questionnaire, face-to-face interviews, curriculum review Triangulation of data	High-school teachers' understanding; school-leaders' semi-interviews, policy documents, school ethos, curriculum, fieldwork notes in HCM and Kolkata. The framework of GCE
2. To investigate to what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?	Face-to-face interviews Observations in the classroom Syllabus review Social behaviors Triangulation data	High-school teachers' understanding; school-leaders' semi-interviews, Direct observations, teachers' teaching plans, textbooks review, students' behaviors, curriculum, fieldwork notes in HCM and Kolkata. The framework of GCE
3. To explore In what way do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO?	Face-to-face interviews, Observations in the classroom curriculum review Triangulation of data	school-leaders' semi-interviews, Direct observations, teachers' teaching plans, textbooks review, students' voices on blogs and social media fieldwork notes in HCM and Kolkata. The framework of GCE

Table 1

4.4 Validity and Reliability of the Methodology

In cases study it has been claimed that some degree of subjective bias always occurs during the data-collection process (Yin 2003). Validity is, therefore, considered an important issue when using this method. To avoid the researchers' bias, Yin (2003) suggests overcoming this limitation by using multiple resources of evidence. Some researchers claim that triangulation is a means of mutual confirmation of measures and validation of findings (Leedy 1993; Robson 2011). Cohen et al. (2003) noted that the validity of qualitative data might be addressed through the honesty, richness, depth and scope of the data achieved through interaction between the researchers and the participants. Merriam (1998:201) defines internal validity as 'dealing with the questions of how research findings match reality.' It seeks to demonstrate that the explanation of a particular event, issue or set of data which a piece of research provides can actually be supported by the data (Cohen et al. 2003). Additionally, LeCompte and Preissle (1993) suggested that mechanical devices should be used to record, store and retrieve data. They further recommend other

important factors to achieve internal validity, such as the soundness of the research design, the credibility of the data, confidence and the authenticity of the data, and the dependability of the data. In this way, the study uses multiple techniques for gathering data such as survey questionnaires, interviews, and direct observations. The issue of confidentiality as mentioned earlier was also discussed with all participants involved in the research.

Additionally, external validity is another major problem for the case-study research method. Some critics may claim that a single case perhaps provides a poor basis for generalising. Merriam (1998) believes that more cases of the study in the same background will provide more confirmed validity. The purpose of the case study is to gain an in-depth understanding of a situation that is meaningful for those involved with the issue in process, context, and discovery rather than outcomes or specific variables, and to provide confirmation (Merriam 1998). In this case, the study was in the particular setting of some private and public schools would respond this. However, the researcher should be able to provide enough detail about the context, research design, phenomenon of interest and research process to enable readers to make their own decisions about generalisation and transfer to their own situations (Guba 1985; Punnachet 2006).

Reliability means dependability or consistency (Neuman 2003). It can be said that the objective of reliability is that a repeat investigation will arrive at similar findings. To show reliability, some researchers claim that the case-study method should be used that if a later investigator followed the same procedures as described by previous investigators and conducted the same case study all over again in different contexts, the later investigator should arrive at similar findings and conclusions (Yin 2003). It is important to note that reliability is also linked to validity. Following this claim, Merriam (1998) suggests that triangulation of mixed methods not only increases the validity of a study, it also increases its reliability.

Bassey (2002) argues that in case-study research, trustworthiness is a much more suitable term than validity and reliability. He explains that reliability 'is an impractical concept for case studies since by its nature case studies are one-off events and therefore not open to exact replication' (Bassey 2002:111). However, it can be tested by various sources of data from mixed methods. In this research, Bassey's (2002) and Punnachet's (2006) recommendations were followed by using triangulation in order to cross check the data. Additionally, some of my professional friends have also been asked for comment and critique the methods in order to make the research more objective.

4.5 Technique for the Mixed Methodology

Reviewing various educational researchers who used the mixed methods, I intended to use different kinds of research techniques, questionnaire survey, interviews and direct observation as tools of data collection have been employed. The next section describes the approaches and techniques.

4.5.1 Questionnaire Survey

From the researchers' (Hammersley 1993; Neuman 2003) viewpoint within the positivist approach, they used questionnaire survey as the oldest and most widely used technique to gather data in many research fields. Borg and Gall (1989) suggest that survey research is a method of systematic data collection. This method is used to obtain standardised information from a systematic research instrument. The key advantage of the questionnaire is that 'the data are offered by the respondents, with limited interference from the research personnel' (Sarantakos 1998:223), and not influenced by the authority concerned (Hofstede 1991). Additionally, questionnaires could be seen as the most suitable research techniques as they offer 'greater assurance of anonymity' and 'less opportunity for bias or errors caused by the presence or attitudes of the researchers' (Sarantakos 1998:224). Following this method, Cohen and Manion (1994) suggest that a good questionnaire should be clear, unambiguous, and uniformly workable, and its design must minimise potential errors from respondents. To gain much information and closer to the truth as possible, the questionnaire should be designed in a way that can engage the voluntary participants' interests and co-operation.

4.5.2 Interviews

In a qualitative method, the interview can be defined simply as a conversation with a topic and a purpose, particularly with intention of gathering information such as people's experience, attitudes and feelings opinions, values, and aspirations (Berg 1998; May 2001; Robin 2011). Cohen and Manion (1994) suggest that interviews should create opportunities for participants to offer further verbal insights into their organisational context. They consider the interview as a useful tool for gathering in-depth information among other methods. In this way, Stroh (2000) and Robin (2011) advise that participants can provide more information from 'why' and 'how' questions. This study is based on the 'semi-structured' interviews which are believed not only to provide a great structure for comparability, but also to allow people to answer more freely (May 2001). Moreover, it gives space to the researcher to respond to the situation which emerges from the participants' view-points or to the new ideas on the research topic (Merriam 1998:74). Semi-structured

interviews are used by a number of researchers, particularly to explore the school leaders' conceptualisation and attitudes and the reality of the teaching approach (Bryman 1998; Punnachet 2006).

4.5.3 Observation

In observation technique, there are different ways to get a better picture of the fieldwork. In the classical study of head-teachers' behaviours in schools, Wolcott (1982) and Coulson (1990) use Mintzberg's (1973) observational technique of managerial work which encourages researchers to observe activities in classrooms and school. This technique is used in various countries, including developing countries (Harber 1989; Oduro 2003). It allows researchers to get a better picture of the participants' daily activities related to what they share in the interviews. Observation can reveal how teachers behave in their teaching through interactions with the students, activities, and other aspects of the work. Through the activities, the researcher experiences the reality via listening, empathy, awareness, conceptualisation and a human reflection grounded in the mundane world of lived experience (Hall et al. 1986:11). Without reflection on the lived experience, Schutz (2001) believes that researchers may mistakenly see only a distorted view of reality. It means observation as an empirical method helps to describe the fundamental features of the social world as it is constituted and understood by ordinary people through their daily routine activity.

Another advantage of observation is recognised when combined with other research methods. Foster (1998) believes that it could reveal contradictions or support the findings because it is hard to be assured of the fact that what the participants say they do, is what they really do. Additionally, the information from observation could reveal some features or behaviours which might have been neglected, or may have been difficult to verbally describe by the participants (Foster, 1998). On the other hand, the limitation on structured observation that 'cannot convey the deeper and more fundamental processes being enacted; it reveals little about culture, symbols, context and meaning' (cited in Coulson 1990:105). Sutherland and Nishimura (2003:33) argue that observation allows researchers to see as closely as possible the real experience of learning as those whom they observed know and understand it. However, Hofstede (1991) view the difficulties as minimised by clarifying the techniques of data collection with the participants and receiving their consent. Reducing those barriers, the researcher can understand and gain first-hand experience for triangulation information (Foster 1998:59). Despite its weakness, the majority of researchers recommend observation as providing a more accurate picture of reality in the fieldwork.

4.6 Data Analysis Process

Based on the cases design of this research, samplings of participants and contexts need to be considered (Bryman 2012). The context for the samples was discussed earlier in chapter 2. Table 2 reveals briefly the sampling of the participants and the fieldwork. The following parts will describe the process of data collection in the field.

Number of research participants in Kolkata and HCM city

Municipality	West Bengal, India		Vietnam	
	Kolkata		Ho-chi-minh city	
Number of schools	2 State schools	1 Private school	2 State schools	1 Private school
Total number of interviews	2 vice-principals, 4 head-teachers	1 vice-principal 2 head-teachers	2 vice-principals 4 head-teachers	1 vice-principal 2 head-teachers
Number of observation	4	2	4	2
Number of Questionnaire	50	33	110	32

Table 2: sampling of the participants in Kolkata and HCM city

Through qualitative data, this cases study aims to look at mainly the school-leaders' conceptualisation of global skills and ethical values as part of a forward-looking education during this age of globalization. The data was transcribed from an audio recording and the interview and the notes, and revised by the researcher and a batch-mate of the Ed.D programme rather than professional transcribers. The transcription is time and energy consuming. However, this helped to ensure accuracy and follow the rules of anonymity. With the participants' approval of the exact transcription, the data was classified coded and themes extracted in a Microsoft Excel spreadsheet. The themes were revised within the conceptual framework underpinning the research questions (Miles & Huberman 1994). Then, the themes from the data analysis were put in tables as cases for discussions and reflective conflicts between the school-types in the two cities. Finally, the tables as summaries would provide in-depth description and explanation. Yin (2004) and Robson (2011) recommend this method as the most feasible for a case-study and profound investigation of the research topic.

Questionnaires to Teachers

In total 360 questionnaires were sent to all teachers from two state schools and one private school in each city as shown in table 1. In HCM city, a high response rate was achieved (79%), and 142

questionnaires were returned from the schools, while in Kolkata, the response rate from Kolkata was lower (52%), as 83 questionnaires were returned. The data was used to confirm and to compare along with the interviews and the direct observation. The data showed the extent to which the majority of the teachers recognised the need for global skills and ethical values. The data also allowed for the semi-structured interviewing and the direct classroom performance observation at later stages.

The questionnaires in this study had seven closed questions and three open questions. It was designed in four parts. The first required the participants' data. The second focused on how the participants conceptualisation of the skills and ethical values to be acquired. The third explored the frequency to which the participants equipped the students with skills. The fourth asked what importance the participants gave to the skills and values in high school education (see Appendices)

After receiving all the returned numbered questionnaires, Excel software was used to analyse the questionnaire. The data was classified in tables according to the type of school to compare with one another.

Qualitative Data

Following the case study approach, I spent a month in each of the two countries, and made available schedules for interviews and direct observations in all six schools.

After completing the interviews each day, I started to analyse the data collected while observing the activities in the schools to reflect on what the participants revealed. The data from the observations were edited at the end of each day to recall all the activities of the day and to check what indeed had taken place and what had been the high-lights of the day's proceedings. Before the collected data was transcribed into both Vietnamese and English, I read the notes during the interviews, listened to the recorded tapes several times and compared them to the notes in order to recall the interview context.

The interviews in English were transcribed in English, while the interviews in Vietnamese were first transcribed and then translated into English. During the transcription and the translation, I encountered some problems to understand the English spoken in India with Indian accents. It was not easy to blend two different languages and bring them into a united focus in terms of their meanings with different cultures. Like Chen (2002), Oduro (2003), and other researchers, I also faced the problems of languages in non-Western countries. Hawkes (1994) notes that complete equivalence of the synonym or sameness never takes place in translation. However, Chen (2002)

suggests that 'coherence' can be achieved by researchers who master the languages. Therefore, I tried to achieve the accuracy as adequately as possible in the translation process.

When the English version of the interviews had been made, I read and tried to make sense of the data. I followed Sarantakos' (1998:324) five tactics of analysis: 'noting themes; counting; making comparison or contrast; making a logical chain of evidence and finding intervening variables'. Reading the highlights in the interviews, I tried to find out the common themes in the data for developing the initial codes and to represent the relationships between themes by putting them in tables, strategy which Miles and Huberman (1994) suggest in order to see a better picture of the similarities and differences between two types of schools in two cities. In a similar way, the observation data was themed in tables. In this way, the selected responses could be used to answer the research questions.

The interview schedule had pilot approval from the vice-principals and head-teachers at the private and public schools. The interview agenda schedule had been divided into four parts in conversations. The first part asked for general information regarding the participants' past school experience. The second part asked for their opinion about what they understood of the skills and the ethical values they tried to promote.

The third part related to the way they implemented their idea of how to develop skills activities and the ethical values in their schools. The final section was reserved for the participants' free expression of attitudes and desires. In this part, the participants were asked to give examples of skill and ethical values activities in their teaching in relation to GS or values and what they would have done if they had been free to do differently.

Needless to say I met difficulties in WB regarding the adaption of the local culture and understanding their participant's accent, I also encountered the difficulty of political sensitivity in Vietnam when asking issues of human rights and civic education. Actually, some authorities in high positions from the Ministry of Education in Vietnam felt the need to be involved making the participants feel uncomfortable and reluctant to perform their teaching in their normal way in state schools in Vietnam.

4.7 Researcher's position

In the personal statement at the beginning of the introduction, I described myself as a Jesuit priest, a member of the Society of Jesus, an international religious Order in the Roman Catholic Church. During my religious and priesthood training, I received international formation in different countries and attended various international conferences. Additionally, being a member of this international

society, I have easy access to other Jesuit schools and educational service across continents. Attending the 2012 International Colloquium on Jesuit Secondary Education, in which over 400 educators associated with Jesuit education from 61 countries attended 52 workshops addressing global issues and topics relevant to Jesuit education - I learnt about the humanist, moral and spiritual dimensions of Global Education. My experience in pastoral ministries encourages me to explore not only skills for human development but particularly ethical values which I do believe as indispensable values in education across nations. The conference helped me to finalize the planning of my research and the fieldwork in West Bengal, with the decision to take on West Bengal as my second fieldwork.

Regarding my background, I acquired some teaching experience in a state Secondary School in Vietnam, under the Communist government, before becoming a Jesuit. This is another advantage for my position to do this research in Vietnam with the specific highly sensitive political situation and an educational system dominated by politic and ideological values. To do this research particularly in Communist country like Vietnam, I have the advantage of Vietnamese language as my mother tongue; I see myself as an insider who understands the context and is able to analyse cultural, social and political data in some depth. In another role, as a doctoral student and a novice researcher broadened with knowledge and sensitivity to universal values across nations beyond Vietnam, I may be in a better position to interpret difficulties and dialogue with interviewees regarding the research issues inside and outside Vietnam. Likewise, thanks to good connections with the schools in Kolkata I had the advantage to access the fieldwork in India in a trustworthy atmosphere from the schools with great support and help from friends in India to interpret cultural factors and local language in the data. Moreover, my experience of small-scale research during Ed.D programme gave me more confidence to expand into a larger-scale research. With these advantages, I do believe that this research may be of interest to educators in both countries within relevant contexts.

4.8 Ethical Considerations and Confidentiality

To search for evidence involves various related problems, Bush (2002: 74) states that 'the pursuit of truth is a problematic notion.' In this research process, ethical consideration had to be cautiously treated, especially in the context of the present political regime in Vietnam. Before the research project began, I was advised and made aware of the much centralised character of the education system. London (2011) states about Vietnam 'despite recent reforms, the formal administrative organization of the education system is quite centralized. Critics of this centralization decry 'controlism' (chủ-quản), understood as a range of behaviours by central

authorities that stifle local innovation' (London 2011:21). He definitely believes that the centralizing pretensions of MOET have remained in Vietnam. In that sense, the most important ethical considerations were present in the research with informed consent; privacy; and confidentiality, and anonymity. This researcher, adhering to the ethical outlines laid out by BERA's 'Ethical Guidelines for Educational Research' (BERA 2011), approached and obtained the required ethical approval from the Institute of Education (Appendices 1-2).

Before working in the field, the informed consent forms based on the summary of the research purpose and intentions were sent to the six schools concerned in order to ask for voluntary participation in this research. The purpose of the information collection was explicitly disclosed explaining that the nature of the study was not for investigation for the benefit of any organisation but for academic purpose namely a personal thesis. Additionally, a letter guaranteed the participants' anonymity and confidentiality and informed them that, if they wished, they always had the opportunity and their right to withdraw from the study at any time before the study data would be analysed. At the same time, it promised that the participants' responses would be treated as strictly confidential and used only for educational research. The data was strongly guaranteed to be kept in the form of statistics only and not for commercial intention. To make sure that the participants would feel confident to reply to the questionnaires, it was necessary to strongly emphasise the anonymity and confidentiality (Bell 2004) of the participants' answers.

For that purpose, at the start of the interview, each participant was reminded about the anonymity and confidentiality of the survey and clearly informed that she/he was not under any obligation to answer any questions with which they did not feel comfortable. In a HCM state school although the consent forms were already signed, the principal and the others decided to withdraw due to a certain disagreement among the school members, and their decision was respected. Cohen et al. (2003:51) point out that during the procedure the participants could choose whether continuously participate in the study after being informed of facts that would likely influence their decisions.

In the observation, my conduct, guided by the consideration of the issues raised by Robson (2011), included note-taking to reduce the interference of mechanical recording during the procedure. I tried my best to be a critical and reflective researcher in my attempts to consider my position and world-view as an outsider within that context of research. Agreeing with other researchers, Holliday (2007:164) who suggests that 'researchers need to show their workings in their writing as explicitly as possible so that they can be fully accountable for how they have managed their own subjectivity, how they have responded to the participants' worlds and been

sensitive of the research setting and the people in it, as well as how they have chosen to present evidence and support to what they want to say.’

4.9 Summary

This chapter has given the rationales and explained the research design, why cases study and mixed methods were chosen for the research project and how the research was conducted. With the researcher’s particular positionality and advantages, the outcomes of the study may contribute to both countries when they need further educational support in their research for improvement in a forward-looking education and sustainable development in 21st century. Chapter five will present the findings and discuss the collected data in this research.

Thematic Findings

5.0 Introduction

This chapter presents thematic findings from the study. These thematic findings provide background for discussion in the following chapter and begin to address the research questions. Three thematic sets of findings are presented in this chapter. These findings emerged from the thematic analysis and synthesis of the collected data from the questionnaire, the semi-interviews and the direct observation in the classrooms. The broad themes are as follows:

1. The participants' understanding of skills-development in their national contexts in VN and WB.
2. The school leaders' conceptualization of GS in the global context.
3. The participants' understanding of ethical values in their cultural contexts in VN and WB.
4. The school leaders' understanding of ethical values in the global context.
5. The teachers' performance of student-centric approach in their contexts.

The data presented in this chapter was gathered from the interviews and the questionnaire with nine higher secondary school leaders (three vice-principals, six head-teachers) in Kolkata and another nine in HCM city. In the schools, the head-teachers besides their position as leaders also assumed some subject teaching like other teachers.

The findings from the quantitative and qualitative data will give an idea first of the skills-development which the participants in Kolkata and HCM city understood in their national changing economic contexts. Additionally, the qualitative data will show how the participants' understood GS in the global contexts. Regarding ethical values, the findings from the quantitative and qualitative data will reveal the participants in Kolkata and HCM city conceptualized ethical values in their cultural contexts. Further, the qualitative data also presents the participants' conceptualization of ethical values in the global contexts. Finally, the direct observation data will reveal the participants' performance of student-centric approach in the realities in VN and WB.

The study aims to cover the issues posed in the three research-questions, but more precisely to look at them through the participants' understanding. Besides, their attitudes and performance of teaching in schools can reveal the participants' understanding at some points.

Overall, the majority of the participants in Kolkata and HCM city had not heard about GCE or GS, except for global economic development and environment. They conceptualized skills-development and GS as skills for employability rather than sustainability development. Regarding ethical values, the participants in the Private schools (PS) both in Kolkata and HCM city had a notion of values close to universal values and human rights education compared to the ones in the State schools (SS). The data is organized following the themes and questions from the interview guide.

The themes bring out unique data for each country within both state schools (SS) and private schools (PS). The survey data was combined to show areas of divergence and convergence in the themes. The findings relating to other themes of teacher's attitude and students' voices will provide further insight for the discussion in the next chapter.

5.1 Theme 1: The participants' understanding of skills-development in their local contexts in VN and WB

In both Kolkata and HCM city, when the participants were asked how significant they had recognized skills-development in education, they mostly shared the same experience, that the term 'GS' was unfamiliar to them. On the other hand, the majority of them revealed that they had received skills training in student-centric learning approach which helped students to be active learners and become employable.

In **HCM**, the participants both in SS and PS considered skills-development as important elements in learning approach. Table 1 shows that the participants (SS:88.90%, PS:97.80%) accepted they included skills in their teaching. Table 2 reports the participants highly rate skills as important and very important in teaching activities (SS:91.70%, PS:97.80%). In table 3, the participants shared that they frequently perform skills in their teachings (SS:78.60%, PS:81.70%). Likewise, table 4 reveals the skills-list: team-work (SS:63%, PS:67.7%), discussion (SS:43.5%, PS:35.6%), problem-solving (SS:36.1%, PS:40%) and communication skills (SS:31.5%; PS:31%) are mentioned as main skills in classrooms. From these tables, the participants' understanding of skills-development plays important roles in schools. In the interviews, the participants shared the

reason which skills-development was highly regarded as important is because of the skills requirement in the AL. The tables 9-18 also reconfirm the way the participants understood skills-development related to AL as student-centric approach for the need of changing economic development as motto from the news and MOET.

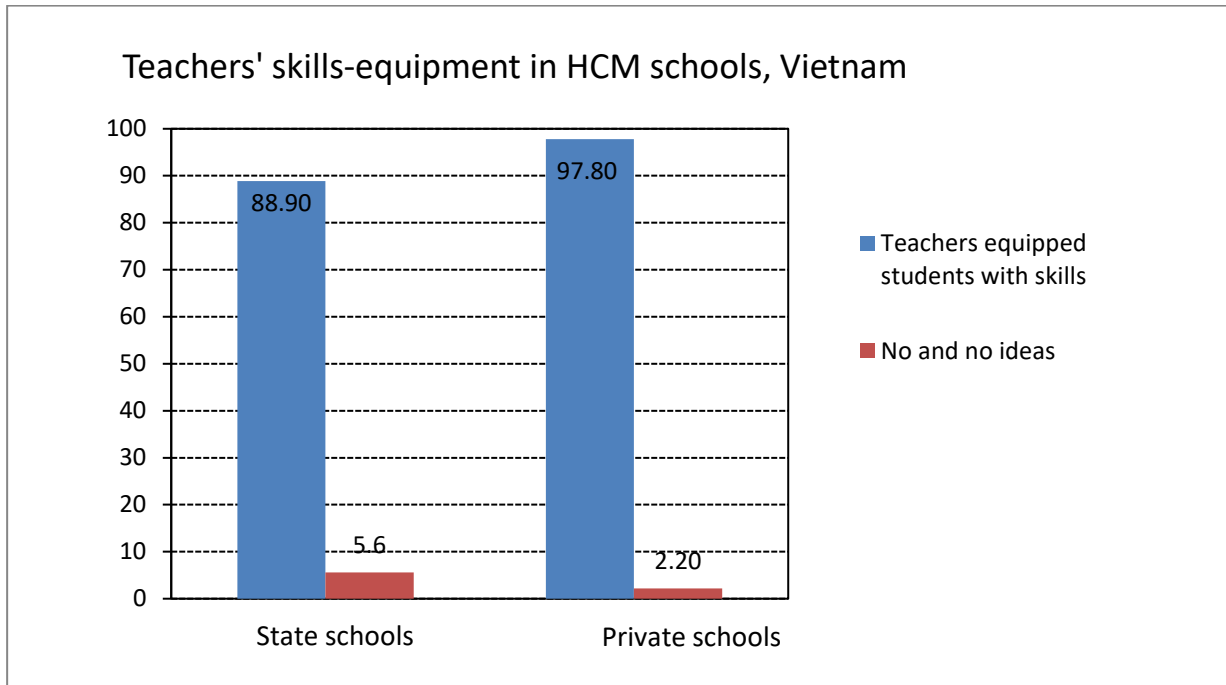


Table1

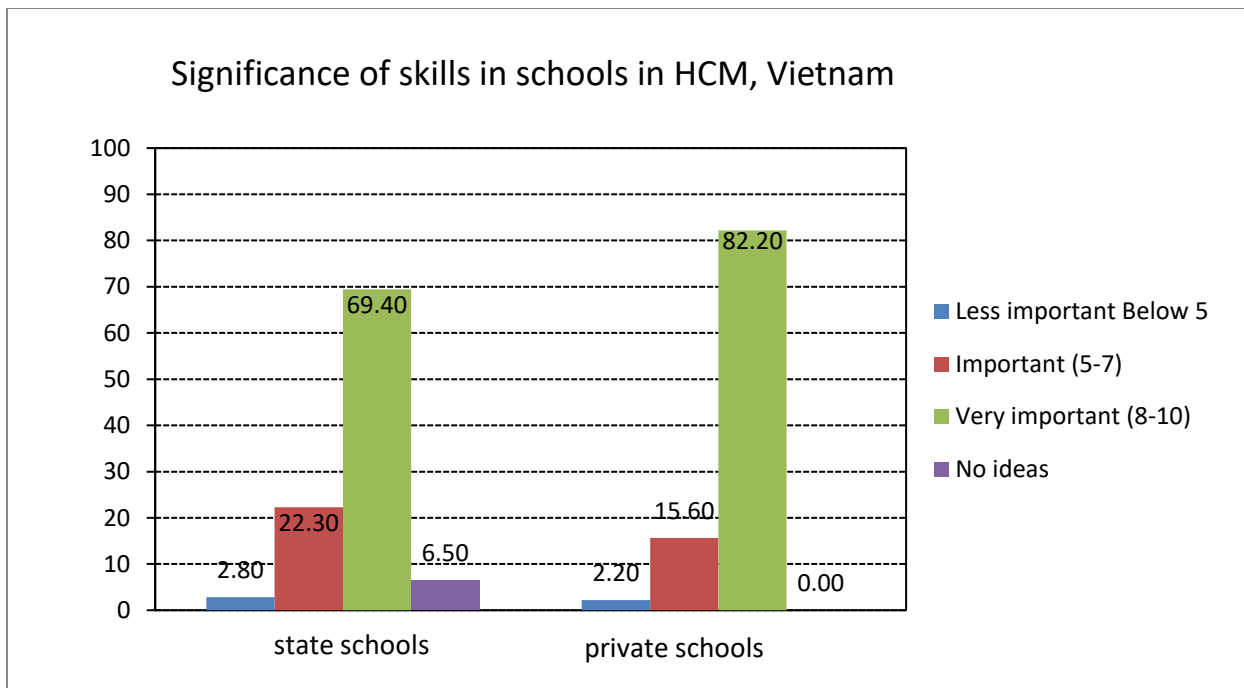


Table 2

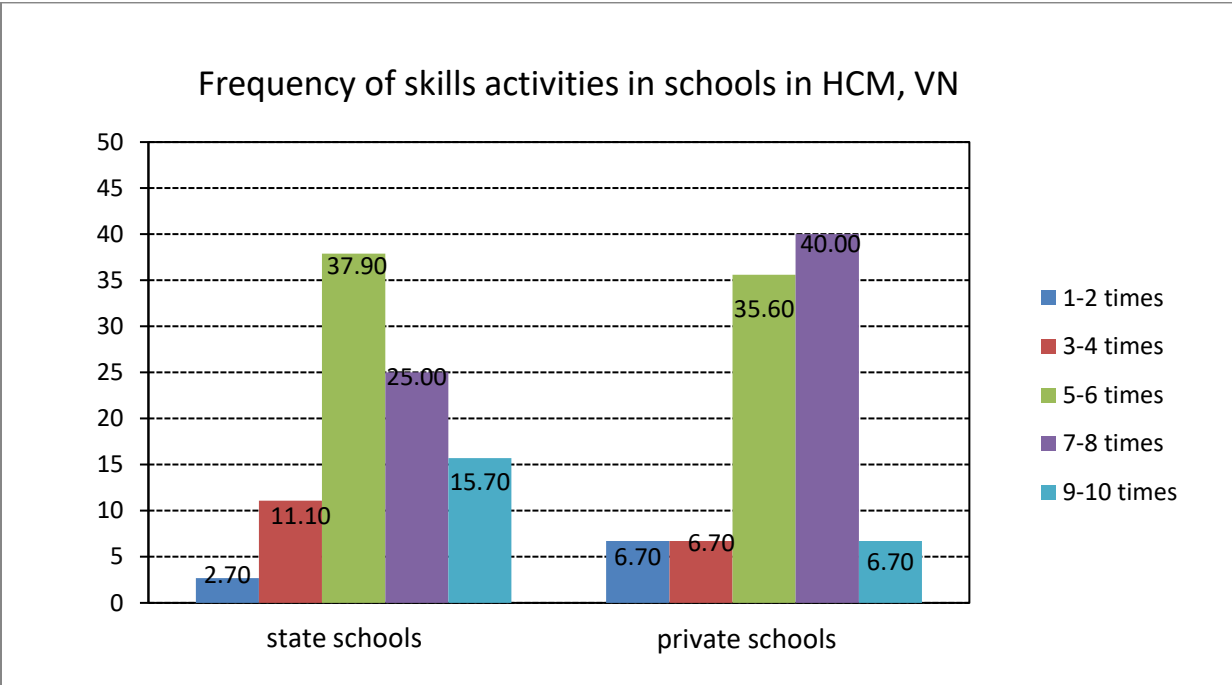


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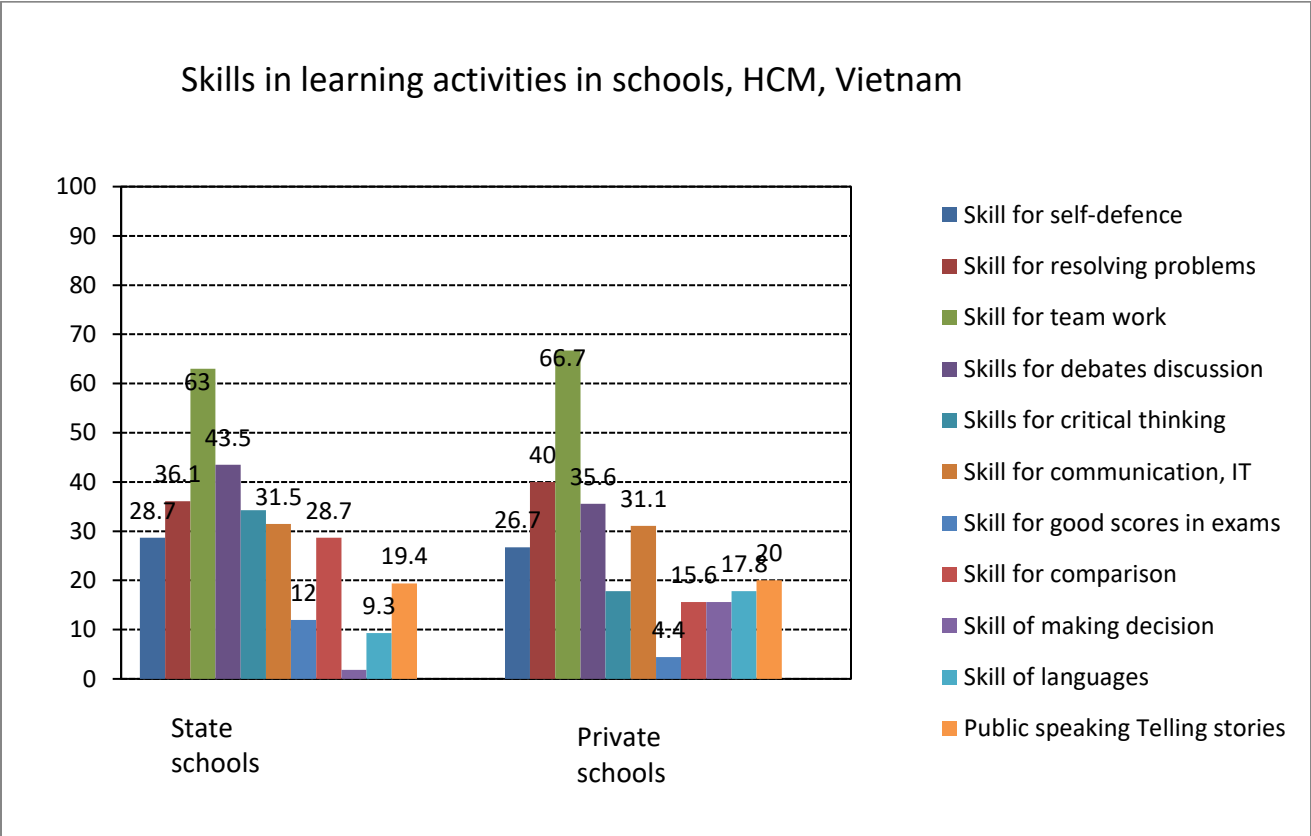


Table 4

In **Kolkata**, the participants in both SS and PS mainly regarded skills-development as important in learning approach for student's future employability and requirements in schools. Table 5 reveals that the participants (SS:81.80%, PS:91.70%) highly agreed that they equipped skills in their teaching. Likewise, table 6 shows the participants (SS:95.50%, PS:88.30%) highly considered skills as important and very important in education. In table 7, the participants revealed that they frequently perform skills in their teachings (SS:81.90%, PS:64%). Table 8 reveals the participants equipped the skills: team-work (SS:86.4%, PS:37.7%), critical thinking (SS:31.8%, PS:39.3%), problem-solving (SS:40.9%, PS:68.9%) and making decision (SS:31.8%; PS:39.3%) are mentioned as main skills in classrooms. The quantitative analysis reveals the participants' understanding of skills-development plays important roles in schools more for employability. In the qualitative data describes the participants highly considered skills-development regarding to employment rather than the requirement in schools. In SS, the participants did not mention student-centric learning, but learning for employability and life. The background of WB already mentioned the need of employment in India requires more skills-development in schools, particularly in vocational schools.

In Kolkata, the participants in both SS and PS mainly regarded skills-development as important in learning approach for students' future employability and requirements in schools. Table 5 reveals that the participants (SS :81.80%, PS :91.70%) highly agreed that they prioritized developing skills in their teaching. Likewise, Table 6 shows the participants (SS:9 5.50%, PS: 88.30%) highly considered skills as important and very important in education. In table 7, the participants revealed that they frequently perform skills in their teachings (SS: 81.90%, PS: 64%). Table 8 reveals how the participants equipped their students with specific skills: team-work (SS: 86.4%, PS: 37.7%), critical thinking (SS: 31.8%, PS: 39.3%), problem-solving (SS: 40.9%, PS: 68.9%) and decision- making (SS: 31.8%; PS: 39.3%) are mentioned as main skills in classrooms. The quantitative analysis reveals that the participants' understanding of skills-development plays important roles in schools, especially in helping the students become employable after graduation. In SS, the participants did not mention student-centric learning, but learning for employability and life. The background of WB already mentioned the need of employment in India requires more skills-development in schools, particularly in vocational schools.

Teachers' skills-equipment in Kolkata Schools, India

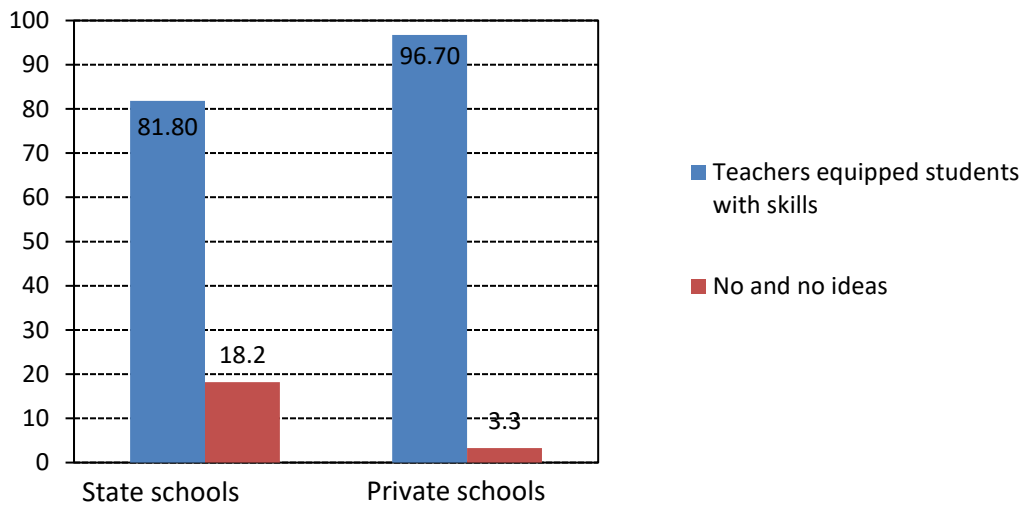


Table 5

Significance of skills in schools in Kolkata City, India

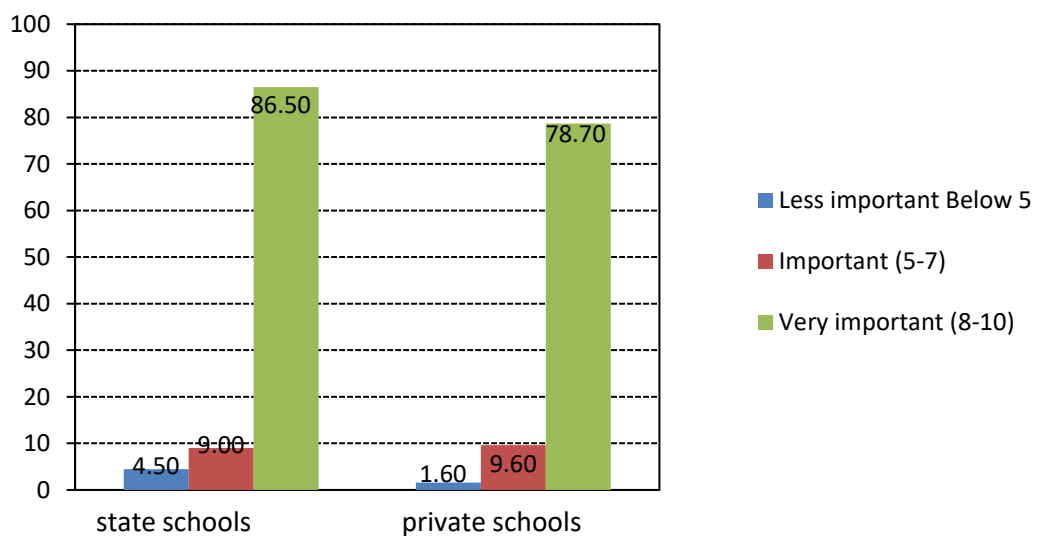


Table 6

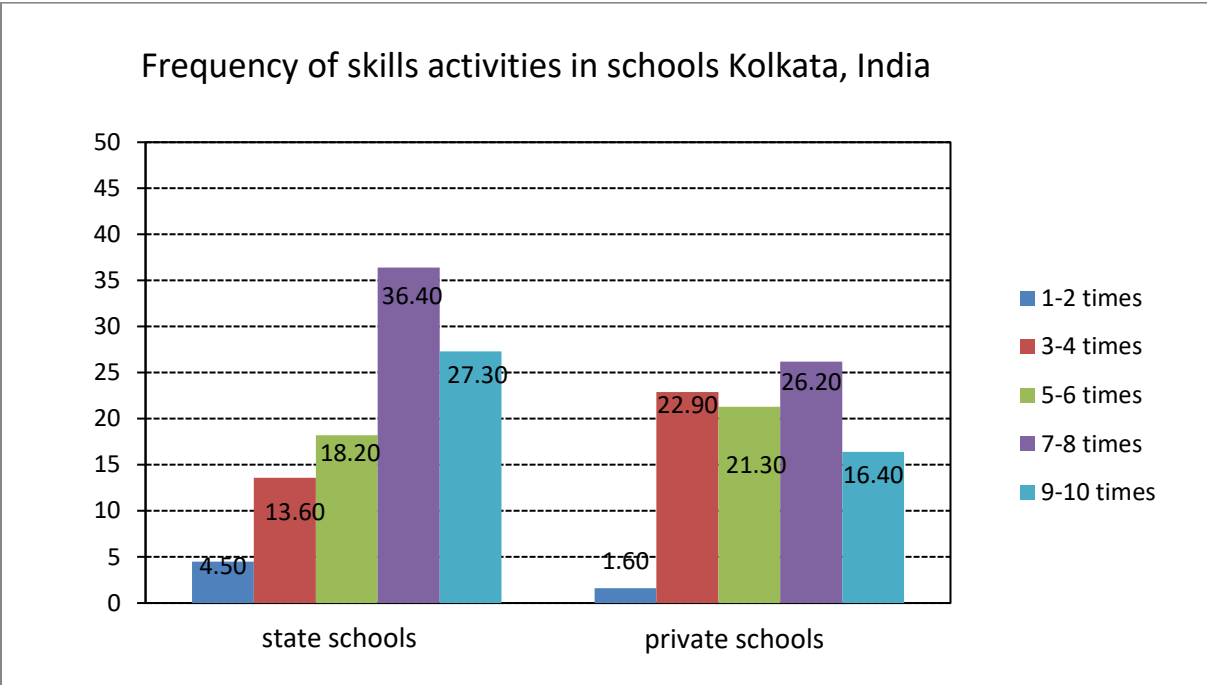


Table 7

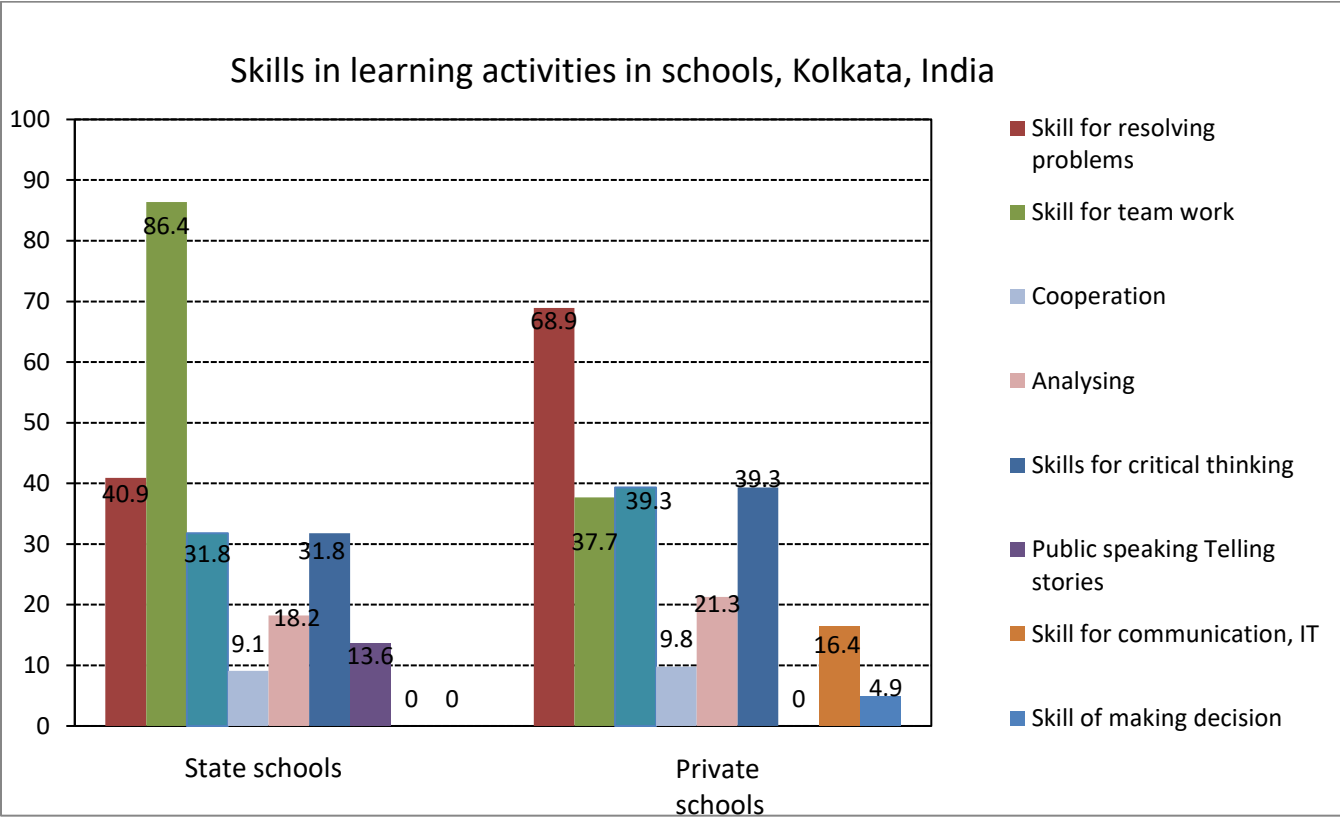


Table 8

5.2 Theme 2: the participants' understanding of GS in their context

In **Kolkata**, it is interesting to note that the findings of quantitative data (table 9) show that the participants made good choices of skills related to GS. The anonymous participants mainly chose discussion, public speaking, language, communication, solving problems, understanding other cultures, team work, and critical thinking as GS. However, the finding of qualitative data reveals that the majority of the PS and SS participants could claim group discussion, public speaking, language, reading, and technology skills as GS which are most important in schools and for the students' needs in their future work. Additionally, the PS participants consider social skills and reflective skills as partially global skills. It is noticed that the quantitative data, somehow, shows the teachers chose more skills related to GS in the survey. Yet, in the interviews, the participants only mentioned four skills in SS and six in PS. It means that the qualitative approach allowed the researcher to experience the difference in results between conducting an anonymous survey and having free conversations in the reality of the face-to-face.

In **HCM** city, likewise, in the quantitative data (table 10), the participants agreed that discussion, solving problems, understanding other cultures, and team work are related to GS. In the qualitative data, the PS and SS participants emphasized team work; dialogue presentation, language, and IT skills as soft skills related to GS; the PS participants included solving circumstances as solving problem, making decisions, and such life skills in the list of GS. It is interesting to note that the list of skills as GS which the participants mentioned in the interviews is shorter compared to the quantitative data. This shows that facing the difficulties of organizing team activities because of the extensive demands of the syllabus as well as the shortage of time and space, the participants might their experiences more than their relations on the values they espouse then teaching. In the classroom, the teachers did not claim cognitive skills such as critical thinking, understanding behind problem-solving.

In general, the interviews reveal that the participants' performance of teaching task seems to be more convincing with their explanation and reasons; while the quantitative data shows that there was no space for explanation. The percentage of agreement on the GS between the participants in Kolkata and HCM city is slightly different, even between the SS and PS participants. In the data summary tables, the small themes reveal the participants' conceptualization of each skill in detail. In Tables 9 and 10, it is noticed that getting good results in exams appears to be not a genuine skill, just a matter of intensive brain cramming'. This reflects the reality of the pressure on teachers for their students to attain good results on their exams.

Tables 11-14 reveal different themes of skills in both SS and PS in VN and WB as the following parts.

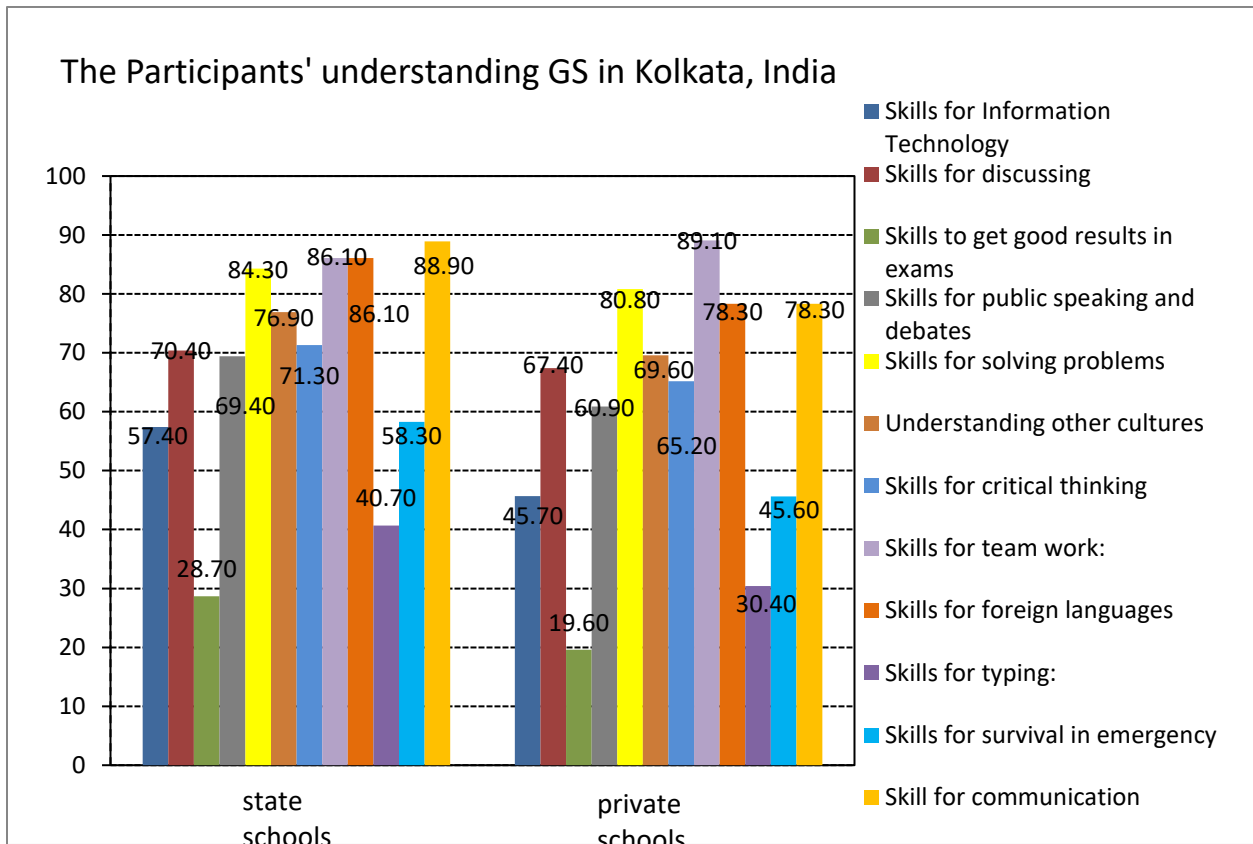


Table 9

The Participants' understanding GS in HCM, Vietnam

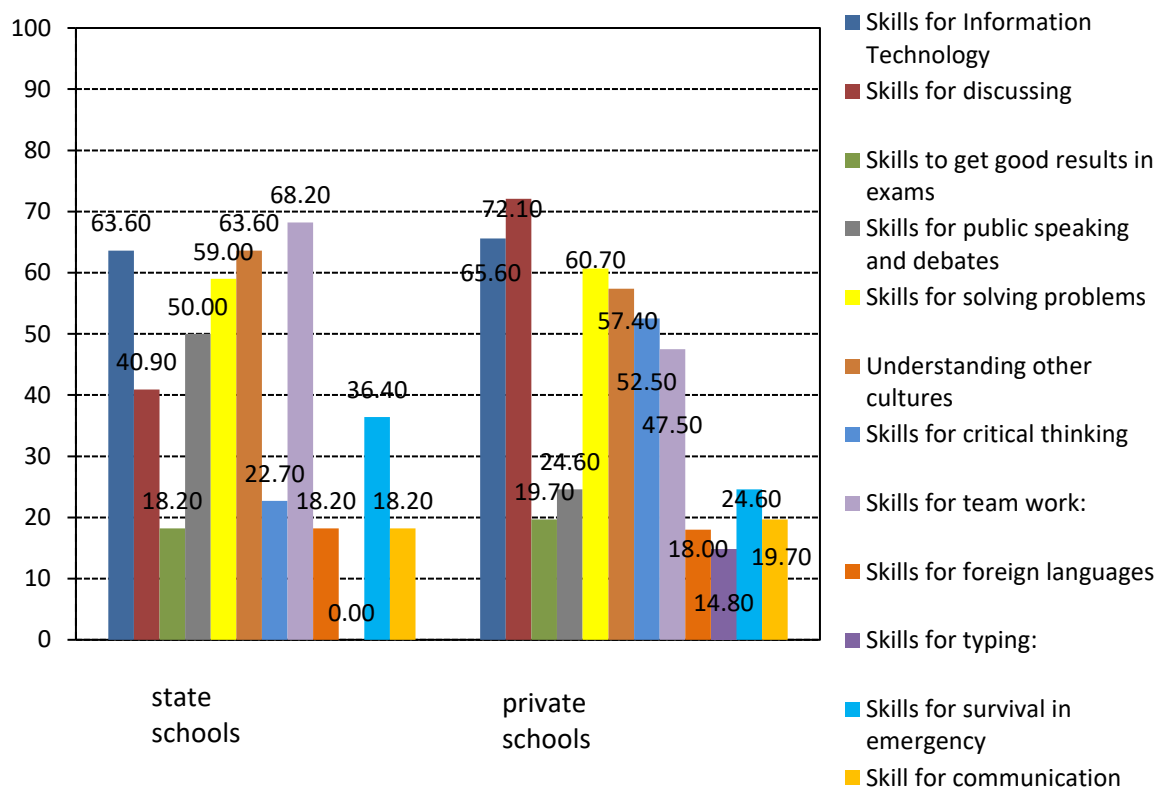


Table 10

In Kolkata: The skills the participants in public schools understand as global skills (Table A5)

participants	group discussion/ group tasks	Public speaking/ debates/ presentation	Language skills	Technology skills	Reading and telling stories
1	no have time for many activities in classrooms, except for encouraging the students to learn as much they can for their exams	I think public speaking, debates help students to be confident to share their opinion.	English is an international language for all countries now. Students are encouraged to learn		
2	about the activities: group discussion, most in the classroom		Language skill is a means of communication. It is important.		Telling stories help them to be confident and be creative
3	Students always have freedom. They can ask questions outside of the lessons. But the problem is that they are lazy, they don't question, and want to learn from their teachers.	My students are shy. I think public speaking, telling story can be good and useful skills	English language skill is important because it helps students to work in future.	It is important skill but we don't have enough facilities in this school. They learn at home themselves very quickly.	
4	They do group discussion. They learn better from others and be active.	Speaking skill can help students to develop and express themselves			In my teaching, I think reading skill help students to develop their mind and learn more knowledge.
5	I put a better student to be a leader into each group and they found it very good. To start a lesson I let them to choose a new word from dictionary. And sometimes do quiz or games		Language skill help students to learn from other cultures. It is important in India where there are many local dialects.		Telling stories help students to remember the knowledge and summarise what they learn
6	Students discuss and learn from talking with the others	We organise public speaking contest every term		Computer skills can help the students to communicate with the world. But we don't have enough computer.	

Table 11/3

In Kolkata: The skills the participants actually have equipped students in private schools

participants	Group discussion/ group-task	Public speaking/ debates/ discussion	Language skills	Technology skills	Reflective skills	Summer trip abroad
1	At times, we give group tasks to the students. They will learn how to manage in the group.	We have speaking skill, but normally with group discussion	The students learn different languages because they come from Hindu, Bengali or Tamil background. They communicate in English as common language.	The students are equipped with computer skills for library and Laboratory.	I encourage my students asking questions as often as possible, and how to apply in our society situation.	Some chosen students can apply for summer trip for exchanging with other schools abroad for learning in life.
2	I let the students to make their own group, for discussion and have some tasks. They have something to make them aware and active. It helps to respect other fellows.	Students join the debates in the school every year for improving themselves. But not all students join, if they want to show their confidence.	The students have to use English as a tool to communicate with other states and other cultures	Our students could use and apply their computer skills often and also do their different projects.	What I normally do is ask my students questions and if they agree with the lessons, and they may relate to our real situation.	
3	they go out in groups, it's not possible for me to take them out to the field but for sociology for example importance of popular culture among youth so I have identified which age group they are going to talk about what type of profession, education, ideally meet them and then I send them to the respondents to interview	Discussion is also important skill allowing the students aware of themselves, and find the weakness and the strength from their friends	English skill is a must language which helps students to open to the global world.	We have good facilities for their training often and also can manage their projects. Many students also want to use computer skills for social media.	I actually give some questions after teaching. The students give answers and the reaction germinates from there. When we move on to a new chapter then students might say, remember when this happened last year and that's where the connections happened so you see them get into the skills	

Table 12

In HCM: The skills the participants in public schools understand as global skills: (Table A1)

participants	Team work	Public speaking/ debates/ presentation	Language skills	IT/Technology skills	Survival skills	Soft skills	Understanding other cultures
1	Students discuss in group, learn how to working with others.		Language is a means to communicate with the world. It is very important.	Using computers, typing, and technology is needed in everywhere, also for international group.			
2	Working with other students, it helps students can work in the future.	at international level, students can express themselves with confidence	English skills is a must language for working at international level	Computer skill helps to search information on internet. But, there are bad and good information too. How to help them to choose.			
3	Learning to share thoughts with others in group, help future working in different places		English is a means to learn and share knowledge with other countries	Computer skills help to open to the world, and know how to use technology in modern world.			
4	Working in group, students have self-knowing and know other friends	Presentation in group helps students to be themselves and can share knowledge with others and apply what they learn	If students speak well English and learn more languages, they can communicate and travel different places for work	Technology skill is important for all countries in modern world. Students need it to work in other countries	Learning how to survive, students can work in other countries		Students should learn other cultures for tourist, learning good things from other places. Students can improve in Geography
5	Discussing in group helps students more confident. But some lazy students rely on the smart ones. If all students work together, they will learn to accept others' opinions.		Foreign language is important to communicate with other peoples. Our students have to study hard especially English				
6			If students can communicate English, they can express themselves and work with other peoples from different countries. It is important.	Computer and technology skill help students to work with many things, learning new knowledge from internet. But, they consume much time for games and other bad things		I heard that soft skills in vocational training centre for can help students to improve and work in different places	

Table 13

In HCM: The skills the participants in private schools in HCM city understand as global skills

participants	Team working	Dialogue and discussion, acting	Language skills	IT/Technology skills	skills of treating and solving circumstances	Life skills/ Personal skills
1	In many activities, students will learn how to behave and interact with others, learn how to work with others, even learn from mistakes	In classrooms, students work in groups, and teachers can ask them and give them time to reflect on the topics, involving with dialogue, taking roles, &300g	English is a means to open to international countries. It is very important and a must. This school we add more time for English skills because the students intend to study abroad and working there.	Computer skill (IT) becomes very popular in this school. Our students get used to computer and smart board easily.	There are different activities in classrooms and out trip. They learn how to treat others, and to solve different situations.	There are other vital skills such as swimming, other sports, first aid for drowning, gastrointestinal emergency, knotting, games, and a kind of Scouts
2	we create activities via which pupils experience these by their own.	Discussion in groups, and asking questions help students confident and express themselves, self-esteem and reflect on what they learn	English skills is the priority for working in difference countries	I believe that our students got good skills. They have good facilities at home for &300g&300g.	We have different activities, not only in classes, but also trips to explore other areas to learn in the nature. It stimulates their curiosity. It helps them to reflect when they learn new things in other places.	Students can enjoy different basic skills for life, and sport, health care.
3	Working in team helps students learn how to adapt in a group, respect differences, and learn new things from there.	Interacting with teachers and other students help students to be confident, and awake their mind. Students learn how to interact with different peoples, and situations	English language is our target in &300g&300g, for their future studying and working in developed countries.	We have good facilities here. They help them to search for information, projects. It is a must for modern world	In different activities, indoor and outdoor, students learn from team work and decide their project. They will choose among themselves which is the best for them through activities.	Other skills: first aids, sport, making projects, disciplines and hygiene for health care. It is necessary in all countries.

Table 14

Group Discussion

The majority of the participants in both Kolkata and HCM city share a common understanding of 'group discussion' as part of GS. Tables 9 and 10 show that the PS (67%) and SS (70%) participants in Kolkata agreed on the importance of that skill, while in HCM city, the PS (72%) participants recognized the skill, but only 40% among the SS participants. The qualitative data on the other hand in that respect shows that most of the participants emphasized the importance of the skill.

In **Kolkata**, Table 11 shows that all the SS participants shared a very positive opinion on this skill. All the PS participants agree that the skill is necessary and encourages students to learn and share with one another, even in science subjects (table 12). A participant (PS) said: *'Studying and discussion in groups help them to support and respect one another. It may train them to be responsible for others when they work in different places'*.

In Kolkata, it is interesting to see that all the PS and SS participants agreed that 'group discussion' is relevant to GS in all subjects.

In **HCM city**, table 13 reveals the 5 participants (SSs) considered group discussion as part of the 'team work' skill. It is understood as 'group discussion' in which students learn to work together, and after discussion they will report on their tasks. The only participant who failed to mention this skill explained that teaching mathematics requires more individual homework than group discussion in which some lazy students tend to rely on good students (SS3). Additionally, mathematics is related to numbers and formulas which students are asked to memorize rather than discuss. That is the reason why the participant did not include 'team work' in her teaching activities. In PS, all the participants shared the same view of team work skills (table 6). They agreed on the necessity of team work skill as preparation for the students' employment.

Regarding this skill, the PS participants totally agreed on its importance in all subjects, while the SS participants in VN seemed to exclude the skill in natural science subjects. Actually, in the framework of GCE, 'group discussion or team work' as part of skill activities developing students' ability to work with others, would not be limited to certain subjects. However, some SS participants in Kolkata and HCM seemed to limit the skills to social science subjects rather than natural science subjects.

Public Speaking and Language Skills

In **Kolkata**, tables 11&12 show that all the PS and SS participants mentioned 'public speaking'

skills and 'language skills', except for two out of six SS participants who failed to claim these skills. One SS participant thought language skills as relevant to GS but not public speaking. When asking the two participants who failed to mention 'public speaking and languages skills', they explained that, in their experience of teaching, 'public speaking' was not related to their science subject activities. The participant said: *'There is no public speaking requirement in my science subject teaching. Maybe other subjects require more discussion.'* (SS6)

It means that language and public speaking skills are conceptualised as relevant to GS only for social science teachers rather than for natural science subjects in SS. Another aspect of the context of SS is that Bengali is the first language and a compulsory subject, and English is an optional language skills may not appear relevant to the SS participants. In this sense, the teachers' conceptualisation of skills is different even among the SSs.

Conversely, all the PS participants agreed that public speaking and language skills, especially English speaking skills are very important, English as the most popular 'lingua franca'. It is obviously noted that students in the SSs study all subjects in English except for Bengali as a compulsory subject. Table 10 also points out that the majority of the anonymous participants recognized these skills as relevant to global skills.

In **HCM city**, likewise the nine participants agreed on the importance of language skills, but only two SS participants considered public debates as presentation skill in classrooms, while three PS participants thought that 'presentation skills' could help students to learn and share their opinions with others. Four out of six SS participants failed to recognize public 'debates' or presentation as an important school activity. Their experience is that students must follow school regulations which allow students to express their voices or opinions with certain boundaries, excluding political views regarding the Communist party and the government. All activities must be under the school regulations (SS2, SS4). Table 3 shows that the participants' conceptualisation of the debate or foreign languages skills seemed to be given low recognition by the SS and PS participants. One of them shared: *'I don't think there is debate skill activities in this school. The students have to obey the regulations and the teacher, even have no freedom to express themselves or to say what they think. Yet, group discussion, and presentation skills could be encouraged in school activities. There has been no public debate in this school at all as far as I can remember.'* (SS4)

Regarding English language skills, all of the SS and PS participants shared the same view of English skill as important skills relevant to GS. They all believed that English skills definitely help students to communicate with people from different cultures. The information given to tourists is mostly in English (6SS, 3PS).

Regarding public speaking and language skills, the majority of the participants in Kolkata and HCM city considered English skills as important skills. However, in terms of 'debate skill', the SS and PS participants in HCM city did not recognize the value of 'debate' but 'presentation' skills and report in group discussion, especially collaboration skills, were acknowledged by the PS participants. In contrast, in Kolkata, the PS participants and four out of six SS participants agreed 'public speaking' skills benefit the students for their future. The influence of the British Education system in India, in GCE values-based view, students should have freedom to express themselves and share their opinions to others for better learning. It is indeed a crucial condition for GCE (UNESCO, 2014; Freire, 1998a; Nussbaum, 2002). This may also hinder students' critical reflective skills when students have no freedom to express what they think or share the right things to do with others.

Technology skills

Regarding the terminology of these skills, the participants in HCM city named them as computer skills, while the participants in Kolkata named computer skills as Technology skills.

In **Kolkata**, The majority of the PS participants understood that Technology skills are important skills because they are necessary for students' learning and their future works in all countries, while only two of six SS participants shared the same view. One of the SS participants mentioned the importance of Technology skills saying: *'It is an important skill but we don't have enough facilities in this school. They learn at home themselves very quickly.'* (SS5)

The other participant shared that if the students need Technology skills for their employability, they can apply to the skill-training centres, and many students learn IT skills quickly by themselves from their smart phones. The others, failing to mention these skills noted that the school at that moment had not computers but planned to equip a computer room for the students in the near future. The IT theory was to be found in the school textbooks, then the students could practice the skills in an internet café or at home because of the shortage of facilities in school. Table 9 shows that the participants (45-57%) in Kolkata recognized technology skills as information skills.

In contrast, in **HCM city**, all the participants agreed that 'computer skill' as essential but some were skeptical about computer skill activities in terms of time wasted for online games, and bad information on social media. One participant shared: *'Computer and technology skill help students to work with many resources, learning new knowledge from internet. But, they consume*

much time with online games and other bad things on social media.' (SS3)

One SS participant failed to mention the importance of the skills. When asked the reason, the participant explained that the students themselves learned quickly if they were interested in computers, but in the classrooms, there were not enough facilities for developing the skill and not enough time for delivering lessons; the theory and the information already consumed most of the time (SS6). For him, it would be impossible and not realistic to develop all skills in the limited time.

To sum up, the majority of HCM city participants, particularly those in the PS conceptualised computer skills as important ones for students' needs. However, in SS, the limited time and the overloaded syllabus, as well as lack of facilities, may be the major obstacles. In Kolkata, the PS participants mentioned IT skills because they enjoyed good facilities in schools, while the SS participants with the poor facilities prevailing in State schools did not see IT as a priority. Obviously, the lack of proper facilities was a determining factor in their pragmatic position. In the framework of GCE, communication skills include IT skills and foreign languages as tools which help students to communicate with the others in social media, opening to the world, learning from and sharing with different cultures through social networks (Bourn, 2011; UNESCO, 2014; Oxfam, 2015). The difference between the SS and PS participants' conceptualisation of these skills was simply determined by the availability of relevant adequate facilities.

Reading and Story-telling Skills

Participants in both places slightly shared the same view of the above skills, and table 11 shows that the participants in Kolkata conceptualised such skills as: 'reading and story-telling skills' as important. Three SS participants of Kolkata, believe that telling stories could improve the students' reading skills and help them to summarize their lessons. One of them said:

'Story-telling help students to remember the knowledge and summarize what they learn. In my teaching, I think good reading skill helps students to develop their mind and acquired more knowledge.'

 (KSS1)

This skill was considered in SS as part of GS, while in PS, the participants saw reading skills as one of literacy skills. The SS participants might misunderstand GS with basic skills which would be literacy skills helping the students to receive knowledge in their situation. Actually, in the framework of GCE, reading, literacy, or numeracy skills are basic for all peoples across all countries rather than GS (UNESCO, 2011). Those skills were not mentioned by the participants in HCM city probably because they appear to be very 'basic'.

Life Skills and Social Skills

Tables 13&14 show that 3 PS participants in Kolkata mentioned 'life skill, and social skills' as relevant to the GS, while the PSs and two SS participants in HCM regarded 'life skills' as relevant to GS. Those participants in Kolkata think that 'life skills and social skills' were practical skills helping students to manage their life such as: hygiene, first aid, behaviors, and interaction with others.

In **HCM** city, all PS participants shared 'life skills' as vital skills which were necessary and important for the students. The skills 'first aids, emergency and how to survive in certain difficult circumstances' help the students to survive in some situations. They helped students to apply the skills in their lives. One participant explained:

'There are other vital skills such as swimming, other sports, first aid for in case of drowning, gastrointestinal disease emergency, knotting, games, and a kind of Scouts' experience' (PS1)

In **Kolkata**, all the PS participants accepted 'social skills' as relevant to the global context. One participant shared that these skills help the students to manage their own lives, hygiene, planning house budget, and self-responsibilities. Tables 9&10 show that the KSS (58%) and KPS (45%) participants, along with the HSS (36%) and HPS (24%) participants claimed skills for survival in crisis circumstances. In reality, tables 12&13 reaffirm that the skills were highly recognized among HPS participants, while it was low in Kolkata. In fact, social skills or life skills are relevant to solving problem and cooperation skills in the GCE framework.

To sum up, the KPS and HPS participants strongly regarded these skills as part of GS, while the KSS and HSS participants failed to share the recognition of the importance of these skills to the learning process and in teaching. Those skills are parts of collaboration skills in GS (UNESCO, 2014)

Reflective Skill

The reflective skill as critical thinking skills are one of the key skills in GS. It is an active process of understanding, questioning, and reasoning about what to believe and apply when dealing with real world problems. The skills should allow students to agree or disagree with other opinions, even teachers' opinions. They benefit teaching and learning and makes students actively reflect on what they learn and give reasons why they disagree or agree (Paul and Elder, 2001; UNESCO, 2014). In this sense, it is also related to problem solving activities and freedom of

speech so that students can express their reasoned opinions without fear.

In **Kolkata**, the findings in table 12 shows that all KPS participants accepted reflective skills as effective skills which help the students to think in their own situation, and to stand in others' shoes too through empathy. The head-teacher revealed *'What I normally do is to ask my students questions and if they agree with the lessons, and they may relate to our real situation.'* (KPS2)

Table 10 reveals that KSS (71%) and KPS (65%) participants claimed 'critical thinking skills' as GS. However, table 4 reveals that nothing of critical thinking skill was actually mentioned by the SS participants; this was not the case for the PS participants. A PS participant shared that she experienced the 'reflective skill' as encouraging the students to ask questions and reflect on what they studied and what they could apply in their lives (PS2).

In **HCM city**, the SS participants seemed not to value the critical thinking skill, except for the PS participants who referred to the 'Circumstances Solving' skills in some extra activities, and outdoor trips to experience nature and social situations. The participant explained:

'There are different extra activities, not only in classes, but also trips to explore other areas for instance to learn from nature. It stimulates their curiosity. It helps them to reflect when they learn new things in other places.' (PS2)

Table 10 shows that the PS (52%) and SS (22%) participants claimed 'critical thinking skill' as GS. The qualitative data proves that the SS participants seemed to have low understanding of critical thinking skill as relevant to GS, while the PS participants understood 'Circumstances Solving' as critical thinking skills. A participant explained that the skill allows the students to experience real situations through projects and extra-curriculum on summer trips to different provinces. They provide space for reflection on the real situations. These projects emphasize problems- solving rather than critical thinking. Another participant mentioned that the students have to learn how to make their own decision as to what is best to do. He shared:

'In different activities, indoor and outdoor, students learn from team work and making decisions. They will choose among themselves which is the best project for them as activities.' (HPS1)

To sum up, the reflective skill was conceptualized by the KPS participants as relevant to the critical skill in the GS list, while the KSS participants failed to understand the significance of reflective skills in teachings. It was likewise in HCM city. It is interesting to find that only the PS participants in both Kolkata and HCM city encouraged the students to reflect on learning activities or on the situations during extra-curriculum, while the SS participants in both Kolkata

and HCM city seem to fail to include those skills in the school activities.

In the global context, table 15 summarizes the majority of the participants understood 'language skills, IT skills, public speaking' as communication skills, and 'team-work, group-discussion' as cooperation skills. They are partly relevant to the GCE framework. Moreover, the PS participants included 'social skills, life skills and circumstances-solving' as problems-solving skills in the GCE framework. Particularly, the PS participants in Kolkata claimed 'reflective skills' as partly referring to critical thinking skills of the GCE framework.

The participants' conceptualisation of the skills relevant to global skills

Global skills	Kolkata		HCM city	
	Public schools	Private school	Public schools	Private school
Communication	public speaking, language, reading and it skills	public speaking, language, reading and it skills	dialogue presentation; language and it skills'	dialogue presentation; language and it skills'
Cooperation	group discussion	group discussion	team work, discussion	team work, discussion
Problem-solving		social skills		solving circumstances, personal skills, life skills
Conflict resolution				
Critical reflecting		reflective skill		

Table 15

5.3 Theme 3: The participants' understanding Ethical Values in their cultural contexts

Regarding the framework of GCE, the promotion of ethical values and social commitment for social justice and global and local responsibility is indispensable in education (Sen, 2011; UNESCO, 2014; Kleist, 2014). In that line, various authors, Freire (1998a), Mahoney (2007), Sen (2004) and Nussbaum (2011) agree that ethical values are basic values for human development and social behaviors. Particularly, they believe that human rights (HRs) rooted in various traditions, not merely in Western cultures, are significant for all cultures. HRs are considered as more essential as universally basic ethics for human development rather than political issues as in Western countries. Arendt's analysis of the crisis in education is a reminder to those who share the responsibility of the world – the adults, parents, teachers, and citizens – that children should receive education as preparation for public participation in the life of the community, for their future responsibilities in the world. They have to learn true values and responsibility (cited in Topolski, 2011: p.3).

The quantitative data shows that majority of the participants (93-100%) believed ethical values to be an essential part of education for all students. In the research literature, the list of universal values claimed by the 'Universal Declaration of a Global Ethics' (1993): 'love, peace, tolerance respect for nature, commitment, responsibility for local and global community' are considered as universally needed values in education. Along these values the list includes corollary principles which not only concern human life, but also the environment and other forms of life (Roberts 2016: p.26).

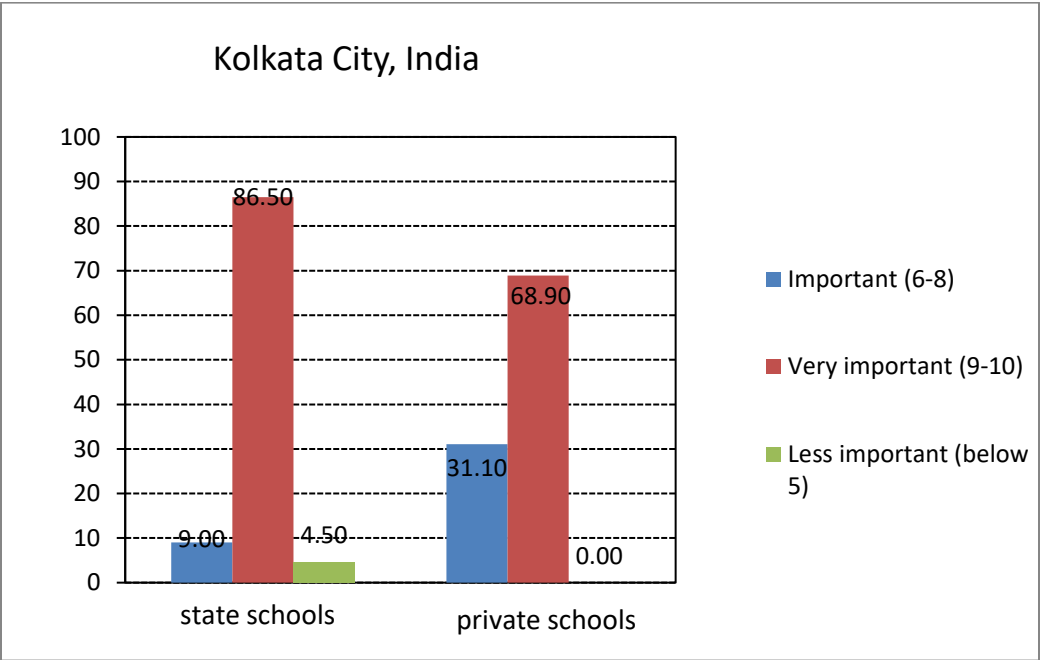


Table 16/10

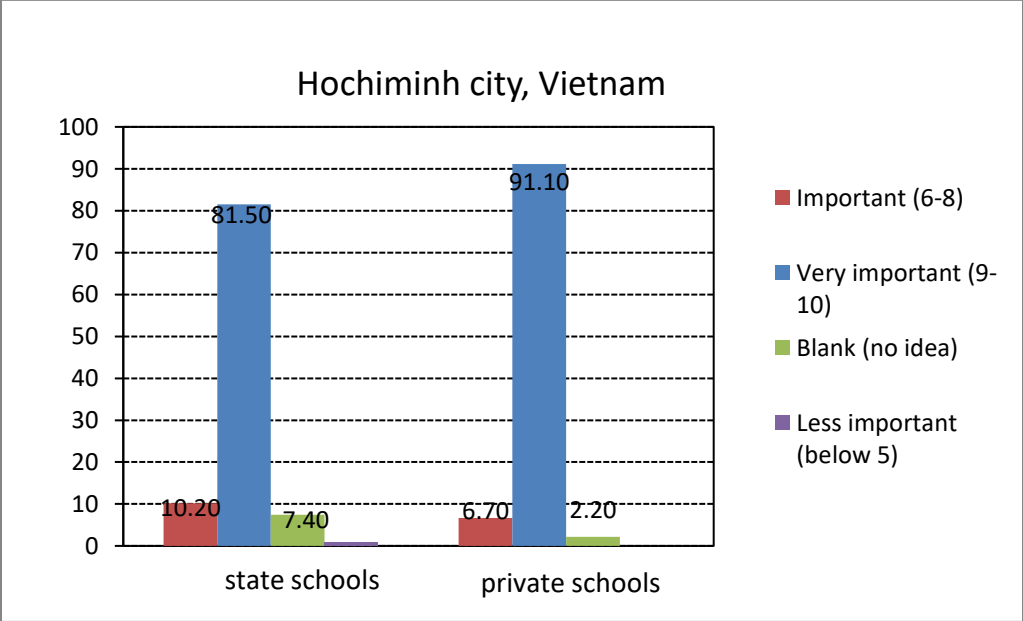


Table 17/11

These findings will help to answer the first research questions. This part will point out the participants in Kolkata and HCM city conceptualised ethical values in their cultural context. Additionally, it shows the ethical values which the participants believe that they actually promoted in their classrooms through the curriculum and their performance of teaching.

In **Kolkata**, from the quantitative data, the majority of participants generally referred ethical values as basic values: 'respects, honesty, sharing, helping others, and responsibility' (table 17). However, from the observation, it is noted that the SS participants in the girls' school often reminded the students of ethical values during the teaching. They were aware of the students' behaviors, whereas the SS participants in the boys' school failed to do that, even when they were noisily disruptive or completely ignore the teachers' instruction. When asking about how to promote ethical values into their classrooms, two out of six participants replied that the students were supposed to learn the value of love and respect others from family and religion. In the state school, the way of teaching in the classrooms emphasizes delivering the content in textbooks and values application seemed to be missing.

In the state girls-school, the students appeared disciplined and would follow the teachers' instruction and participate into the class activities. Many of them were shy to answer the teachers' questions and the teachers had to encourage them to speak; sometimes they called specific students' name for them to participate into the class. The girls were first in assembly in the school yard singing together before moving to the classrooms. The vice-principal explained that their performed singing during the daily assembly as a daily ritual as daily slogan reminded them about ethical values too. During the lessons, the girl students were well behaved and more disciplined in contrast to the boy students' rowdy behavior. The principal confirmed that she often reminded the students not to be selfish, but think of others in their own village. For her, the school is an ideal place for students to acquire the notion of values. The students should think not only for themselves but also for others via sharing, working with others, and listening. There was, undoubtedly, atmosphere of relaxed friendliness around the school. The participants were very friendly among themselves. It was also noticed that the principal was approachable by all staff and students. This may be the effective way to promote the values in that school. In contrast, the state boys' school seemed to be much less friendly and the participants did not show any interests in the topics of ethical values or GS.

In the Kolkata selected private school, the teachers encouraged the students within the disciplined of clear rules to assume specific responsibilities such as keeping the classroom tidy. Some boys were required to correct their uniforms. In values education class, the values emphasised were 'love for family, respect for others in their differences, honesty, responsible citizenship, working together,

community care, and human rights, values to be found in the contents of the textbook. In fact, the school ethos is to promote the ethical values in the school. The values were explicitly observed from the students' behaviours which combined respect and friendliness. The principal also confirmed that the school focused on building strong human relationships between teachers and students through different activities in the community. From the school ethos, the participants strongly believed that a good environment gave space for the students to practice ethical values when they interacted with their teachers and friends. The PS principal revealed that the effective way to educate is to practice and live the values among teachers, staff and students. These values will gradually be formed through living together.

During the observation stage, the school had as project on social justice. The students were donating their clothes to the poor in isolated areas. Through the project, it was noticed that the ethical values were not only from the textbooks or regulations, but from living in actions which convince the students through a way of life and good examples. Regarding social justice, these projects are close to the GCE framework which encourages social commitments and campaigns accompanied by the development of cognitive skills, critical thinking creativities. The critical reflection could be equipped for learners' questioning and leading to social commitments (Andreotti, 2011; Sen, 2011; UNESCO, 2014).

To sum up, in their local contexts, the participants in Kolkata conceptualized ethical values and promoted the basic values of love, respect, and responsibilities which are relevant to some of the universal ethical values. A very weak promotion of values was noticed in the state boy-school. Moreover, in the PS, the school's explicit ethos promoted ethical values through various ways: summer projects, and charity but essentially through good relationships among the teachers, staffs and students. These objectives seem to pertain to the list of ethical values in the GCE framework by UNESCO (2014).

Participant's understanding ethical values in Kolkata, WB

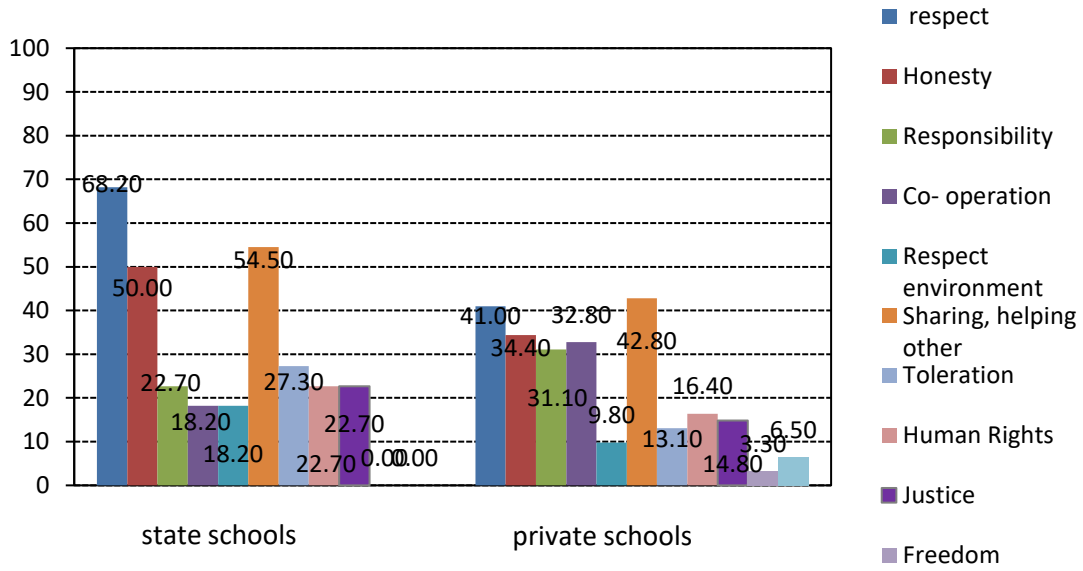


Table 17

Ethical values are promoted in HCM schools, VN

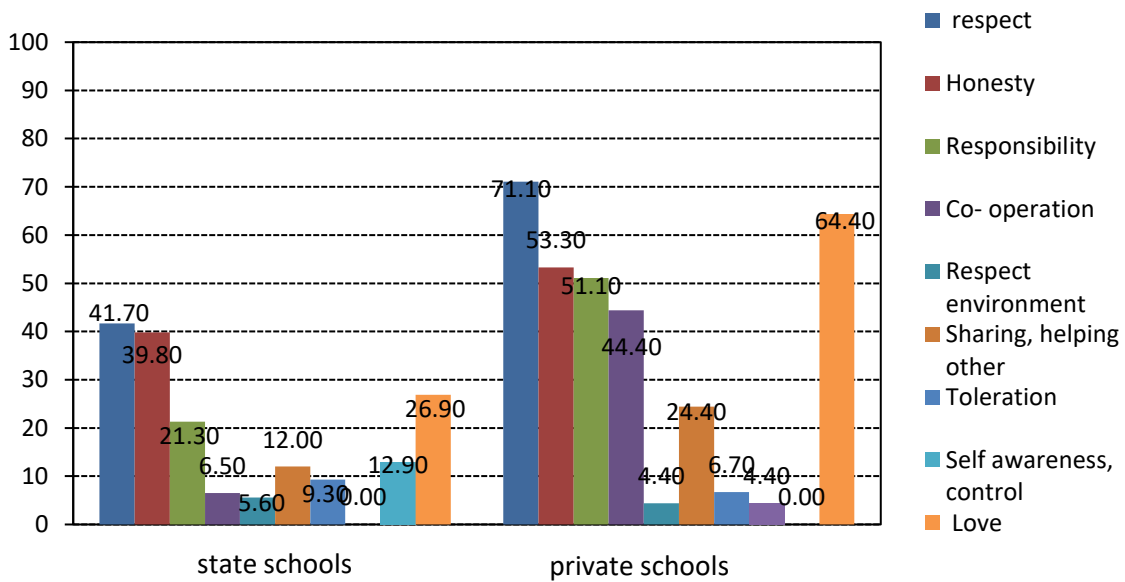


Table 18

In HCM city:

Similarly, in their cultural context, the majority of participants considered ethical values as basic values 'respects, honesty, responsibility, sharing and helping others'. However, the PS participants' strongly believed the ethical values such as: respect, helping others and responsibility. In the PS, the school ethos emphasizes ethical values in their curriculum and activities. The findings from the observations sessions point out that the SS and PS participants addressed and promoted the ethical values in different ways. In one of the state schools, the CE teacher presented the topic 'democracy of socialism in Vietnam' (lesson 10 for grade 11 in high school) and the students were given some questions for discussion in five minutes. Each group summarized the points and the teachers wrote the main points on the board and the power-points to explain each point. At the end, the teacher asked the students to copy the points into their notebooks. In the lesson, there were democratic values in socialism in Vietnam which each citizen should appreciate to build up a strong country with justice and equality. In the lesson, 'respect for the law, and responsibilities to the country by protecting and developing the political and economic system' were mentioned. Regarding values practice, there were no signs of practical social commitments for HR or campaigns for values of global environment in the school activities or actions in the classrooms through additionally in SS. There were clubs and the Ho-Chi-Minh Communist Youth Union section in the schools for political propagandas or cultural activities. Through there lies some capacity for action, many disagree with Arendt (1958) disagree about an education for political purpose and indoctrination in schools. From a humanist perspective, the political values in CE may go opposite to HR education or simply human development (Nussbaum, 2011; Freire, 1998).

Through class observation, I noticed that 'love, respect for others, and family responsibilities' were theoretically mentioned in the framework of the national citizenship syllabus and the communist ideology. However, there was no mention of any social commitment during the teaching or the school activities. The SS had a slogan 'honest in exams' ('thật-thà-trong-thi-cử') to remind the students of honesty values. The schools might have had certain issues of cheating in exams. That slogan might reveal that the values in CE had not a strong impact in their practices and that the students had not practiced what they learnt about 'honesty' in CE.

In contrast, what happened in the PS is that a monthly value topic was chosen as the theme of the month, for the students to reflect on it. The class observation of a literature teacher was as follows: Before starting the new lesson, the teacher reminded the students about the topic of the value, then she introduced the lesson through a picture and asked the students to observe the picture, and discuss in groups (four students in one group). After the group discussion, each group presented

their ideas, and they took it in turn to write their thoughts on the board. Each group could point out what they had learned from the other groups. Each group noted down the main points. Then each group was allowed five minutes to present a play or any act that they could apply what they just learned. The students creatively presented their views. After the presentation, each student was encouraged to feedback what they disliked or liked best of the acts. At the end, the students gave applause to the group with the best act.

When asking the Literature teacher about the promotion of the values, she confirmed that promoting ethical values was included in the goal of the school policies and the pedagogy. The teachers are required to promote the value of the month as many in different ways as they can, the teachers even have to embrace the values first, then they can transfer them to the students. When asking the participants about the reason for the monthly value topic of the month, they explained that each value was emphasised each month so that the students could pay attention, to reflect and apply the value in their life. The vice-principal revealed that the topics of values were actually taken from UNESCO's documents on HR and living values. He stressed that the teachers took the important roles about embracing the values before they could promote them to the students.

Through conversations with the head-teacher about why these values were not to be found in the state schools, he explained that the syllabus in state schools emphasises the political values rather than the universal ethics. However, in hidden ways, teachers could choose to add values they believe will benefit the students. It all depends on the teachers and the leader of the school. It is not easy for all teachers.

In this view, it is very interesting to note that the private school seriously promoted the ethical values relevant to the framework of GCE, while the state schools emphasised the theory of ethical values rather than designing of promoting or practices of the ethical values. In my view, the theory of ethical values in SS in Vietnam might be too political and impractical to be applicable in the school environment for the students. The political values might be relevant to the framework of Vietnamese communist ideology rather than living values in daily practices.

Summary

To sum up, on this theme it was obviously evident that the participants agreed on the necessity of ethical values in education. The participants in both Kolkata and HCM city mainly conceptualised the values of 'love, respect for people, responsibility and care' as ethical values related to some of the universal values. However, in state schools in HCM city, the content of these basic values and other values are influenced by the framework of Vietnam Communism, while in Kolkata, the content of the values is more related to the framework of UNESCO (2014). Interestingly, the PS in Kolkata and HCM included 'cooperation, respect for nature, peace, human rights, and solidarity' as ethical

values with a universal impact. Besides, the school ethos has a very strong impact on the promotion of the ethical values in the school activities.

OBSERVATIONS ON ETHICAL VALUES IN KOLKATA AND HCM CITY

		KOLKATA		HCM CITY	
Grade 10-11	Grade 10 (Public school) literature	Grade 10 (private school) Literature	Grade 10 (public school) Civil Education	Grade 10 (private school) value Education	
Class size	35 students	34 students	48 students	24 students	
Lesson	All about A Dog	Old love	The movement and development of the material world	Honesty	
love	The teacher reminded the students with care	The teacher cared for the students, reminds the students about care for others, application of love and care in the lesson	The teacher cared for the students, and reminded the students about disciplines, and Five Golden Rules from Ho Chi Minh, the founder of Vietnam Communism.	The teacher interacts with the students and mentioned humanity values: love, honesty, respect, unity, cooperation, and equality	
Respect for people	Teacher reminded students to behave and listen to others' opinions, when they made noise, and misbehaved during the teacher was talking.	The students were disciplined with good manner and respect.	The students were disciplined. The teachers reminded the students how to respect others.	The students were disciplined and friendly behaved. The teacher reminded the students about the values of the month	
Respect Human Rights	The teacher reminded the students to respect each one when they speak because each one has right to express	The teacher mentioned humanity values in the lesson, encourage the students respect human equality.	Obey the laws, and regulations	The teacher mentioned equality as humanity value.	
peace		The teacher mentioned peace and what had happened on the news.		The teacher explained honesty related to other values, trust and the unity of the peoples.	
Tolerance		The school encouraged the students to welcome all students from different background and various religions.		The school had value topic for each month to encourage the students to be patient and respect different cultures	
respect for nature	The teacher reminded the students about keep the classes clean and hygiene.	The school had green projects for environment.	the school had talks about ecology	The school had topic to be friendly with the nature and friendly with others	
Solidarity/ Commitment		The school had charity projects which the students could help the poor in rural areas.	The students were encouraged to have solidarity in accordance with the golden rules	The school had charity projects, and summer trips which allowed the students to share with others	
shared responsibility: Responsibility for local and global community		The school had summer projects with the school in Ireland where the students can experience global community, and new cultures		The school had summer projects which the students experienced how to share with the poorer students in the country	

Table19

5.4 Themes 4: The participants' understanding ethical values in the global context

Regarding the ethical values regarding the global context, tables 20&21 show that the SS and PS participants in Kolkata and HCM city commonly emphasized 'love and respect for others' as the basic global values. However, regarding other values the SS participants' understanding is slightly different from the PS ones in both Kolkata and HCM city, even if private and state schools shared the same syllabus.

In Kolkata

Discussing how ethical values are understood in state schools, table 20&22 show that the majority of them emphasised: 'Love, respect for others, and sense of responsibilities'. All the participants believed that these values are basic values underpinning the others they are required in all human beings. One participant explained: 'Love is a must, and the other values will follow: about nation, good thinking, good gesture, values of satisfied for others.' (SS2). Another participant pointed out that love is mentioned in different lessons, and ethics are included in philosophy, literature and business ethics. Regarding other values, the four SS participants mentioned 'sharing in community and care'. Three SS participants added 'honesty' as partly these values. However, they explained that sense of responsibility is considered specific in the spheres of study, homework, family and society not beyond, actually, in the framework of GCE (UNESCO, 2014), responsibility to the global world should go beyond the local country. This notion of the global aspect of responsibility was not mentioned in their conversations. Those ethical values are considered as personal ethics rather than the universal values. It is interesting to see that 'respect for nature and commitment in action' seemed not to be the SS participants' concerns.

The quantitative data shows that the SS and PS participants emphasized 'respect different cultures' (90.90-83.60%), 'care for environment (70.50-100%), 'doing good, avoid bad' (59-86.40%), responsibility in society' (83.60-90.90%), 'respect human rights' (72.70-73.80%) which means all the participants really emphasized more global ethical values, while 'love' as the basic value and foundation for other values. However, the qualitative data reveals that the participants were more seriously interested in values compared to the quantitative data. In this case, the quantitative data with its weakness is only related to the qualitative data as a support or to give more a meaning for understanding in depth.

Likewise, the qualitative shows that the PS participants mentioned 'love, respect others, honest,

responsibilities, cooperation, charity and community care' which were commonly in humanity ethics. The participants explained that these values were interrelated to one another. Some of these basic values were obviously related to the ethical values in religions. They emphasised 'love' as key value for the other values. One participant shared her religious background that: 'Love is care for our neighbours and community. It is important for all people and culture. We pick up our values from people we respect and care about, and whom we love and live with. The most important background for the values is from God who is Love.' (PS2)

The participants explained about the value of responsibility exerted when people interact in relationship among teachers, parents and students. It is interesting to note that two PS participants mentioned human rights (HR) as ethical values as people should respect others' rights, work together and care for one another. They also explained that HR textbook could be selected from various textbook resources in Bengali extra reading. When asked the participant who failed to mention HR in his teaching, explained that his science teaching had nothing to do with these values. HR was included in value education. The ethical values which the PS participants conceptualised are relevant to the universal values in accordance with GCE, except for 'respect for nature' which seemed not to be strongly emphasized by the participants.

To sum up, in **Kolkata**, the participants strongly believe that ethical values are very important in both global and local contexts. The PS participants understood 'Love, respect others, personal responsibilities, honest, cooperation, community care, doing charity, and human rights' as universally ethical values, while the majority of the SS participants conceptualised 'love, respect, and sharing' as main values underpinning other values. However, not all the participants mentioned values of responsibility for global community, or human rights. All the SS participants in Kolkata seemed to conceptualize 'love, respect and sharing' as ethical values. The ethical values were understood as natural ethics in their culture, rather than HR. In the PS, the syllabus provides values education as a subject, while in the SS, value education is not found in their syllabus, but different values are included in subjects such as: Philosophy, psychology, history, anthropology and literature. It is explicitly found that the nature of the school, policies and the syllabus between the schools might have impact on the teachers' conceptualisation of HR as well as their promotion of ethical values in the schools.

Ethical values are related in global context in Kolkata, India

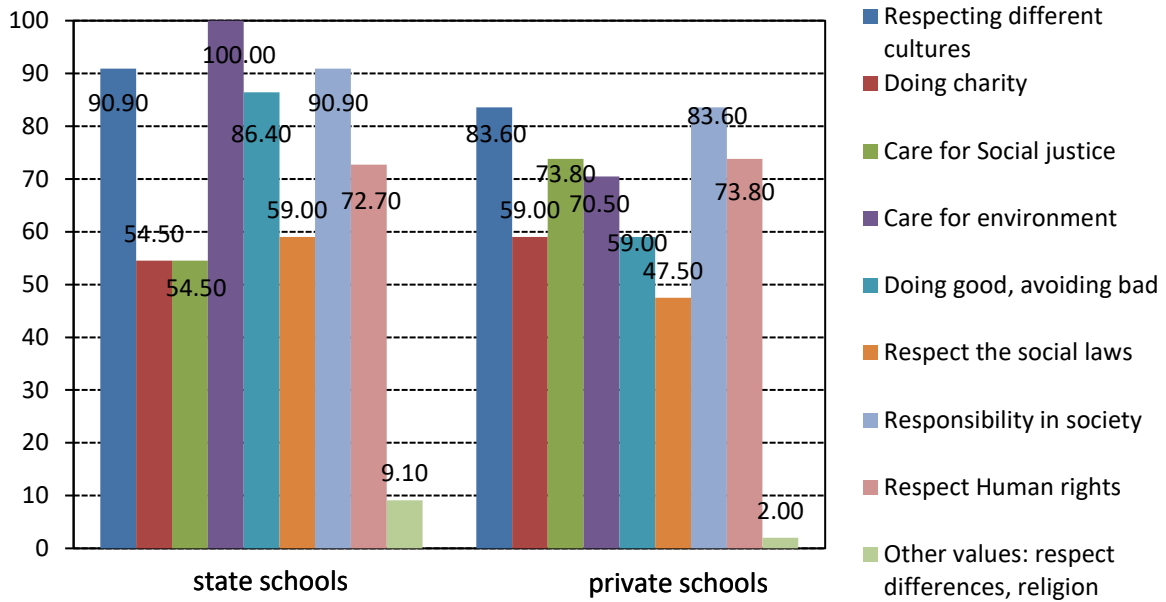


Table 20

Ethical values are in Global context in HCM, Vietnam

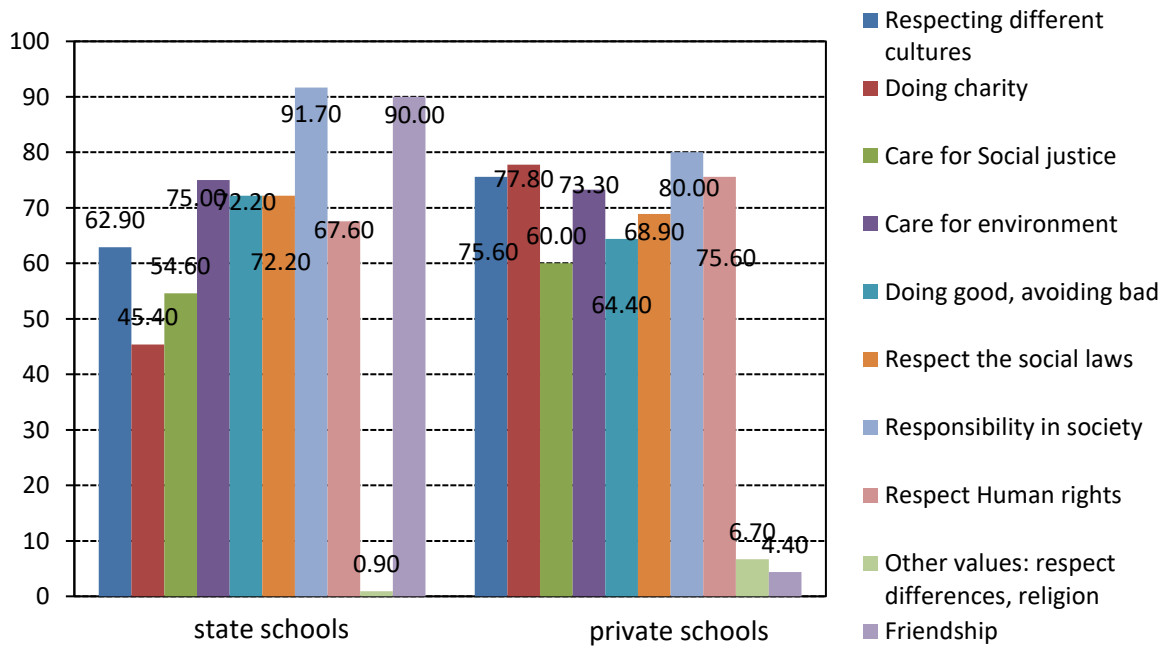


Table 21

In Kolkata: The ethical values promoted in the public schools

Participants	Love nation/others	Respect	Responsibilities	Honesty	Sharing	Justice/ care
1	We have our song about loving country and our neighbours during school Assembly. Students learn it by heart. It reminds them about love and live with care	Our girls are shy modesty and learn how to behave compare to boys. We keep reminding them about a good person who should behave in family, school and in the society.	The students are responsible for their homework and exams. They are much encouraged by all teachers.	We teach our students about basic ethics. Dishonesty is a bad thing. We should respect the truth.	This school is a place where you can inculcate these values because it's a community in a class with students and not to think only of themselves but of others	Obviously. We are obliged to care. Gandhi and Mother Teresa are good example of ethical values.
2	Love is universal value in all countries. Our teaching and performance in school also based on love.	My students have to listen when their friends share their opinions	Responsibilities at families first, then the students experience at school, they are responsible in the classrooms, and their behaviours too.	I explain to my students about honesty and values when they relate to lessons. We show them good examples for their understanding too.	living in the community interacting with people, not being selfish, as you would function in a community not looking for yourself or towards yourself	
3	We are supposed to love and related to others in our daily life. It is our basic value.	In discussion and activities, each student should listen to teachers, or friends' opinions.	We know our students are from poor families. They are encouraged to learn. It is good for their future so they are aware of their responsibilities	This is ethic values in different subjects: Anthropology, philosophy, economy.	Thinking of others who are less fortunate than us is a good ethical value for our students, even in all countries	Care and social justice are including in Our school with annual debates
4	Basically, students understand love in their families, and learn in lessons in school. They also learn how to love their friends and fellows	Students learn how to behave in school with the discipline	There are homework and projects which help students to be responsible for their studies and working with others			Our hero, Gandhi is a good example for our students with different values, care and respect, love, peace
5	Students learn value of love in their family, religion. It is included and connected to different activities.	Teacher think all students have to respect teachers, others.	Our students are responsible for their homework, and have tutors at home. They learn to be responsible for their exams	Students are required to be honest in their studies. It is in their behaviours, not only in lessons.		
6	There is no ethical values in my teaching natural science. Surely, students learn it from other subjects.	In school policies, students have to respect all regulations. In reality	They also have to be responsible for their studies and exams too because their parents care for them and teach them at home.			Teachers of social science are involved with values rather than teachers of natural science. Values is not included in my teaching maths.

Table 22

Kolkata: The ethical values are promoted in private schools

Participants	Love	Respect others	Personal Responsibilities	Honesty	Cooperation	Community care	Doing charity	Human rights
1	Value of love is discussed in many subjects and topics in our syllabus. Students can experience on it in our daily performance of education in our school.	Respect others is a required manner in this school. All Students have to behave. It is our school direction and policies.	you need to build human relationships which come through teaching and help the children to pick up the values that are being passed down from generation to generation and you will only pick up those values from teachers or parents.	In value education subject, the students know cheating and dishonesty are bad things. Many stories and topics on this value are included.	There are many activities, projects help the students to work together.	Students share also second hand clothes collected from the students and given to the Mother Teresa Sisters and some other NGO organisations.	We donated and bought blankets and distributed 500 blankets to poor children. So all these values are expressed in action	Some topics of human equality are included in the value education subject.
2	If students learn one or two values, they will pick up all others. If you have charity, it includes everything. Love of truth if inculcated, all else will follow. If you stress one value, others will automatically be learnt.	Our school is a place welcoming all peoples from different cultures and backgrounds. It is a good environment here for the value	With the school regulations and disciplines, our students are trained with responsibilities, even teachers are first responsible for their teaching and good examples for the students	Honesty is not only in knowledge but in practise. If I feel my students lie to me, I express that I am hurt because their dishonesty, and explain it to them. They understand and do apology for it.	these are the things that have not only be taught in school, but also to be practiced as much as possible.	There are projects that students can do in groups and care for ecology and environment.	we promote values with material, by providing situations, by constructing for example sending children out to care for others in actions and so on	The human rights are included into our value education subject. It is extra subjects in our own syllabus
3	In our policies, love is not only included in our value education, religious education, but also to be practiced in our actions. That's why we have charity projects, and care for others.	Our students are from different religious and cultural background. But we work and learn together. It is our manner and behaviours.	The Students are not only responsible for their studies, but also their behaviours. We train them with disciplines and respect.	Our methodology is to encourage our students to welcome the truth, and good values from religion. When they appreciate it, they welcome the values into their lives.	We learn how to cooperate in different projects, activities every terms.	Doing good, respect for social good, human rights, all these are important and trying to inculcate these in children	All values for our human life, it is practiced in our school activities and summer projects teaching and helping poor students in rural areas.	

Table 23

HCM city, the ethical values are conceptualise and promoted in the public schools

Participants	Love nation/others	Respect	Responsibilities	Honesty	Sharing	Justice/ care	environment
1	We have charity when there is storm or disasters in other provinces. The donation helps students to love their people.	Students have to respect the school regulations, and respect teachers, friends	Our students have to be disciplined and responsible for their studies and behaviours in schools. We encourage students to accept their mistakes, don't make excuse or blame at something else	We encourage our students to be honest as good character of human dignity. But we need good examples from outside schools.	In discussion, students are encouraged to share their understanding with their friends	In CE, students have a trip going to visit museums or historical places to see the reality of social justice	Students have to keep classrooms clean and share their duties to tidy up their classrooms
2	We follow the examples of HCM, the leader of Vietnam Communist: loving our country, loving our people as our family.	In school regulations, students have to respect the rules, and behave accordingly.	I am quite strict with my students and to help them to be responsible for their studies, and their behaviours. They take responsibilities of their lives, family and country.	Copies during exams as temptation, we have to be very strict with rules in exams and encourage students to be honest and responsible for it.	There are different clubs or Youth League in schools where students can share their thoughts and values too.	We don't have many activities for this value. Mostly CE can give the students different topics of social concerns and politics and rights.	
3	Our teachers are encouraged to teach students with love and they have to be good example of this.	When some students misbehave, they are dismissed and the teacher of discipline will sort it out with him	Students have to learn the rules and follow the law and responsibilities for what they learn and behave in schools.	Encourage students not to cheat during exams		We are not involved with any topic related to politics or social justice. Students can search on internet for their knowledge.	Students have to care for our school. They take turn to sweep their classrooms.
4	I don't have values related to my sciences subject like CE or history subject. Time is limited for extra concerns on values	Our students respect teachers and their friends accordingly in the rules.	The same opinion	the same opinion of cheating in exams			
5	I presume that loving family and nation is taught in all schools. There is occasionally donation to the victims of storms in school	The same opinion	The same opinion	We have strongly fighting with dishonesty or copies in exams.		There is activities in different clubs or the Youth Communist League can provide students how to care for others	
6	Love is taught in Literature, history and CE, not on my subject.	Respect others like teachers and their friends accordingly in the rules.	My rule is student must learn, do homework, and they are responsible for what they do. It is a discipline.	the same opinion			

Table 24

HCM city, the ethical values are conceptualise and promoted in the private school

Participants	Love	Respect others	Personal Responsibilities	Honesty	Cooperation	Community care	Doing charity	Human rights
1	All activities in classrooms and in extracurricular are based on love. We have monthly topic on loving family, loving friends, loving environment. We have a teacher in charge of pastoral care helping students in special cases.	Expecting our pupils to respect, teachers first have to believe it and have such value of respect, and then the pupils have it in turn.	Our School teachers shall be responsible for the classes they are in charge. \$o the attention must be paid to each student and their daily activities. We have pastoral care for the students who need more assistance.	There are different topics in a year to focus on each of our values. Our activities and lessons also related to the topic for discussion in classrooms.	it's very important to enable teachers to understand a teacher's values. There are a lot of ways to do so. We have different games and out trips to learn and cooperate with one another in the games and activities.	There are activities such as: selling student's products, valuable products as ecological and handmade products for purpose of raising fund of charity, just the contribution to community.	Occasionally, we have charity works in school, and it is related to our monthly topic of the values as well.	We relate human rights with our values, love and respects through different topics: how to listen others' different ideas.
2	We build different topics on love. Each topic helps to build up the other values for humanity. I believe that it is for all cultures and countries.	Our students have to respect themselves through school regulations, respect their teachers and friends and the school environment.	We train our pupils from primary school, that we are responsible for our behaviours, personal lockers, uniform, and in many activities.	The same opinion	We work with other teachers in group, we can share our views and cooperate with the parents to help students in different activities	In our school policies, each student has locker, she/he must take care of it, and respect the school environment. We relate it to our monthly topics.	\$o\$e\$ the good charity in pupils, they must be let experience and repeat it to turn it into a habit.	
3	Among 12 life values, the first one shall be the value of love which is the original core one, for due to your love, we discuss and practice monthly, then this leads to other life values.	We have activities and discussion: values of respect for oneself, family and others; responsibility for oneself, for family and environment.	We are also responsible for our students first, and accompany our students' daily activities, care for them and we have the parents' support as their responsibilities too.	We explain cheating on exams is very bad, and not fairness. I think we have camera and good facilities in the school help students to be responsible and aware of it.	My students have different activities and extracurricular for their experience on cooperation with their friends: summer trips, exposed trips. We contact the parents when there is anything needed to raised.	When learning about environment, pupils are let give lecture of problems of pollution and should be told about \$e\$e\$e's not respecting the environment, or when learning energies, they are taught to know how to save electricity.	The ethical value is more necessary for it forms the human awareness through doing charity works.	

Table 25

In HCM city

In terms of ethical values, the SS participants commonly mentioned that the syllabus provides 'civil education' (CE) as a subject promoting ethical values in the schools. As in Kolkata, the SS participants informed that the ethical values were rarely included in science subjects. All of the participants explained that 'family love, love of the nation, respect for teachers and friends; and sense of responsibility and discipline' are the main values in the State schools. The four SS participants mentioned 'respect, honesty, responsibilities and righteousness' as required from a good Vietnamese citizen. The value of 'respect' is emphasized not only as respecting others but also obedience to the law. They shared that students in CE learn to respect and obey the law and protect the Communist government and defend the country. Regarding 'righteousness', the participants revealed that 'righteousness' in CE is presented as an essential value, promoted by Ho-Chi-Minh, the leader of Vietnam Communism. It motivates the students to be diligent, sharing, caring for others.' (SS 1&2)

Table 24 points out that the four SS participants conceptualised the value of righteousness in accordance with the example of Ho-Chi-Minh, the iconic founder of the Communist party, the hero in Vietnam Communism. When asking the reason why the participants emphasised 'love of the nation, and respect for others' as ethical values and failed to mention other values, they explained that CE promotes ethical values, but it was not the case in natural science subjects. The term 'values' for most SS participants means emphasising 'ethics' rather than other values of human dignity. One participant confirmed that the students also learned such values in the Young Communist League or the Ho-chi-minh Communist Youth Union extracurricular programs, and community activities organised by the school's Communist members (SS4). It is interesting to notice that the three SS participants understood 'sharing, thrift and integrity' as ethical values limited to the CE syllabus. They claimed 'Justice, thrift, righteousness and integrity' were in Ho-Chi-Minh ethics. One of them reveals:

'The policies and pedagogy from the MOET provide the values in the textbooks and encourage above all the imitation of virtues embodied in the iconic figure of Ho-Chi-Minh the founder of the Communist party, but the practice and the application of these values are unlikely. The promotion of these ethical values in accordance with the founder of the Communist party is only pure theory. The teachers and students might see the contradiction between the theory and the practice in the everyday reality. It is like the old wine in the new skin. I think you understand what I mean.' (SS2)

These textbooks seemed to aim to form national citizens aware of their national duties and following the example of Ho-Chi-Minh, the Communist hero, rather than promoting universal

values for global community and common good as promoted by many international scholars (Freire, 1970; Sen, 2011, Nussbaum, 2002, UNESCO, 2014). The extracts from these textbooks contents in the Appendix reveal that these promoted values are the ones which will build up a law-abiding citizen within the national frontiers. Jonathan London (2011) believes that the education in Vietnam is still very centralised and strongly influenced by the ideology of Vietnamese Communism. In this sense, the ethical values of 'love, respect, and responsibilities' appear to be operating in the framework of the Communist ideology with the reassuring colour of traditional Confucian loyalty to the State rather than the universal values or HR.

In the private school, the participants totally agreed on the necessity of ethical values for their students. Table 25 shows that all the PS participants shared the same view and understood 'love, respect, personal responsibilities, honesty, and care' as ethical values which students should learn and practise. The quantitative data reveals 97,8% consensus on this matter. The vice-principal confidently explained:

'The school policies, provisions and processes of activities in classes emphasise the values based on love as foundation for respect and the other values. The goal of the school is to provide the universal values recognised by UNESCO. Actually, we selected 6 values from the universal values in our value education.' (PS1)

Another participant also shared the opinion that the school explicitly encouraged the six values (love, respect, genuineness, cooperation, responsibility, and care for community) in the teaching and learning activities. Among the values, love is the basic value which underpins the others. Those values are taught and practised through different activities according to the school ethos (SS2). Regarding HR, the participant states:

'Human rights mean such rights of humans include too many universal values, our school respects pupils as the customers, therefore, their rights are highly valued. Accordingly the parents trust our school so much that they are prepared to pay the high school fees for their education. This school ethos in the educative process endeavours to develop life skills and foster universal values as a 'must' for all students.' (PS3)

The head-teacher explained that the goal of their education in the school clearly aimed at helping the students to address the common good values. The students are meant to learn how, to live with others and to be responsible for their own life, family, country, and the world. She believes that the school ethos embraces the above values as living values in which the students are

trained to be good citizens for the country and for wherever place in the world they are going to work and live. Additionally, it is interesting to notice that none of the PS participants mentioned any political values or values related to the ideology of the Vietnamese Communism, even if the school follows the syllabus required by the MOET. When asking the reason why the political values were not mentioned, the participants explained that the school policy required the teachers to design lesson-plans and learning activities within boundaries of the selected values, relevant to the subject. The nature of the school made the PS participants' conceptualization of ethical values different, to some extent, from the SS ones.

To recapitulate, all of the participants agreed that ethical values are indispensable in their schools. The findings in HCM city show that the participants in both private and state schools commonly emphasised the values of 'love, respect for people, and responsibility' as core values. However, the majority of the SS participants seemed to conceptualise the ethical values in the framework of natural ethics and national values in CE which emphasises political values, based on the view-points of Communist ideology. Regarding commitment for 'social justice' in the SS, the value of solidarity and commitment seem to be less emphasised compared to the PS. In contrast, the PS participants seem to be aware of the universal values and strongly emphasise them for the students' relevant needs according to the framework of GCE (UNESCO, 2014).

5.5 Theme 5: Application of Learner-centric approach in Classrooms

To investigate how student-centric approach is applicable within their situation, I did not rely only on the 'revelation' in the semi-interviews, but also on direct classroom observation. Numerous researchers agree that 'interviewing provides access to the context of people's behaviour and thereby provides a way for researchers to understand the meaning of that behaviour' (Seidman 2012:p.10). However, Foster (1998) suggested that combining observation with other types of research gathering methods, it could reveal contradictions or support the findings since it is not simple to be assured of the fact that what research participants say they do is what they really do. Other researchers also recommended observation as a way of getting a more accurate picture of reality. Moreover, during their performance, the participants could reveal some features of behaviour, which might have been neglected, or may have been difficult to describe in the participants' interviews.

In this section, tables 26&27 as a summary reveals the skills and learner-centric approach with which the participants have actually equipped their students via the dynamics of student--teacher and student--student relationships and interaction in the classrooms in Kolkata and HCM. The

observations reveal similarities and differences in the performance of teaching and learning approach with skills-activities between the SS and PS in both cities.

In Kolkata

In general, it was noted that the girls showed good behaviour compared to the noisy atmosphere caused by disruptive boys during class observation. The syllabus (in the Appendices) for both SS and PS requires that each subject includes theory (80%) and practical projects, or project works (20%), even the philosophy subject. Some subjects obviously require students to do more practical projects (30%) such as: home management and family resource management, computer application, physics and political economy. In theory, the practical projects and project works obviously require more skills activities: group task, discussion. In the reality, table 26 shows that not all the SS participants, but only two teachers gave the students opportunities to do 'telling stories', and 'group discussion'. The others only got involved in teacher-students' dialogue through question-answer routines without discussion among the students. In this way, the SS teachers' performance of learner-centric approach was hardly different from the traditional way of teaching in which the learners focused on answering after rote learning. However, the teachers allowed the students to tell stories as a way of repeating what they learnt and remembered. However, the other students would then remain passive in that way.

In contrast, the PS teachers and students were involved in discussion, group task, role play, analysis or discussion of main points, and reflective activities which required more active involvement. These activities can be considered as part of learner-centric approach and in the GCE framework. However, in the PS, the reflective skill was not actively practiced but rather questioning the students and reconfirming what they learnt at the end of the session. Critical reflective skill should be strongly embedded and emphasised in the learner-centric learning approach as the crucial part in learning approach (UNESCO, 2014; Michael, 2006; Scriven and Paul, 2003).

OBSERVATIONS IN KOLKATA

School type	Public schools					Private school	
	Grade 10, English	Grade 10, science	Grade 10, English Literature	Grade 11, Geography	Grade 11, Indian Culture	Grade 10, Literature	
Grade 10-11	45 students	46 students	35 students	28 students	34 students	34 students	
Lesson in 40'	About Excursion	Life, Science and Environment	All about A Dog	Tropical weather	Hindi Literature	Old love	
Students activities	reading, answering teachers' questions, group discussion, noting down (passive)	Reading, listening answering teacher's questions, noting down (passive)	Reading the text, describe the pictures in the textbook, noting down, answer the teachers' questions (less active, making noise)	Answering the teacher's questions, noting down, recognising the places on the map, (less active)	Reading the text loudly, Participation in group task, dialogue with the teacher, noting down (active)	Group discussion, reading the story, report, dialogue with teachers, role play, asking questions, noting down (active)	
Teacher's activities	Review, writing the lesson on the blackboard, Introduction, ask students to give examples, give tasks, conclusion (teacher-centred method)	writing the lesson and draw the description on the blackboard, Introduction, explain, asking question, correcting the answers, explanation and conclusion (80% teacher-centred)	Reading from the textbook, explaining, asking questions (90% teacher-centred)	writing on blackboard the topic, showing maps, drawing chart, asking, explaining, applying to life (80% teacher-centred)	Introduction, giving discussion tasks, interaction with students, explaining, conclusion, (active)	introduction, questioning, dialoguing, explaining, give tasks, asking why, application in life, conclusion (active)	
Communication skills	Public speaking	interacting between teachers and students	tell stories	Teachers' asking, students' answering	, interacting between teachers and students	Public speaking, interacting between teachers and students	
Cooperation skills	Group discussion		Group discussion		Discussion, group tasks, role play	Discussion, report, Team work	
problem-solving skills				showing the main points	Analysis the main points, role play	Analysis the lesson to get the main points	
conflict resolution skills							
critical reflecting skills						Reflective skills	

Table 26

In HCM

In the SS and PS, the syllabus does include specific skills, guidelines in various textbooks describes clearly how to develop 'soft skills' such as: 'group discussion, solving problem, analysis, presentation, and debates' which are considered as relevant to GS development. However, the observation of the four classrooms showed difference between teacher-books' recommendations, and what actually happened in the class-activities. In general, the students' behaviour was very respectful. It is worth noticing that SS best students are 'streamed' into 'chosen classes' for special training in English skills. It means not all students could access special programmes. From the observations in the 'chosen class', the differences in class sizes and skill activities for 'selected' few students (25 each class) in contrast with the ones for the 'normal' average students (40-57 each class) were obviously recognised. The selected students could fluently communicate in English and more actively interact with the teacher, while in normal classes, the students were passive. In those chosen classes, the head-teacher revealed that the students' parents had to pay extra fees for those special programmes and the teachers' commitment. Table 27 shows that the selected students in the chosen class received more trainings in relevant skills: IT skill, interacting between teachers and students, discussion, team work, analysis skills as related to communication, group discussion, and problem-solving skills, while in the other two classes, the 'normal' students were merely involved in 'group discussion, group task as relevant to learner-centric approach.

It was noticed that the teachers' role was more dominant and controlling in all classrooms and the students followed the teachers' instruction of questions for group discussion and group-tasks. The majority of SS participants agreed that the pressure of knowledge transmission in limited time and students' exam-result remained dominant in their teaching activities. The participant (SS3) revealed that she had to control the time-scale in classrooms and often faced the pressure that the knowledge in the textbooks should be fully transferred to the student for their exams. The other participant (SS1) shared that teachers would not be blamed if they missed skills-activities. Yet, she would feel pressured and guilty when the knowledge in the textbook was not fully delivered to the students for exams. In this case, the skills activities became secondary or optional in SS.

In contrast, in the PS, the class-size was 24 per class, half of the size in the SS. Regarding the activities in the classrooms, the PS teachers and students were interactively practicing different skills named life skills: 'digital skill, discussion, team-work, group task, analysis, and problem-solving'. Besides, at the end of the teaching, the teacher asked the students about putting the lesson in action and suggested some examples for the students' personal commitment. Those

skills are considered relevant to learner-centric approach align with the AL and the GCE. It is important to note that the teachers' questioning in learning activities had no space for critical reflection rather than reconfirming whether the students understood, due perhaps to restricted time of framework. It seemed that time allowance for the development of critical reflection skill was missing in their performance of learner-centric approach. The classrooms were well equipped with air-conditioning, smart-board, and learning and teaching aids providing a good environment for such skill activities in AL approach. It is not surprising that the school facilities and the type of school management have a positive impact on the teachers' attitude and students' learning activities. These factors are applicable to Alexander (2009)'s suggestion that facilities and other factors of context could have effective impact on the teachers' act of teaching and students' learning.

OBSERVATIONS IN HOCHIMINH CITY

School type	Public schools					Private school	
	Grade 10, Civil Education	Grade 11 (chosen class) Literature	Grade 10, English	Grade 11, Maths	Grade 10, value Education	Grade 10, Literature	
Grade 10-11	45 students	40 students	57 students	45 students	24 students	24 students	
Lesson in 45'	<i>The movement and development of the material world</i>	<i>How to make use of language in the news papers</i>	<i>Grammar: if clause, main clause</i>	<i>Features of a circle form its standard equation</i>	Honesty	<i>Chinese Poetry</i>	
Students activities	reading, answering teachers' questions, group discussion, noting down (less active)	Discussion, noting down, making video clips, slide-presentation, answering questions	Repeat after the teachers, noting down, answer the teachers' questions (less active)	Answering the teacher's questions, noting down, (less active)	Participation in group task, dialogue with the teacher, role play, giving examples, questioning (active)	Group discussion, reading, analysing, dialogue with teachers, games, asking questions, noting down (active)	
Teacher's activities	Review, writing the lesson on the blackboard, introduction, Show slides, ask questions, give discuss topic to the students	Review, writing the lesson on the blackboard, explain introduction, show slides, give tasks to the students, conclusion,	Writing the lesson title on the blackboard, explaining, give practical tasks to the students, asking questions (80% teacher-centred)	Review homework, writing on blackboard the Maths formula, asking, explaining the homework (80% teacher-centred)	Reviewing, introduction, show slides, giving discussion tasks and applying in situations, interaction with students, explaining, conclusion, (active)	Review, introduction, show slides, questioning, dialoguing, explaining the points, give tasks, correcting concluding (active)	
Communication skills	Group discussion, presentation with slides	IT skill, interacting between teachers and students	Asking-answering interaction	Teachers' asking, students' answering	Visual IT skills, interacting between teachers and students	Visual IT skills, interacting between teachers and students	
Cooperation skills	Group task	Team work	Practise English in pairs for 3'		Discussion, group tasks	Discussion, Group task, Team work	
problem-solving skills		Analysis the lesson to get the main points		Analysis the lesson to get the main points	Analysis the lesson to get the main points, life skills, role play	Analysis the lesson to get the main points, life skills	
conflict resolution skills							
critical reflecting skills					Applying in action		

Table 27
Summary

This theme was summarised in table 26&27 as evidence presented certain similarities and differences between private and state schools both in Kolkata and HCM. The SCL was less applicable in the SSs in both cities where skills-activities are limited and optional in learning activities, while it is applicable at certain points in the PS as the purpose of education in both places. The similarity of six SSs in Kolkata and HCM city shows that the participants' performance remained 'rote' approach, except for 'discussion and presentation or computer skills' for preparation of employment. The KSS and HSS participants might presume that the skills were provided as SCL. Actually, for employability in '21cS' framework, SCL should include 'communication, collaboration, problem-solving, critical thinking, digital literacy, creativity and imagination, leadership, citizenship and personal development' as 'core skills' (OECD 2009; UNESCO 2016). In view of '21cS' framework, SCL was rarely applicable in the KSS and HSS. Particularly, in the PS with the school ethos and good facilities, various skills of SCL were found applicable in the participants' performance. Additionally, it found in the PSs in Kolkata and HCM, that social problem-solving skills and life skills were implicitly included in learning approach as partially applicable SCL approach. Yet, 'critical thinking' was found not strongly applicable in the classroom reality, even the nature of school, school regulations and school policies were aimed for SCL.

5.6 Conclusion

This chapter has brought together findings from the questionnaires, the semi-interviews and the direct classroom observation sessions both in the PS and SS in Kolkata, and HCM. The chapter has presented the data findings according to broad themes: the participants' understanding of skills-development in their national contexts; the school leaders' conceptualization of skills in the global context; the participants' understanding of ethical values in their cultural contexts in VN and WB; the school leaders' understanding of ethical values in the global context; the teachers' performance of student-centric approach in their contexts. The themes dealing with the school leaders' conceptualization of the skills and ethical values show some commonality and contrast between the PS and SS in both cases. The data findings point out that student-centric approach was applicable are at certain points and in differences between the PSs and SSs in both cities. The participants' understanding of skills-development and of GS in Kolkata and HCM shared certain similarities and differences between the PSs and SS. The contrast is more significant between the two types of schools in the same city though operating under the same curriculum, the same education system and the same political regime.

These themes are useful in identifying the uniqueness in each case, also some commonality and differences in the participants' conceptualization of skills and ethical values as well as their performance between the SS and PS and between two countries. The themes are also convenient to explore how in each country, the same context with different systems could have a different impact on their conceptualization. Additionally, school policies and school leadership may bring about some influence and a difference in practice. The next chapter will discuss and analyze the findings responding to each of the research questions in turn. It presents one step further by presenting the study findings based on discussion for conclusion.

These themes are useful in identifying similarities and differences in the education performance between the PSs and SSs in two countries. The themes are also convenient to explore how in each country, the same context with different systems could have a different impact. Additionally, school policies and school leadership may bring about a difference in practice. The next chapter will take this exploration of the findings one step further by presenting the study findings based on discussion for the cases in two cities and conclusion. It builds on the commenting of these thematic findings by presenting them in a contextualized analysis and responding to each of the research questions in turn.

Discussion of Findings

6.0 Introduction

This chapter presents the thematic findings with interpretation and analysis within the theoretical framework of the global skills (GS) and ethical values in the GCE approach as presented in chapter three. In the case study approach, the ensuing discussion and reflections attempt to answer the research questions using the theoretical framework discussed in the literature review (Yin 2009:130). The aim of the research is not to compare the cases, but to investigate the participants' views and their interaction with the curriculum in the two cities as two representative cases. The interpretation, analysis and reflections on each country will point out the uniqueness of each place and certain commonalities between the cases. The explanations in the themes are careful not to overgeneralize, but instead seek to gain a heuristic understanding of the participants' conceptualization and to draw out certain conclusions. With this focus in mind, I will present the evidence of themes 1 and 3 which answer the first research question: 'To what extent do the high-school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?'. Then, theme 5 will answer the second question: 'To what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?'. The answers and themes 2 and 4 will address the main research question: 'In what ways do the high school leaders in Vietnam and West Bengal, India, understand GS and ethical values in accordance to the GCE promoted by UNESCO in the age of globalization?'

First, the findings of the contexts in the fieldwork will be presented for a better understanding of a full picture of the SS and PS schools which might influence the participants' understanding.

6.1 The Contexts in the fieldwork

In **Kolkata**:

The findings show that the PS enjoyed more resources than the ill-equipped SS. The girls-school

did not have an equipped computer-room. The facilities and teaching aids were poor. So the textbooks in Bengali language were only provided by the SS where the students received a totally free education. In that context, the teachers and students had no choice but to use the provided textbooks from the Department of Education. In the PS, there were 3 computer-rooms, teaching aids, the school motto and different posters of ethical values visible in the common areas around the schools. The PS participants were able to choose textbooks and resources which could enhance the quality of the students' education and must fulfill the national exams standard from the MOE. The majority of the textbooks and other teaching resources were in English, except for the teaching of Bengali language as a language subject in the MOE's requirements. It was explicitly stated that the policies and the ethos of the PS aimed to equip students with skills and values for employability and human development. In the PS, the school-textbooks in English had the advantage of focusing on communication skills, knowledge for global values and access to the digital information. The PS premises could be seen as presenting advantageous conditions for skills-activities and global ethical values in their context. These facilities combined with the school ethos may have influenced the PS participants' attitudes to the needs for skills in education.

In HCM:

In both of the SS and PS, the participants shared that the teachers and students must use the set textbooks as the main resource for the compulsory curriculum required by the MOET. Essentially, those textbooks must set the standard for the national exams. The participants also revealed that parents had to pay for textbooks and a type of school fees to back up teachers' salary and towards the maintenance of school facilities. In that context, it means education was not totally free. In the SS, it was interesting to notice that there were 2 'specialized' or 'elite' classes (*lớp chuyên*) where students (only 35-40 per class) were considered as more gifted in language or natural science and benefited from a higher standard of education with special training, but their parents would be proud and ready to pay for extra curriculum lessons with a full-day schedule. Those 'elite' classes are considered for occasionally international and national competitions. So it means within the SSs in Vietnam, you can find two types of education for the 'selected' and normal students in the same school. Regarding 'skills gap', an enormous difference can be found between advantaged and disadvantaged students in Vietnam (Rolleston 2014). Even, this research finds skills gap between the 'selected' and normal students in the SSs. In both the PS and the SS, the students will study the same subjects in the same textbooks as compulsory by the MOET. In contrast, the PS was a full-day school (20-25 students/ class) well-equipped, with

smart-boards and computers in each classroom. Besides, there are other facilities such as swimming pool, musical-room and theatre room. The PS vice-principal explained that the school optionally implemented extra curriculum compared to the set curriculum from the MOET because the school's ethos and policies emphasized an education incorporating life skills and living values. The main purpose of the PS is explicitly to offer the facilities and space for skills activities and human development. That was why the parents willingly and costly paid for their children's education.

Table 1 points out that the school contexts of the PS and SS which are slightly different. The school context includes the policies, facilities, resources and parents' funding in the schools was the extra factors bound to have an impact on the teaching and learning activities as well as on the participants' attitudes to the skills activities development. These environmental factors also have a certain impact on teachers' beliefs and attitudes (Alexander 2008; OECD 2009). Moreover, the quality of facilities and the school environment context had an impact not only on educational outcomes but also on the well-being of students and teachers (Manfred Hinum 1999:2; World-Bank 1997). In line with the Capability Approach, Nussbaum (2002) and Sen (1987) believe that the school conditions should provide freedom and space for developing human capabilities and the extension of their skills needs rather than just transmission of knowledge or exams.

TABLE 1: Context of the private and public schools in Kolkata and HCM city

Context	Private school, Kolkata	Public schools in Kolkata	Private school, HCM city	Public school, HCM city
Education system	English as first language under State Board: less centralised system	Bengali as first language, under State Board: less centralised system	Vietnamese as first language, under the Ministry of Education and Training (MOET): centralised system	Vietnamese as first language, under the Ministry of Education and Training: centralised system
Funding	100% Self-investment by private religious organisation and the parents	-Funding from the government, West Bengal -Extra support from NGO in girl school	100% self-investment by private sector and the parents	-Funding from the government -Funding from school fees, and partly the parents
School policies,	-Under the syllabus designed by WBCOHSE	-Under the syllabus designed by WBCOHSE	-Under the syllabus designed by MOET	-Under the syllabus designed by MOET
Class size	-Extra syllabus with values -40 per class, half-day base	-54 per class, half-day base	-Extra syllabus with life skills activities and living values -25 per class, full-day base	-Extra activities for political issues -52 per class, half-day base
Pressures	Less pressure of the outcome result for	-Less pressure of the outcome result - Pressure of students' attendance in classes	- Pressure of the exam result for the grade 12 students	-Pressure of being investigated - Pressure of syllabus completion - Pressure of the exam result as the teachers' teaching evaluation. - Pressure of extra activities for political propaganda
Curriculum, textbooks	-Students buy their own textbooks -Various resources of textbooks for options by each school	-Students receive free textbooks, except the students in grade 11 and 12. -Various resources of textbooks	-Students buy the textbooks -The fixed resource of textbooks by the MOET -Extra textbooks from other resources for extra subjects	-Students buy the textbooks -The fixed resource of textbooks by the MOET

Table 1: the data of school contexts in Kolkata and HCM is from the interviews, observations and documents.

With the unique context of the PS and SS in VN and WB, the education system, policies, school ethos and facilities as contextual elements may have impact on skills-development, teachers' perceptions and attitudes of skills and values as well as the outcomes of the education.

6.2 Answering the First Question

'To what extent do the high school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?'

To answer this question, themes 1 & 3 (in chapter 5) are discussed and interpreted in accord with the debates described in the literature review.

In Kolkata

The majority of the participants highly acknowledged the significance of skills-development in education for employability. In the quantitative data, the teachers described different skills which their students often practiced. The SS participants revealed they often equip team work, problem-solving and decision-making skills'. The PS participants claimed 'problem-solving, decision making, critical reflection and team work' as the major skills they teach their students. The SS and PS participants recognized the need for skills-development as important in employment in the educational-economic scenario. In the interviews, the SS participant (SS2) revealed that these skills should be strongly equipped in vocational education rather than in high-school. He believed that students can have skills-development in career-centers for their employment when they apply a job. In light of the UNESCO (2014), education needs skills-development implementation to respond to the workforce. Students should access knowledge and skills for their human development. In the SS, the syllabus showed that practical projects (20%) are required in classrooms; specifically one fifth of the learning process should be skills-development in each subject. The SS participants explained the skills needs, but all of them failed to describe their role in skills development.

The qualitative data shows the SS participants mainly allowed students to have group discussion, telling stories and report. In those skills activities, the students were divided in groups for discussion some questions in the lesson. These learning activities were relevant to 'cognitive skills' In contrast, the PS participants provided the skills such as problem solving, analysis and role play'. It finds the SS participants' understanding of the skills-need for employability in their context, but failed to understand their role of skills-development. In contrast, the PS participants practiced and confidently explained their understanding of skills-development involved with

'problem-solving, decision making or critical thinking' in the skills-list for employability. In light of GCE, teachers should play a key role in education for skills-development for sustainable development. Their understanding of skills-development should effectively influence the teaching and learning environment as well as the outcomes (UNESCO 2014; OECD 2015). The findings reveal that the SS participants' understanding of skills is related to cognitive skills' for effective learning, while the PS participants recognized their role of skills-development in their social context..

Additionally, the context of KSS points out the poor equipment and lack of facilities in the learning environment. This paucity of resources might reveal that the KSS undervalue skills development in contrast with the KPS. The findings of the class-observation also show that the SS participants poorly performed those skills required for employability (UNESCO 2014). Rolleston's (2014) report of primary education reveals that there were poor skills development and a skills gap in Andhra Pradesh, India, compared to Peru and Vietnam. In view of HCT, the SS participants' understanding of their role in skills-development should be enforced as related to the skills-need for employability in the context. In contrast, the PS participants conceptualized skills-development as significant part of teaching and learning, particularly for the skills-need in the context of economic growth. In New Delhi, the National Council of Education Research and Training (JED 2006) strongly recommends the skills for skills-development in schools in the age of globalization. In view of CA, the PS context data shows the purpose of the PS school is to develop skills and provide learning environment for skills activities.

Regarding ethical values, the quantitative data shows that a majority of PS and SS participants strongly recognized the significance of ethical values in education and in their cultural context. The ethical values are understood as basic universal values of love, respect, helping others and responsibilities in social science and philosophy subjects. These values are partly basic ethical values for humanity recognized across countries. The SS and PS participants revealed these ethical values as their natural understanding from their cultural experience and religious belief. Particularly, in the PS, the participants mentioned values education as a subject in the curriculum which strongly promotes not only the basic ethical values but also working together, community care, and human rights. Additionally, charity work and summer projects are included as school activities to emphasize responsibilities and a commitment for social justice. In light of GCE, the ethical values should strongly emphasize human rights and social commitments for human development and social justice in line with humanist perspective of education (Freire 1998a; Sen 1997; Nussbaum 2011). In GCE framework, values that should be promoted for social commitments are key values for responsibility to both global and local community. In this sense,

social justice and social commitment were not found in the SS participants' understanding. In contrast, the qualitative data also points out that the PS participants confidently explained the ethical values related to 'working together', particularly 'social commitment' for social justice. Table 2 and the data in theme 2 show the PS participants strongly believed that ethical values should be integrated into school activities. The observation revealed that the PS provided space for ethical values such as in: poster of human values, a motto of respect and peace, and photos of charity projects during summer breaks. The PS participants also explained that teachers should be good examples for those values they promote. In this sense, the PS participants regarded the values relevant to 'social justice and commitment' in light of GCE, while the SS emphasized such as the natural values for basic humanity and failed to provide projects or practice of values for 'social commitment' in school.

In HCM

In VN, with the implementing of Active Learning as a student-centric approach in all schools, the SS and PS participants highly recognize skills-development as an important component in learning. The majority of them could claim 'team-work, discussion, problem-solving and communication' as main skills for teaching and learning. They revealed that skills development was required in their teaching. The skills-development is enforced by the MOET in line with the implemented AL for the effective learning. The SS participants shared that they understood the skills-development from their professional training. The qualitative data shows they revealed group-discussion, team work and presentation as the skills with which they often equipped their students. Yet, one participant (SS2) revealed the skills activities in learning were for effective learning, not for the skills needed for employment. She believed that there are vocational centers where students would attend to learn and to practice 'soft skills'. In her explanation, these skills in learning help students in deeper learning as the main purpose. The qualitative data points out that the SS participants explained and practiced 'group discussion, team report' as their knowledge of basic discussion activities in teaching and learning. The data finds the SS participants might understand skills-development as focused on effective learning rather than preparation for future employability, while the PS participants strongly regarded 'life skills' required in skills development for effective learning, but also for the students' future employability. The majority of the PS participants explained that the school ethos aimed to equip students with 'life skills' for human development and employability. But, they failed to mention 'critical thinking' in their performance.

In light of GCE, the role of teachers should provide not only for knowledge but also skills

development as a response to the needs of the global economic growth. In the observation, the PS participants showed their understanding of skills-development for human development and the students' future through their performance of teaching. They used smart-board and digital aids for visual explanation and created space for discussion and questioning. In view of HCT, teachers and students should be seen as capital worthy of investment in order to produce economic growth. In this sense, the PS school ethos aimed to provide a learning environment which encourages and shaped the teachers' understanding of skills-development. In contrast, the SS participants emphasized knowledge transmission. In their contexts with limited facilities, participant SS1 explained that she only used PowerPoint once a term because there were only 2 projectors in the school. She related her experience that she did not have enough time for knowledge delivery in 45 minutes. It means that the SS failed to provide good learning environment and facilities for skills activities that discouraged the teachers' performance of skills-development. The SS participants understood the skill needs in theory, but in their reality, they did not see skills development as priority because of the learning environment and limited facilities.

Additionally, the SS participants revealed that they felt pressure to overload knowledge transmission so that skills-development became optional. One participant (SS2) mentioned that when her teaching task had run out of time, she had to choose between skills activities and conveying the information her students needed to know for exams. She believed that the students' exam result was not measured and evaluated by skills-development but the knowledge in the textbooks by the MOET. In view of CA, the purpose of education in the SS failed to provide opportunities for human capability development. Their understanding of skills-development failed to respond the challenges and the needs of the economic growth in the country. Bodewig and Magnusson (2014)'s report of skills training in Vietnam points out that the schools, MOET and the workforce providers had not shared the same vision of the skills needs to prepare for the workforce. I found that the purpose of education and the school ethos plays key factor in skills-development. This factor may influence the teachers' understanding and create certain beliefs of teachers to skills-development.

In terms of ethical values, the quantitative data shows the SS and PS participants recognized ethical values as basic values of 'love, respect, honesty, responsibility, care, sharing and helping others' in Vietnamese culture. In the qualitative data, the SS participants emphasized 'respect, responsibility and helping others' in social-science subjects, particularly Civic Education, which focus on values of the ideology of Communism in Vietnam. In this way, the purpose of the CE emphasizes the values for the national citizenship in line with the Communist ideology. The

findings noticed there were no textbooks or subjects for philosophy, except for Marxism and Communist ideology. This is the unique character of civic education (CE) in the curriculum in VN. In the PS, the CE textbook are enforcedly imposed by the MOET in the curriculum. The copy of a lesson in CE textbook (index) revealed the strong influence of the Communist ideology and politics rather than global values. However, the PS designed extra-curricular activities with ethical values and skills in line with the school ethos and policies. The participant (PS1) revealed that the purpose of the school was to emphasize 'life skills' and universal values in line with UNESCO. The school tried to reduce the CE and strongly focus on 'living values' in all subjects so that the students had to practice the living values in the school environment. This is the characteristic in the PS regarding ethical values. In view of HCT, the PS intended to invest the capital in learning approach and extra-curricular activities for students' skills-development. However, in light of GCE, the ethical values should emphasize social commitment for social justice and in sodality with others.

Generally, the SS and PS participants understood ethical values in their social context through cultural experience and the CE textbooks that they shared because of Vietnam's centralized system of education. The SS failed to explain social commitment for social justice and solidarity with others. In contrast, the PS participants with the school ethos confidently conceptualized ethical values in a broader sense in line with the universal values (UNESCO, 2014). Consistent with humanist perspective, CA (Freire 1998a; Nussbaum 2011) encourages HR and freedom to develop human capabilities and values. Implicitly, the SS participants' understanding of ethical values seemed to be enforced and strongly influenced by the political values in their context, while the PS participants had the freedom to understand ethical values beyond the political context. In general, the characteristics of Communist ideology should strongly promote social justice and commitment. Ironically, the SS participants failed to conceptualize the ethical values as supposed to be in CE. The findings show certain contradiction in the centralized system of education regarding ethical values for social justice and commitment. In light of GCE, the SS participants' understanding should be open to social commitment and help students to be responsible and in solidarity with the local and global community. Both of the SS and PS failed to understand ethical values in related to social commitment for social justice.

To sum up, the findings in themes 1&3 (chapter 5) reveal that the KSS participants weakly understood skills-development as the skills-need for employment in their changing economic growth, while the HSS participants conceptualized skills-development related to effective learning

rather than the skills-need for the economic growth. The pressure of knowledge transmission and exam-results can hinder the participants' understanding. Regarding ethical values, the KSS and HSS participants basically conceptualized ethical values in their cultural and national contexts, particularly in the HCM case where understanding was influenced by the framework of political values and national citizenship in line with the Communist ideology. Social justice and commitment were not found in the KSS and HSS participants' perception of ethical values. In contrast, the KPS and the HPS participants conceptualized skills-development in relation to the changing educational-economic scenario in the countries, and ethical values as related to social commitment and solidarity with the poor in broader contexts. Their conceptualization of ethical values is in line with humanistic perspective of GCE.

Particularly, the school ethos, policies and textbooks can be found factors which influenced the SS and PS participants' understanding of skills-development and ethical values. In view of HCT, the investment of human capital is more applicable. Additionally, the unique findings in the HSS participants understanding of ethical values is that the centralized system of education hinders the SS participants' understanding and discourages social commitment and solidarity with others in broader contexts. These factors can create certain beliefs or attitudes which effectively influence the participants' understanding.

6.3 Answering the second question

To what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?

Theme 5 (in chapter 5) in the finding data reveals the reality of how far the student-centred approach is applicable in the school context.

In **Kolkata**, the findings show that the SS teachers' teaching approach remained the 'rote' approach. The qualitative data in theme 5 shows that the teacher (SS1) explained the knowledge in the textbook and clarified if the students understood what they explained and presented. A few students were asked to present the main points of the lesson after discussion and the teachers' explanation. The qualitative data reveals the reality of teaching activities where the teacher (SS1) maintained a superior role, asking for single answers. The observation of another class reveals the participant (SS2) was the central factor who asked questions and the students answered the teacher's questions and grasped the knowledge. In this way the participants provided activities of repeating knowledge rather than dialogue between teacher and students. In reality, the SS participants' performance is closer to 'rote' learning rather than student-centric approach. 'Critical

thinking and problems-solving were not included in learning approach. In light of the theory of SCL and particularly the '21sC' approach, teachers' role should emphasise students' skills-activities with critical thinking engagement, discussion, analysis, synthesis and evaluation (Prince 2004; Beck and Kosnick 2006). Student-centre approach should encourage students free express of themselves, creativity and more critical to what they learned and read in textbooks and more discussion in broader contexts so that they can make sense of the new information in the textbooks (UNESCO 2014, Bourn 2018). The qualitative data reveals that critical thinking and problem-solving were not found in the learning process except for discussion on the fixed points in the textbooks. In that situation, the teacher maintained a superior role and asked for single answers in learning activities. In the SCL framework, the teacher should play a crucial role in effective learning to provide the students new knowledge through skills activities.

In light of SCL, Coll and Taylor (2012) believe that teachers' knowledge, beliefs and competencies should be continuously enforced by teachers' professional training. The data of themes 1 and 3 reflect the reality of the school context and show that the KSS participants' understanding of the skills-development can influence their performance in learning process. The KSS school context provided poor facilities for the learning environment. Additionally, the KSS participants' poor understanding of skills-development may reveal their limited professional competence. Moreover, they might not have strong beliefs in their professional competence and the learning environment or attitude to the SCL. The findings may be explained by Sarkar (2012)'s report of assessment of education in India which reveals that memorization of knowledge is more dominant over skills-development in high-schools because of the teachers' lack of professional training and poor facilities. In this analysis, in line with Michael (2006) and GCE, the learning environment such as school contexts, facilities, textbooks and school ethos are significant elements in the application of SCL.

In contrast, the qualitative data shows that the PS participants generally provided the skills activities involved with 'group-task, discussion, role play and reflective skills' in the classroom activities. These skills-activities are considered as partially SCL where students can interact with the teachers, and engage with discussion and debates. Yet, in the observed reality of the classroom, the students only once seemed to work on reflective skills and generally did not seem to be developing critical thinking. In the SCL theory, critical thinking should be emphasised in the learning process (Michael 2006; UNESCO 2014; OECD 2017). In the PS, the students' active participation in skills-activities was involved in their learning, but not fully integrated with critical thinking as recommended in the '21cS' approach. The observation data reveals that students were led by the teachers through the skills activities without critical thinking. Moreover, the

quantitative and qualitative data also reveal that the KPS participants had not fully described and developed the critical thinking skills in their understanding and experience, except for reflection on what the students learnt in the textbooks. In light of SCL and the '21cS' approach, 'critical thinking' is limited in the KPS participants' competence which hinders the full application of SCL approach. The data of theme 2 reveals that the PS participants had not understood critical thinking properly. In Coll and Taylor (2012)'s view, the PS participants' limited professional competence might be hindering critical thinking.

Additionally, this study significantly finds that, compared to the KSS, the KPS had the superior school facilities, learning environment and school ethos. Yet, 'critical thinking' seemed not to take a significant role in these schools' approach to SCL. Reflecting on Brinkmann (2016)'s research on SCL in the Indian context, these findings might indicate that the PS have certain attitudes and beliefs that affect professional training and how the schools understand SCL. The research finds that the teachers' beliefs of 'caste ideology, social equality, culture and the goal of education' in the Indian context could strongly correlate with their failure application to fully apply SCL. The findings of the limited critical thinking in the PS open the door to further research on how to develop critical thinking in the private school sector in Kolkata, especially in light of these cultural beliefs. In the '21cS' framework, SCL is not a set of skill- techniques; rather, it correlates to a set of practices which has been reinforced by the cultural and social support and shaped the teachers' beliefs. The more teachers value critical thinking, the more likely they foster it in their classrooms.

HCM

The SS and PS participants shared that AL as a form of SCL with skills-activities was implemented in school-based education. The qualitative data and observation reveal that the SS participants provided 'discussion and presentation' in normal classes (45-57 per class), while there were more skills-activities (IT skills, English communications, problems-solving) in 'chosen' classes (35-40 per class), even in the same curriculum in the same school. The purpose of 'chosen' classes for special training is the school's policy for talent selection programmes. In the learning activities in the normal classes, the SS teachers mainly explained the content in the textbooks, and became the central role. One participant (SS1) asked some students to explain the points in the textbooks and to summarize the content of the lesson. The teacher also gave the students a few minutes for discussion in groups so that they could report what they discussed. In this way, this teacher emphasised 'discussion and group-task' where the teachers were dominant and transferred the knowledge from the textbooks, rather than SCL. In the 'selected' classes, the students were equipped for extra skills: 'IT skills, analysing and English skills' where the teacher (SS2)'s role

actively remained dominant and the students followed the teacher's guidance. In both forms of classes in the HSS, the space for 'reflection, critical thinking and problem-solving' was not explicitly found. In the interviews, it found that the textbooks were not designed for 'critical thinking' skills. The context data finds that the textbooks were designed and controlled by the MOET which provided only the right answers and no space for debate. In light of the SCL, Michael (2006) believes that students' learning should be active to improve understanding through 'dialogue, reflection, collaborating with others and critical questioning'. Kirkpatrick (1998) believes that big class-size is better suited to a 'traditional approach' rather than SCL.

The finding shows that 'critical thinking and problem-solving' were not found in the SS participants' performance in learning activities. All the SS participants failed to regard critical thinking and problem-solving as key skills in the learning environment. The data implicitly reveals that the SS teachers' professionalism training did not include critical thinking. Additionally, they had various pressures (centralised system, limited textbooks, and limited freedom) that hindered the SCL application. First, the context data reveals class-size as one of the barriers for skills-activities and SCL. At a large size (57 students), teachers might be put in the pressures which they could not manage skills-activities and opted for 'rote' approach. Secondly, across schools in VN, textbooks are limited to only the materials that teachers should follow and stick to for preparing for their students' exams.

Robertson (2000) and Nisbett (2003) believe that critical thinking seemed to be impossible given the limited knowledge and resources. The SS teacher revealed that she could ask her students to search for more resources on Google for different perspectives. Yet, the structure of Vietnamese education rewards students for finding the correct answer as printed in the textbook (SS2). For Robertson (2000) and Nisbett (2003), limited textbooks never lead to critical thinking skills but mainly emphasises the memorisation of lecture-notes.

In contrast, in the HPS, the data shows that different skills activities were observed such as group-discussion (4 in one group), group-tasks, analysing, and representation on the smartboard, and creativity in a drama. It was interesting to note that, at the end of the teaching sessions, the students could reflect on the lesson through drama. Even with the school ethos and a good learning environment, 'problem-solving and critical thinking' were not explicitly found in the PS teachers' performance of teaching and learning. In line with the GCE framework, the teacher (PS1) provides skills activities and a created learning environment in which those skills can be considered as 'cognitive skills' in effective learning. Yet, the teacher remained the central authority in the learning. In the PS, all subjects and textbooks were enforced and controlled by the MOET,

except for values education which was allowed to have extra-curricular activities and different materials or textbooks. The centralized system was also found in the SS. The significant finding in the PS is critical thinking was limited and hindered by the textbooks, which were limited and designed not for debates or critical questioning. In view of CA (Sen 1997; Nussbaum 2012), freedom plays a key factor in skills-development and may hinder teachers' professional competence. To reflect on teachers' pressure, Hang et al. (2015)'s report on Vietnamese teachers' interaction in the SCL approach finds the teachers' beliefs and cultural attitudes hindered the teaching and learning activities. In other studies (Hunzicker 2004, Alexander 2009), teachers' beliefs and attitudes can influence learning process. Their beliefs can be pressures, rules or authorities.

To sum up, the findings in the KSS and HSS reveal that the SCL seemed to be poorly applicable in their schools. The teachers were forced to create skills-activities in their teaching, but in the reality, the teachers' role was to deliver knowledge content. I found that the school contexts, textbooks and the purpose of education play key factors for SCL application. In the SS, these factors were obstacles of the SCL application. The teachers' role was found central in teaching and learning rather than SCL. The participants may have certain attitudes and beliefs of the SCL constraints in their school context. In contrast, in the learning environment with better equipped facilities, the PS teachers in both cities provided a kind of learning engagement with skills-activities that facilitated the participated learning valued in the GCE approach. Yet, in the PS, critical thinking and problems-solving were not fully described and developed as key skills in the process of learning in both cities. In light of the previous study (Brinkmann, 2017), the findings of the limited SCL application in both cities might be caused by teachers' cultural and caste-ideology beliefs in India. In the case of HCM, London (2011) points out the context of the centralized system of education could be obstacle of SCL because they lack freedom. The finding also suggested that the limited material presented in textbooks could also be an obstacle of SCL application. There are gaps in the findings such as content knowledge, pressures and students' voices which are not focused on in this study. This finding may be attributed to the MOE in both countries in considering the significance of SCL in school-based education as well as in professional training. It also encourages further research on SCL connection with teachers' attitudes, beliefs and pressures on a bigger scale.

6.4 Answering the third question

The findings in the answers of questions 1 and 2 revealed the background of the school contexts, the actual performance of the SCL approach, and the participants' recognition of skills-

development and ethical values in their economic-educational scenario. In combination with these findings, the data of themes 2&4 will mainly be interpreted and discussed in the light of the GCE framework to answer question 3. The interpretation and discussion aim to present a whole picture of the extent to which high-school leaders in VN and WB understood GS and ethical values in accordance with the GCE framework by UNESCO (2014).

Regarding GS, themes 2&4 shows unique findings between the SS and PS in both cities

In Kolkata

The qualitative data shows the SS and PS participants generally considered 'group discussion, group task, story-telling, public speaking and language skills' which enable students to communicate and work with other anywhere for employment. Particularly, the PS participants added 'technology skills (IT), problem-solving and reflective skills' which help individuals to communicate, respect and solve conflicts and social issues. In their views, these skills were needed for employment even in foreign countries. In the PS, regarding 'IT and language skills', the participants understood those skills as skills needed for the global economy. However, the majority of the participants explained the skills as 'cognitive skills'. Table 2 and the data in themes 1, 3 and 5 (chapter 5) show that critical thinking was neither mentioned nor described in their understanding or performance of teaching. For example, participant PS1 said that students practiced computer skills for their communication, accessing more knowledge from websites and connected to social media. The PS1 failed to explain IT and English skills for global awareness in global context. In light of GCE, IT and English skills are categorized as communication skills which students should practice critically questioning new information from Google as well as by respecting and understanding other cultures encountered through social media. The data shows that the SS and PS participants understood 'IT and language skills' in their learning context which are basic skills in all careers and employment, not relevant to GS in GCE. They understood these skills from their experience of English as a second language in their context. However, in light of GCE, communication skills are referred to IT skills and English skills not only for conversation but also for learning how to receive different resources and knowledge from the internet in critical questioning and critical thinking. IT skills should be used to question and analyse the information in critical thinking and reflection (UNESCO 2014, Bourn 2018). In this way, the SS and PS participants failed to conceptualise IT or English skills in a global context. Their understanding of communication was relevant to 'cognitive skills' rather than GS.

In the PS, the participants explained and added 'team-work and problem-solving' as skills needed for working with others across nations, while the SS participants only named 'group task' also as

GS. For example, participant PS2 explained that a 'group task' helps students to learn how to work with others in their group to complete the task. In light of GCE, cooperation skills meant not only for cooperating, working and helping others, but for respecting others' opinions and multicultural and regional points of view for building relationships and sharing world-views. These concern others' well-being in group-task (Nussbaum 2011). In this sense, cooperation skills in the global context enable individuals to encounter differences, express themselves, understand others, and interact with others. The PS participants seemed not to understand team-work and problem-solving skills in light of the GCE framework. In a way, the PS participants understood problem-solving as a cognitive skill in their own context rather open to awareness of the global context. In relation to learning environment and the school ethos in the PS, one can wonder how the participants failed to understand IT skills, English skills and problem-solving in the broader context recommended in the GCE framework. The findings in the context data and themes 1 and 3 show the purpose of the PS and the school ethos emphasized skill-development and human development. The good learning environment was provided for SCL and skills performance. Yet, it finds the PS participants understood those skills as 'cognitive skills', relevant to '21cS', rather than GS in GCE. These skills could be considered as a part of GS because they were not fully understood as essential in the global context. In light of GCE, 'cooperation and problem-solving' should be connected to 'critical thinking' for working, understanding others and analysing their information in a critical way rather than as 'cognitive skills' in active learning. Critical thinking as the main skills for global awareness in globalization was not found in both of the SS and PS in Kolkata. In the data, the majority of the participants agreed that they have not heard about GS in their professional training. In this way, their understanding of the skills in the PS was relevant to 'cognitive skills' or 'soft skills' in their local context rather than the GS in GCE.

Additionally, the answer to question 2 points out that the SCL was not fully applicable in the PS and that 'critical thinking' was limited in their performance of SCL. The findings show that the PS participants had limited professional training about critical thinking. For example, during the observations, participant PS3 divided the students in groups for discussion on 'honest' and asked them to answer single questions. The teacher did not create space for reflecting on the values of honest that the students can apply in other cultural contexts. The teacher did not ask the students if they had any different opinion on the lesson topic. All the participants failed to show 'critical thinking' in their teaching. In light of GCE, skills-development should emphasize critical thinking as a key skill in learning. The PS participants' understanding of those skills relevant to the '21cS' was stronger than to the GS in the GCE framework.

The answer of question 1 reveals the SS participants' poor understanding of the 'communication and cooperation'. Additionally, the context data shows in the first place that the SS did not provide a good environment for learning and that the purpose of the school was not strong for employability and human development in comparison with the PS. The findings regarding the purpose of education and the contextual elements play an important role in skills development. Because the SS participants explained that they did not have facilities for skill-development activities. The SS participants believed that skills development should be strongly implemented in vocational schools rather than other schools. They believed that their schools mainly transfer knowledge and basic literacy and numeracy. One participant (SS1) thought that students could receive skills training and career training for employment. Besides, the findings of theme 5 point out the SS school context and their limited professional competences could explain the way they conceptualised 'IT skills, language skills, debates and discussion' in their context. At least, they recognized 'language skills' as important for working across nations. This can explain by their own experience of English as a second language across states with different dialects in India. The findings of those factors may create certain beliefs of teachers regarding skills development. The findings were also found in the recent studies (Brinkmann 2016).

Regarding ethical values, the qualitative data reveals that all the PS and SS participants highly agreed on the significance of ethical values which train students to be responsible citizens. In the SS, the participants rarely mentioned ethical values related to social commitment or commitment to global responsibilities. In light of GCE, ethical values should be related to social commitment for social justice and solidarity with global community. Particularly, human rights should be promoted as universal values in schools (UNESCO, 2014). The findings show that all the participants considered 'love, respect, responsibility, honesty, justice and sharing' as the basic ethical values to be pursued. The SS participants in Kolkata described those ethical values as related to the social science subjects, especially philosophy, religion, anthropology, sociology, psychology and the Hindu culture. The SS participants understood those ethical values of love of humanity and social justice in the country. They rarely mentioned HRs as an ethical subject. When asking if there was any mention about HRs in their teaching, the majority of them agreed that HRs are universal rights for all people. In their mind-set, HRs related to civil rights for all. One participant explained:

'As far as I know the government has all civil rights, include the human rights...It is the universal rights for all peoples. There is no subject of human rights in our syllabus.' (SS-participant)

In India, in the syllabus, it can be noted that those ethical values are referred as basic values for humanity. In light of GCE, Sharma (2018) believes these ethical values are based in natural ethics for the whole of humanity, whether in the West or the East or elsewhere. These must include in the framework of universal values which are presented in the social science subjects. Another factor to which attention is needed is that high schools in India could choose to follow the set textbooks within a wide range of resources with the possibility of teaching social science subjects. The different resources might give them confidence and knowledge of values. Yet, the SS participants hardly understood HRs as ethical values.

Likewise, in the SS, the findings show the PS participants' understanding of ethical values was for humanity across nations. In contrast, the PS participants confidently described 'human rights and social commitment and solidarity with the global world' in the school curriculum which includes human rights, religious values and other values. They see more broadly than the SS. One participant revealed:

In our school, we have value-education subject... when learning value education, our students are aware of different ethical values, particularly religious values such as: Christian values, Hindu and Muslim values. It also includes human rights as general values among all countries. Our school also organized different charity projects in solidarity and social justice.' (PS-participant2)

In the GCE framework, ethical values are related not only to love of humanity, respects for civil rights, responsibilities in society, but also HRs, solidarity, commitment, and responsibility for the interconnected world (UNESCO 2014:17; Sen 2008; Bourn 2010; 2015). The observation notes that 'social commitment and solidarity with the interconnected world' were not emphasized in the SS, while they were strongly implemented in the school ethos in the PS with social commitment and solidarity with broader contexts. Williams and Burden (1997) and OECD (2009) believe that school ethos, physical environment and cultural setting can influence teachers' understanding and practices. The context data and the answer of question 1 agree with this finding. Moreover, it finds the PS provided space for social commitment through charity and summer projects. The data shows there were different visual images and posters on the PS school walls and public places reminding the teachers and the students of values of peace, love, care and respect. The posters informed also the school charity projects for social commitment and solidarity with the poor. In line with the GCE, these findings point out that the good learning environment was provided not only for ethical values, but also for social commitments in the PS. These elements are considered important and indispensable in human development relevant to the GCE framework. In view of humanistic education as described by Robeyns (2003), OECD (2009) and

Nussbaum (2011), the findings show the factors such as the purpose of education, school ethos, school practices, projects and textbooks play significant roles not only for skills but also ethical values and shape teachers' beliefs and professional competencies.

OBSERVATIONS ON ETHICAL VALUES IN KOLKATA AND HCM CITY

		KOLKATA		HCM CITY	
Grade 10-11	Grade 10 (Public school) literature	Grade 10 (private school) Literature	Grade 10 (public school) Civil Education	Grade 10 (private school) value Education	
Class size	35 students	34 students	48 students	24 students	
Lesson	<i>All about A Dog</i>	<i>Old love</i>	<i>The movement and development of the material world</i>	Honesty	
love	The teacher reminded the students with care	The teacher cared for the students, reminds the students about care for others, application of love and care in the lesson	The teacher cared for the students, and reminded the students about disciplines, and Five Golden Rules from Hồ Chí Minh the founder of Vietnam Communism.	The teacher interacts with the students and mentioned humanity values: love, honesty, respect, unity, cooperation, and equality	
Respect for people	Teacher reminded students to behave and listen to others' opinions, when they made noise, and misbehaved during the teacher was talking.	The students were disciplined with good manner and respect.	The students were disciplined. The teachers reminded the students how to respect others.	The students were disciplined and friendly behaved. The teacher reminded the students about the values of the month	
Respect Human Rights	The teacher reminded the students to respect each one when they speak because each one has right to express	The teacher mentioned humanity values in the lesson, encourage the students respect human equality.	Obey the laws, and regulations	The teacher mentioned equality as humanity value.	
peace		The teacher mentioned peace and what had happened on the news.		The teacher explained honesty related to other values, trust and the unity of the peoples.	
Tolerance		The school encouraged the students to welcome all students from different background and various religions.		The school had value topic for each month to encourage the students to be patient and respect different cultures	
respect for nature	The teacher reminded the students about keep the classes clean and hygiene.	The school had green projects for environment.	the school had talks about ecology	The school had topic to be friendly with the nature and friendly with others	
Solidarity/ Commitment		The school had charity projects which the students could help the poor in rural areas.	The students were encouraged to have solidarity in accordance with the golden rules	The school had charity projects, and summer trips which allowed the students to share with others	
shared responsibility: Responsibility for local and global community		The school had summer projects with the school in Ireland where the students can experience global community, and new cultures		The school had summer projects which the students experienced how to share with the poorer students in the country	

Table 2 Teachers' understanding of ethical values through performance

In HCM

The answers to question 1 and 2 reveal that the SS and PS participants recognized the skills relevant to 'cognitive skills' in '21cS' framework rather than GS in GCE. In the PS, the school ethos aimed at life-skills development in the learning environment. It helped the PS participants confident in their performance of skills-development. The PS provided space for SCL with life skills in comparison to the SS. Themes 1 and 2 indicate that the SS participants' understanding of skills slightly differed from that of the PS participants. The majority of the SS and PS participants acknowledged that they were unfamiliar with the term 'GS' except for some of them who had heard of '21st Century skills' from education in Singapore. The participant explained:

From teaching methods in Singapore, I heard about 21st century skills...and come to know that economic growth in Vietnam demands 'soft skills' and other skills.. There are some training centres where young people can be trained for their employment' (HPS participant1)

The PS participants understood 'team-work, group-discussion, and language skills' as effective learning relevant to their understanding of the '21cS' framework. The SS participants explained those skills related to AL for effective learning rather than the '21cS' framework. Participant SS3 explained that 'team-work, English skills and group-discussion' were required in AL which helped students in deeper learning the knowledge. It means the SS participants understood the skills in SCL rather than the '21cS' approach. In this way, their understanding of skills related much to their experience of professional training for AL, rather than '21cS' framework. The data shows the PS participants confidently described 'IT, life skills, social skills and reflection' as cognitive skills. The observation also finds the PS and SS participants' understanding of those skills generally confined to 'cognitive skills' or partially in the '21cS' framework. In the '21cS' framework, the SS participants failed to see skills-development for the skill-need in the age of globalisation. They also failed to apply SCL in learning process. Definitely, their understanding of those skills was limited to effective learning relevant to GS in GCE. In contrast, table 3 shows that the PS participants' understanding of 'IT, language skills, group-discussion, team-work, social skills, life skills' could be considered as 'cognitive skills' which are important in '21cS' framework. These skills are partially relevant to 'communications, cooperation and problem-solving' in the list of GS for the GCE framework. However, these skills were conceptualised by the PS participants as limited to 'core skills' in SCL, relevant to '21cS' framework because they were not aware of global contexts. Critical thinking and problem-solving in a broader context were not found in both the PS and SS in both countries. I found that the SS and PS participants had not understood properly communication and co-operation in global context in light of GCE.

Regarding 'team-work', the SS and PS failed to understand 'co-operation skills' in a global context. In GCE, 'team-work' related to 'co-operation' should enable learners to build relationships, show respect for others' opinions and accept different worldviews. It means the combination of other social skills, social interaction and self-expression in a team. The PS and SS failed to describe in line with GCE. 'IT or language skills' related 'communication' in the GCE framework is not only how to use a computer or the internet, but rather it helps students to search for new information or digital information. In these skills, individuals have to learn how to question the information critically and analyse it. They should critically synthesize their knowledge with the new information (UNESCO 2014, Bourn 2018). In the HSS and HPS context, the participants never mentioned 'critical thinking'. In the interview, participant PS2 described reflection skills as part of the skills in SCL. Yet, she seemed not to include any reflection in her performance of teaching. In light of GCE, 'critical thinking or critical reflection' is a key component of SCL as well as of the '21cS' framework for sustainable development or economic growth in the age of globalisation. In this sense, the SS and PS participants' understanding of those skills more related to 'cognitive skills' rather than to GS in the GCE.

This finding can be found also in themes 1 and 5 (in chapter 5) which reveal the SS participants' limited understanding of skills-development as well as the less-applicable SCL in learning activities. Particularly, the PS provided good facilities and learning environment for skills activities but the 'critical thinking and problem-solving' seemed to be limited in the SCL. The qualitative data shows that the one-direction textbooks might reduce the PS teachers' professional training regarding 'critical thinking and problem-solving'. In view of London (2011)'s study, perhaps the centralized system of education could hinder the teachers' understanding of critical thinking and problem-solving. This significant finding points to a gap in the research which focuses less on teachers' professional training, student's voices, content knowledge and textbooks. It may open space for further research in VN

In the context data and the themes 1 and 2, the findings point out that the background of the school contexts, the school ethos, textbooks and learning environment might influence the SS and PS participant's understanding of skills in their national economic growth and their teaching approach. The findings show these factors are components which influence and shape the teachers' understanding and beliefs of their professional competence and practices (Alexander 2008, OECE 2009, Brinkmann 2016). In the GCE framework, the role of education should provide the learning environment for students' engagement in skills development and global awareness. This finding may show to the MOET in VN that those components should take into account for future improvement to invest the human capital in education.

The participants' conceptualisation of the skills relevant to global skills

Global skills	Kolkata		HCM city	
	Public schools	Private school	Public schools	Private school
Communication	public speaking, language, reading and it skills	public speaking, language, reading and it skills	dialogue presentation; language and it skills'	dialogue presentation; language and it skills'
Cooperation	group discussion	group discussion	team work, discussion	team work, discussion
Problem-solving		social skills		solving circumstances, personal skills, life skills
Conflict resolution				
Critical reflecting		reflective skill		

Table 3

Regarding understanding ethical values, the data in themes 3 and 4 (in chapter 5) shows the SS and PS participants understood 'respect, honesty, responsibility, sharing and helping others' as basic universal values across nations. However, the SS participants referred the ethical values to CE for the national citizenship education in VN, while the PS participants conceptualized the ethical values from the values education subject. Particularly, the PS participants strongly believed ethical values in combination with practical projects to train students to be responsible for social commitment and common good. The findings show that the PS participants emphasized social commitment in the school projects in line with the GCE framework which strongly promotes social justice and solidarity with others in global context. In contrast, the observation reveals the SS were found limited in social commitment and projects, except for various Slogan of Communist regarding Communist values. For example, participant SS2 explained the topic 'family love' in CE which emphasized the example of Ho-Chi-Minh, the founder of the Vietnamese Communism. Those values should be generalized in all global contexts, rather than only in the Communist ideology. In conversations with the PS headteacher, she revealed that the extracurricular values education as which intentionally aimed for ethical values. This finding was found in London (2011)'s report of the centralized system of education in Vietnam, which is relevant to indoctrinating education rather than to the GCE.

The findings note that the PS seriously promoted the ethical values promoted by UNESCO, while the SS emphasized the theory of national values rather than promoting of practices of the ethical values. In the GCE, school and teachers should promote ethical values and social commitments to train students in social responsibility and for solidarity with the global community (Dower 2003; UNESCO 2014). In another study (London 2011), it finds the theory of ethical values in CE in schools in Vietnam emphasized political and Communist ideology rather than universal values across nations. Additionally, the findings of skills understanding show the learning environment and textbooks as components that influence teachers' beliefs and skills practices. In terms of ethical values, the textbook of CE may shape the SS participants' understanding of the ethical values in the framework of Vietnam citizenship enforced by the centralized system rather than in the GCE framework (London 2011). The findings of learning environment, contexts, school ethos and textbooks could be considered significantly impacted not only the participants' understanding but also their beliefs and attitudes and practices.

Reflection

To sum up, in light of the debates and the GCE framework, the answers to the sub-questions 1 and 2 could help to answer the research question: 'In what way do the high-school leaders in Vietnam

and West Bengal understand global skills and ethical values in accordance to the GCE promoted by UNESCO?’ The PS school-leaders in both cities perhaps understood the skills more related to ‘cognitive skills’ in the ‘21cS’ framework for employability in their national context rather than global skills in the GCE. Those cognitive skills can be considered as a space for future improvement and preparation for GS development. ‘Team-work, discussion, group task and problem-solving’ are partially categorized as ‘communication, cooperation and problem-solving’ relevant in 21cS’ framework at some points for economic growth. They failed to describe and fully develop critical thinking in the PS. It finds that the purpose of school learning seemed to be limited in terms of global awareness and low recognition of the challenges of globalization. Additionally, the limited textbooks were also found as components which influence and shape the teachers. This is the gap in the research regardless of global knowledge in textbooks and professional training as well as students’ understanding.

The above answers to sub-questions 1 & 2 reveal the significant findings of the disadvantages and advantages in their school situations, school ethos and social contexts. In the PS, the advantages were that the school ethos, curriculum and material resources were provided for skills activities and skills-development as well as ethical values. These shaped certain teachers’ beliefs and attitudes in their practices. The disadvantages could be found as obstacles which limited teachers’ cognitive knowledge of skills and ethical values, hindered skills-development, professional training and created certain beliefs and attitudes of the teachers. In VN context, the centralized system of education, limited resources, and cultural as well as the social world-view might be considered as obstacles to ‘critical thinking and problem-solving’ and SCL. Freire (1987), Alexander (2000), O’Sullivan (2006) believe that the school ethos, political-social and social contexts can either positively or negatively shape teachers’ beliefs and attitudes to certain professional practice and competence. This might applicable to both the SS and PS in Kolkata and HCM. In this way, Williams and Burden (1997) think the teachers in their context could consider the task of skills-development in the light of institutional beliefs, and then they discern approaches or strategies which they see as best for their learning environment. This explains the teachers’ limited understanding of skills and values in the skills-development in both cities, particularly in the SS. Though, with the school ethos and good learning environment, SCL approach was not fully applied in the PS. It might be hindered by the teachers’ worldviews or certain cultural and social beliefs.

6.5 Summary and conclusion

The presentation of the discussion and analysis in this chapter adopted the constructive case studies which merge evidence and explain the two cases. Thematic discussions were derived from the findings and the theoretical framework of GCE in the literature. In both cases, in spite of obvious

limitations, the discussions and analysis gained some significant findings of the school ethos, learning environment and textbooks as important factors for skills-activities and ethical values. Through the discussion, analysis and interpretation, this chapter answered the research questions. There are commonalities and contrast between the SS and PS in the two cases. In Kolkata, the SS school-leaders' conceptualization of skills seemed to be limited, while the PS participants' understanding of the skills was mainly 'cognitive skills' and partially related to the '21cS' framework. The PS school-leaders' understood the ethical values as explicitly included in value education in line with the HRs and the commitment in solidarity for social justice. In the case of HCM, the SS leaders' understanding of the skills was likely cognitive skills, while the PS leaders showed their understanding of the skills not only as 'core skills', 'cognitive skills' but also those related to 'life-skills'. It is interesting to find that the PS school leaders conceptualized the ethical values in their school teaching along the lines of UNESCO's universal values for humanity, but the human rights were rarely mentioned as the key values in the PS school. The social commitment to solidarity within broader and global contexts was found unlikely in the PS and SS school-leaders' understanding. The school context with good facilities, school ethos and policies seemed to influence the PS participants' attitudes and understanding of the skills and ethical values as commonalities in two places. In a way, other factors such as school contexts, the system of education, curricula, policies and school ethos – conditions for certain beliefs – were found influenced, at some points, the leaders' conceptualization regarding SCL and skills-developments.

Conclusion

This final chapter summarises the research design and the key findings of the data analysis. Then it presents the main conclusions, the contribution of the study and the limitations of the research. In the final section, recommendations are suggested for future research. From this study, I certainly believe in Albert Einstein's saying: 'Education is not the learning of facts, but the training of the mind to think.'

7.1 Summary of Research Design

At the beginning of the study, I intended to do a comparative education study in relation to GS and GCE in Vietnam and West Bengal, India. However, when I got into the field-work, I found there were different issues such as the complex education system in West Bengal and sensitive political issues in the state high schools in Vietnam which proved to be obstacles to the process of collecting data. Therefore, I decided to narrow the research to case studies focusing on skills and ethical values in three schools in West Bengal and Vietnam, all located in urban areas. The research sets out to explore to what extent the school-leaders in high schools in Kolkata and in HCM city conceptualise the skills related to the GS and ethical values focused on in the GCE framework and how they impart in their classroom performance these skills and deal with the issues surrounding ethical values. The purpose of the study can be expressed in the overall research question:

In what ways do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO in the age of globalization?

The research question was supported following:

1. To what extent do the high-school leaders understand skills-development and ethical values in the changing economic-educational scenarios in Vietnam and West Bengal?
2. To what extent can a student-centric learning approach be applicable in Vietnam and India within the day-to-day constraints met by the school leaders and teachers?

3. In what way do the high-school leaders in Vietnam and West Bengal understand global skills and ethical values in accordance to the Global Citizenship Education promoted by UNESCO?

These three sub-questions allowed the research to explore the uniqueness of each city and certain commonalities and contrasts between the two places as cases through the appropriate mixed methods of collecting data.

This research was originally conducted with the hope that it would prove to be of some interest to educators in both countries in terms of a better understanding of the impact of their respective culture and political context on educational practice. Besides the cultural impact, I became strongly aware of an additional factor in the shaping of attitudes and practices namely the role of school-leaders in both cities of the countries, whether they were head-teachers or vice-principals directly involved in the teaching of certain subjects or heads of department. The theoretical framework of this research focuses on what is currently considered under the UNESCO's umbrella term of GCE as GS (i.e. educational capabilities thought of as most important for the students' future in this age of increasing globalization) (Bourn 2014; UNESCO 2014; British Council 2015; Oxfam 2015).

In light of the GS and ethical values in the GCE framework promoted by UNESCO as discussed in the literature-review, the skills were conceived as cognitive skills (problem solving, communication, cooperation, critical thinking), with such universal ethical values (peace, tolerance, respect for nature, solidarity commitment, and responsibility for local and global community) including HR as exhorted in GCE (UNESCO 2014; British Council, 2015, Oxfam, 2015; Sharma 2018). GCE is the umbrella term covering a student-centric learning which provides knowledge, GS and ethical values to prepare students to be responsible citizens at global and local levels. Through that lens, HR education is conceived as universal values being promoted as a commitment to social justice in solidarity with the global world (Sen 2004; Nussbaum 2011, UNESCO 2014). Using the framework of GCE, the research aimed to explore the teachers' conceptualisation of skills and ethical values and to observe the skills and ethical values the teachers actually tried to impart to the students in their actual performance of SCL in accordance with the GS of the GCE and ethical values.

The sub-questions provoked explorations of various aspects related to skills activities and the promotion of ethical values. The first two questions allowed me to investigate the participants'

conceptualisation of skills-development and ethical values in the context of economic growth in the two cities and how far SCL is applicable in their schools for the skills activities. The third question enabled me to explore how the participants actually understood the skills and ethical values in their cognitive knowledge as well as their performance in the light of the GCE and in their school contexts.

The collected data was arranged into themes on the basis of the interviewee's concepts of skills and ethical values, performance, and attitudes. The themes were analysed via the GCE framework which was drawn from and influenced by the ideas of UNESCO (2014), the key authors being Dewey, Freire (1998a), Sen (1997) and Nussbaum (2011) and the others (Andrerotti 2013; Gaudelli 2011; Tarozzi and Torres 2013; Bourn 2018; Sharma 2018) in the light of the GCE.

In the next part, the research findings will be summarised and shown in table 1.

7.2 Key Research Findings

In chapter 6, the thesis discussed the importance of teachers' understanding as demonstrated in their pedagogical performance (Alexander 2009). The case studies focused on the participants' conceptualisation of the skills and promotion of ethical values whether not only as part of curriculum or pedagogy but also in social commitments in the schools. Freire (1998a) believed that pedagogy should encourage critical thinking and give students the freedom for reflection. In the commonality of a case study between two places, Alexander (2009) sees that one should consider teachers' conceptualisation and attitudes which underpin their teaching activity. In this study, I found the teachers' limited understanding of the skills and the ethical values as one of key factors which influenced their performance of teaching. Besides, other factors such as school ethos, learning environment and limited material resources are also found as significant in teachers' understanding and practices. The collected data is summarised in table 1. These findings are arranged in themes according to the participants' conceptualisation of global skills and ethical values, and their teaching performance, reflecting their understanding of skills and ethical values in relation to GS.

Summary of key research findings

	Key Research Findings in Kolkata	Key Research Findings in HCM city
Research question 1	<p>Commonality: the SS and PS participants considered skills-development for as significant role in education for employability</p> <p>Difference: the PS conceptualised it in both effective learning and employment, while the SS referred it to vocational education for employment</p>	<p>Commonality: the SS and PS participants understood skills-development as important role in education in the context of globalisation.</p> <p>Difference: the PS referred it more to life-skills for human development, while the SS referred to effectively learnin.</p>
Research Question 2	<p>Commonality: the SS and the PS, teachers remained central role in learning.</p> <p>Difference: in the PS, SLC was not found fully applicable, while it was less applicable in the SS.</p>	<p>Commonality: in the SS and the PS, teachers were found central authority in learning activities.</p> <p>Difference: the SCL was less applicable in the SS, while it was not fully applicable in the PS, even supported by the school ethos and learning environment and.</p>
Research Question 3	<p>Commonality: in the SS and the PS, the participants understood skills as 'cognitive skills' in the '21cS' framework rather than GS, the ethical values in line with universal basic values.</p> <p>Differences: in the PS, problem-solving, and social commitment are included; human rights and religious values are inclusive due to the school ethos</p>	<p>Commonality: the SS and PS participants understood skills as 'soft skills, 'cognitive skills' in '21cS' in the '21cS' framework, rather than GS; the ethical values in line with the national citizenship ideology and natural ethics.</p> <p>Differences: in the PS, life skills, synthesis skills were strongly practiced; and living values as extra value education align with UNESCO are included in accord with the school ethos</p>

Table 1

The school-leaders' Conceptualisation of Global Skills

In West Bengal, the SS participants conceptualised the skills mainly as core skills, while the PS participants understood the skills in relation to 'cognitive skills'. There was a difference between the SS and PS. The SS participants understood activities of group discussion, story-telling, languages, and IT as relevant to core skills, while the PS participants added 'problem-solving and reflective skills' as relevant cognitive skills. In light of the GCE framework, cognitive skills should be provided in student-centric learning which critical thinking plays key role to help students to analyse and make sense of the new knowledge. In the PS, the school-leaders understood the

skills as 'cognitive skills', partially relevant to GS of the GCE framework. Reflective skills were included in their skills performance, but unlikely in line with the GCE. In HCM city, the SS and PS participants understood the skills relevant to cognitive skills within the student-centred learning approach. However, in performance, the PS participants understood the skills as related to life-skills, adding cognitive skills such as IT, language, cooperation and problem-solving. It was notable that there were much more skill development activities in the PS compared to the SS. There was commonality between Kolkata and HCM in that the PS participants' understood the word 'skills' as life-skills and cognitive skills, while the SS participants conceptualised the skills as core skills in Kolkata, with a more direct relation to cognitive skills in HCM. Some of the HSS participants could refer to cognitive skills because they attended skills-workshops as extra activities for their improved competences during summer time in HCM, while teaching competence training was found very weak in the KSS participants.

It means that the HSSs in Vietnam provided skills-workshops and encouraged the teachers to impart core skills in their teaching. The data in chapter 4 showed that the teachers in Vietnam were forced to attend skills-training sessions during the summer. Additionally, the education system in Vietnam is highly centralised compared to the education system in West Bengal. Up to some point, the PS participants in both Kolkata and HCM city conceptualised the notion of skills as mainly related to 'cognitive skills' due to the school-policies, curricula and the absence of a specific school ethos except for the political agenda. The PS participants would be trained in teaching through skills activities to implement the curriculum with a full-day school time-table, while the other schools' curricula were designed for half-day schooling. Additionally, the PS policies and ethos perhaps required the participants to improve their competences in new methodologies or pedagogies. To sum up, all the SS and PS participants in both places mostly understood the skills as related to economic development and employability rather than 'global skills' for preparing students to become global citizens.

The Teachers' Conceptualisation of Ethical Values:

In WB, all the participants highly claimed 'love, respect for people, responsibility and care' as ethical values related to natural ethics as presented in Hinduism and Buddhism. Those ethical values are basically connected to the values of the GCE regarding love of humanity. The SS participants' understanding these values as mainly relevant to natural and religious ethical values, while the PS participants strongly referred them to religious values and HRs. HRs was found in the curricula and the PS participants' interviews. The PS participants' conceptualisation of ethical

values was wider regarding HRs in line with the framework of GCE, while HRs were rarely mentioned in the SSs.

In HCM city, the participants regarded ethical values as related essentially more to Confucianism and Communist ideology. It is interesting to notice that the PS participants understood ethical values on a larger scale which included living values promoted by UNESCO. These living values are basically related to love of humanity in the framework of GCE (UNESCO 2014). The concept of HRs was found in civic education in Vietnam. However, the HR issue was understood in the light of Communist ideology rather than the universal HRs. In this sense, the content of textbooks must have influenced the participants' conceptualisation. In the PS, HRs were not taught as a curriculum subject, but as part of human development in values education. The findings showed the PS imparted values education focusing on some HRs within their school curriculum, while the SS emphasised CE in accordance with state policies. Additionally, in the HPS, the advantaged parents deliberately chose private schools for their children's education, even if they had to spend more money because of their expectation of a better quality of education academically and ethically. The SS policies and the lack of resources seemed to have a strongly negative impact on their teachers' perception of ethical values involved. In both countries, there was a quality 'gap' between the SS and the PS. The result findings restated that the school policies, ethos and curriculum seemed to be the key factors which influenced school-leaders' understanding and promotion of ethical values in the PS.

The Practice of SCL in relation with Skill Activities and Ethical Values

The findings showed there was a skills activities 'gap' and the SCL application between the SS and the PS in terms of skills activities and facilities for SCL in both countries.

In Kolkata, in the SS what was mainly found as class activities were 'debates and group discussion' in poor application of the SCL approach, whereas in the PS, other skills like 'problem-solving, reflective skills' were additionally developed in learning environment of SCL. 'Group discussion, debates and story-telling' activities were encouraged as relevant to 'core skills' in the SS, while cognitive skills were included in the PS in the light of the GCE. In the PS, skills-activities were found practiced in learning compared to the SS. Regarding the promotion of ethical values, various values including natural and religious values were found in social science subjects: philosophy, psychology, religion, and also in accountancy lessons. Some values were presented in association with Gandhi's value of non-violence action to resolve conflict and reach peace. Particularly, in the PS, religious and natural values also included HRs and some commitments to

social justice and solidarity with the poor. In this sense, the promotion of the ethical values in the PS was in line with the GCE framework, while skills activities were mainly related to cognitive skills.

In HCM city, 'group tasks, group-discussion and IT' were emphasised as linked to the development of cognitive skills. However, it found that the skills activities in the SS in HCM city seemed to be limited to group-discussion because of the pressures of exam results, the limited time, overload of heavy curriculum to be delivered in half-day schooling and under low application of SCL. In contrast, in the PS with full-day school, 'group-task, discussion, creativity, questioning, debates and IT' were found in their performance of SCL due to good facilities, proper class-size (20-24 students/ class) and suitable time for more activities. Those skills activities were mainly around 'cognitive skills' in the '21cS' framework rather than the GS in the GCE. In terms of promoting the ethical values, the observation revealed that ethical values in the SS were promoted via civic education, school weekly assembly and other extra activities which strongly referred to Ho-Chi-Minh's Communist Ideology, while the PS had added values education together with civic education and commitments to various charity projects. The PS emphasised strongly the ethical values in relation to the UNESCO's values and took up charity projects as positive commitment to social justice. Those ethical values are partially relevant to the GCE framework. So, the universal HRs were implicitly found in the value education delivered in the PS.

The promotion of ethical values was undoubtedly reflected in the clear guidance of school policies, regulations, and the set-up programme of social commitments and charity activities in the PS as compared to the SS in both places (see the Appendices). The promotion of ethical values in the PS in both places is in line with the promotion of universal values in the framework of GCE (UNESCO, 2014; Oxfam, 2015). However, in HCM case, the universal HRs seemed not to be so strong in the PS, due to the political pressure of the prevailing Communist ideology. This is the unique finding of HCM case in this research.

7.3 Conclusion

The findings showed that the majority of SS and PS school-leaders in Kolkata and HCM recognised the importance of skills–development and conceptualised 'discussion, teamwork, IT, public speaking and language' as the need for new cognitive skills in the age of global economy. These skills are not directly related to the GCE framework. The majority of school-leaders/teachers understood those skills as core skills and cognitive skills for effective learning rather than relevant to GS in the GCE framework. However, the PS school-leaders in both cities

have identified a wider range of in-depth cognitive skills such as problem-solving while promoting social commitment with an explicit or implicit sense of justice underpinning it a sense of justice which refers to HRs and their wider global horizon of universal solidarity.

In both cities, 'problem-solving and critical thinking' were found exclusive in learning activities at the SSs. Their performance of SCL and learning environment could be critical when there was a shortage of facilities, limited time for teaching task, overloaded knowledge content and over-sized classes (53-55 students per class). Particularly in HCM city, textbooks and materials were limited. Moreover, Vietnamese schools struggled under the control of the MOET. Additionally, the teachers were under different kind of pressures. The observations showed the PS participants skilfully used smart-boards and made possible skills activities more often when compared to the PS participants in Kolkata. The context factors (funding and school policies) might have made a difference to the skills practice between the SS in the two cities (Manfred Hinum, 1999:2; World Bank, 1997).

The reason that the skills-training was less prevalent in the SS compared to the PS was that the number of SS participants with positive attitudes towards skills activities was in the minority. Additionally, the greatest priority was the students' exam results rather than skills activities in Vietnam and West Bengal. The other reasons were the lack of facilities and pressure of exam results in the SSs in both Kolkata and HCM city. Nevertheless, a lack of emphasis on critical thinking skills was found in the PS in both cities. These skills are considered to be one of the most important in GCE (Scriven and Paul 2003; Gaudelli, 2011; Tarozzi and Torres, 2013). This is perhaps a significant feature embedded in traditionally cultural habits, reinforced by a dictatorial political ideology that encourages loyalty more than creativity. Those political factors and other conditions (curriculum, textbooks, and resources) might hamper the interest in developing problem-solving and critical thinking skills both in the SS and PS in both countries. In some way, the school leaders considered and addressed the need for skills enhancement activities related to economic development or employability rather than for global citizenship. This was a common feature even though in the PS in both places, problem-solving and reflective skills were implicitly included. It remains that the focus on the critical thinking skill as the key for GCE did not seem to have been found or found only vaguely in both the answers to the questionnaire and the interviews.

Regarding ethical values, all the high-school leaders in both countries believed ethical values play a key role in human development. The KSS participants conceptualised 'love, care, responsibility and respect' as natural basic ethics referring to their national values, while the HSS participants

understood 'love, responsibility, care, obedience to law and respect' as part of civic education in the framework of Communist ideology. The civic education is embodied in the iconic personality of Ho-Chi-Minh, the venerated liberator of Vietnam, and presented as a model of Confucian virtues of sobriety and cooperativeness. It means that the high school curriculum in the SS in Vietnam had little room for reform and development to include human rights education and social justice commitment for common good as universal values rather than focusing simply on the traditionally natural and national values within the framework of Communist Ideology.

On the other hand, the HPS participants understood ethical values consistent with human rights and the living values promoted by UNESCO (2014) in line with the humanistic perspective of GCE (Freire, 1998a; Sen, 2011; Nussbaum, 2011). In practice, the guidance of value education was strongly emphasised in their high school curriculum and the policies in both countries in the PSs. Moreover, no matter what political regime or specific government, universal ethical values are believed to be applicable to all humankind (Nussbaum 2000, Kleist 2014; Sharma 2018). Everyone has theoretically speaking the rights and freedom to access knowledge about universal values to enable capabilities to grow fully in human dignity (Freire 1988a; Sen 2011, Nussbaum 2011, UNESCO 2014).

To sum up, the PS in both cities addressed the skills which are relevant to 'cognitive skills' rather than to the GS in the GCE framework, although critical thinking skills were rarely emphasised. Regarding ethical values, they addressed and promoted ethical values in the curriculum as well as in school projects for social justice and responsibility. My view, taking into account the deeply ingrained cultural and political attitudes, is that the influence of Confucian and Hindu culture heritage along with the political rigidity of a regime might be seen as some obstacle to the development of critical thinking skills as a major pedagogical tool for the way forward in this age of globalization. Brinkmann (2016)'s study finds teachers' cast-ideology beliefs caused less SCL in India. As another thought, GCE promotes a sense of universal solidarity which was also present in the Socialist party and Left-wing around the world. This sense of universal interconnectedness suffered a serious blow with the collapse of the URSS as the hub of the ideology. In the Communist context in Vietnam, UNESCO still seems too Western.

7.4 Professional Application of the Findings

In India and Vietnam, the findings and recommendations from this study might be useful to some practitioners, school-leaders and educators as well as policy-makers in the educational field. It will hopefully make them aware of the new educational challenges in a world of growing

globalization, where there is a need of skills for global awareness as well as moral leadership for both economic and human development. Table 1 shows the advantages and disadvantages between the SSs and the PSs in both cities. Particularly in the SSs, I found that the reality of the context and the learning environment were not matched to the implemented approach in each country. Additionally, this study may help to rethink common teaching practice in order to address the challenges raised by the school-leaders and teachers in this research study -- for both West Bengal and Vietnam. The notion of GCE was proved unfamiliar to the participants but not incompatible with their ethical outlook approach in those countries. Moreover, the study may provide a different perspective of teachers' understanding of skills-development and the promotion of ethical values for practitioners and officers to reflect on their own situation. The commonality and the contrast emerging from the two cases in this study will help anyone interested in this research subject for future study.

7.5 Contributions to Knowledge

In this small study, the literature-review and findings will contribute to the current understanding of skills and universal ethical values in the GCE framework in low-income countries and in Pacific-Asian contexts. Regarding education in the 21st century, it may be applicable more widely in other developing countries. It is attributable to the SCL approach as a participatory approach which can be embedded with new skills and universal values. In this approach, it depends not only on teachers' professional training, but also much on school contexts (the school ethos, learning environment, and the purpose of the school); school-leader/ teachers' beliefs, and social-political situation as significant factors for better improvement. Regardless of teachers' professional training, the research focuses on teachers' understanding; it finds 'school contexts, learning environment, school ethos, and various pressures also strongly influence teachers' understanding of skills-development and ethical values in general. These factors were also found to hinder teachers' understanding of skills and ethical values, even teachers' performance in SCL.

Additionally, the significance of the research will contribute to the current debates on GCE regarding its implementation in low-income countries and non-Western contexts. The findings may contribute to UNESCO for more debates and studies of GCE concerning cultural, political-social contexts as well as teachers' beliefs and attitudes of GS and universal value for preparation of GCE implementation in Pacific-Asian countries and non-western contexts. It is interesting to mention a UNESCO forum on Global Citizenship that recently happened in Hanoi, Vietnam, calling for the implementation of global awareness in education. This study may offer debates of GCE for a broader vision of GCE in Pacific-Asia. The findings of the school-leaders'

conceptualization of skills and ethical values contribute a vision of the reality regarding GCE in Pacific-Asia countries. Also the finding that the school-leader plays an influential role in the schools and needs to meet the UNESCO's vision is an important factor. Besides the school contexts, other factors may also have to be considered as conditions for the process of implementation of GCE and other new changes.

Moreover, the findings in this study may contribute to the current research and debates on critical thinking in Asian contexts. Albert Einstein, the genius scientist and educationist says: 'Education is not the learning of facts, but the training of the mind to think.' This research may encourage the educators to rethink of their role in education which involves not only learning what, but also significantly 'learning' to think. Regarding 'critical thinking', the study finds it was hardly applicable even in SCL as a participatory approach. The findings show teachers' understanding of critical thinking also plays a key role in teaching and SCL. When they don't know it, they may not do their tasks well. Their understanding is related not only to 'knowing what' or 'knowing how', but also to worldview, professional development, cultural beliefs, social-political beliefs and other beliefs which may shape teachers' understanding and influence their thinking. Besides, in this study, the finding points out the teachers' understanding of ethical values was much influenced by the school ethos, textbooks, learning environment and the centralized system of education in the two countries. The contexts and teaching-learning environment can be considered as significant elements for the practice of critical thinking.

This case study as a factual report with its limitations to the small scale in the two cities or could be of interest as a contribution to educational journals in Asia to promote a better understanding teacher training and educational students as preparation for implementation of GS and GCE in developing countries

7.6 Limitation of Research

The limitation of the study is the gap of students' understanding and voices which was not included in this research. The limitation of this research is obvious for various reasons. The most significant is that it concerns a total of only 6 schools, 3 in WB, and 3 in VN. So the result of this study cannot therefore be generalised to all schools in other provinces in India and in Vietnam. Furthermore, the result findings and data have limited informative content and applicability as the study was conducted in 2016-2017. Since then, however UNESCO has recently organised the international forum on the subject of GC in Hanoi which the school-leaders could not ignore. The second limitation is precisely in relation to the teachers' lack of awareness of the new way of looking at

problems of world development. Third is the fact that the researcher's mother-tongue is not English so this affects the presentation of the findings. It has, however, been an advantage when collecting data in Vietnam.

7.7 Recommendations for Further Research

All research in the field of education in general, and including global skills and ethical values within GCE in particular, aims at providing a certain contribution, however modest to a greater perception of current issues in the research topic with the hope that something might be applicable to other similar contexts in Asia, South America, or Africa or elsewhere. It is unclear whether a mixed method which measures concepts and attitudes, practices of skill activities and makes comparisons with other schools in a different culture, understanding, and analysis of existing practice can be more deeply investigated in other parts of the education systems as in India and Vietnam. This study has not explored the components of knowledge within the theoretical framework of GCE. Therefore, it remains an open space for further research to cover those components of knowledge in GCE. This study hopefully will encourage further research in school policies and teaching approaches further afield and at other levels. This current research has further limitations because it gave no space to students' voices and opinions regarding global skills and values. In this sense, further research to understand the ways in which stakeholders'; including teachers, students, and parents construct their experience on GCE in high schools is needed.

Furthermore, the researcher recommends that studying students' educational experience of learning activities could be combined with the survey of teachers' skills activities. It would be important to respect students' voices as they are the prime target groups of the reform. The first-hand accounts of students would supply meaningful information on the students' participation, their feelings, and what they gain from their learning activities. The students' feedback may awaken the educators' critical thinking and help to describe a bigger picture of what can be done.

'Education is not the learning of facts, but the training of the mind to think.'
– Albert Einstein

'HOMO SUM ET NIHIL HUMANI A ME ALIENUM PUTO'
– Terence

(*'I am a human being and nothing human is of no concern to me'*)

APPENDIX

Appendix 1: Letter and Consent Form to the school leaders of 6 schools in Kolkata and HCM city

Institute of Education



London, 18th October, 2015

Dear high-school principals and teachers,

Greetings!

I am Khiết Pham, currently a doctoral student in the last year of my research studies at the Institute of Education, University College London. I am writing to you requesting permission to conduct a research project at your school. This is a comparative study, part of my doctoral research, related to 'Global Skills and Ethical Values' in high schools in urban areas of Vietnam and West Bengal, India.

I do hope you will do a favour to support my research and to participate into this project which will enable me to describe a tentative picture of global skills and education in Vietnam as well as in West Bengal, India. This project may be very helpful to shape future education policies development in the two countries. All information provided throughout the research will be confidential which means that neither the participants nor the school will be identified. Questionnaire and interview questions have been checked to ensure that the information is as easy as possible for participation. Further, all data collected will be kept in a secure place, out of the school, in accordance with the Data Protection Act (1998). Also, the participants will be allowed to withdraw from the research at any time.

If you are interested in this project and wish to be interviewed, please read the research explanation, fill the form and send to my email: kpham@ioe.ac.uk or skype: martinkpham

*The research project supervisor is Doctor Douglas Bourn who can be contacted via email address: d.bourn@ioe.ac.uk. If you require further information about the project, please do not hesitate to contact me either by the email or telephone: 07954118128 for more clarification. I look forward to hearing from you.
Thank you very much for your cooperation and support!*

Yours sincerely,

Phạm Hữu Mạnh Khiết

THE PURPOSE OF THE RESEARCH

Proposed title: High school education in India and in Vietnam: A Comparative Study on Global skills and Ethical values

Researcher: Mr Khiet Pham
The Institute of Education, University College London
20 Bedford Way, London, the United Kingdom

Major objectives: The study will address the questions:

- 1- To what extent are the school leaders considering and addressing the need to equip the learners to live and work in the age of global society?
- 2- To what extent does the curriculum of high school in West Bengal and in Vietnam address ethical values in the context of globalization?.
- 3- What skills do the school leaders see relevant to impart in the schools that equip their students to live and work in global society?

Plan: the researcher plans to have face-to-face interviews with 9 high school leaders in Ho-chi-minh city and 9 in Kolkata in December, 2015. Each interview will take 45-60 minutes and occur according to the participants' schedule.

Benefits: The significance of the research is to help the researcher and hopefully, to some extent, the educators in Vietnam as well as India - and hopefully to some extent those in West Bengal to identify the areas of greater need (in relation to global skills and ethical values) in the training of young students with a view to their role in global society. In addition, this research may help those in charge of drafting educational policies, especially during the present period of intense economic development in both countries.

If you consent to participate voluntarily in this research, and would like to be interviewed, please choose the way how you preferred to be interviewed by filling up one or more boxes below for your agreement. Please kindly sign your name, indicate the date and send it to the researcher by his email: kpham@ioe.ac.uk

Many thanks for your participation and support this project!

Best regards,

Khiet Pham

CONSENT FORM

I have read the information letter about the research. I voluntarily participate into this research and agree to be interviewed:

(please tick)

-With audio recording:

-Without audio recording:

-Being interviewed on telephone:

-On Skype:

I agree to be observed during teaching in classrooms (only for teachers):

(please tick)

I am also aware that I will be allowed to withdraw from the research at any time:

(please tick)

Name: _____

Signed: _____ Date _____



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Luân-Đôn, ngày 26 tháng 11 năm 2015

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THƯ NGỎ XIN CỘNG TÁC CHƯƠNG TRÌNH NGHIÊN CỨU

Kính gửi: - Ban Giám Hiệu Trường Phổ Thông Trung Học Cấp III (PTTH)

- Quý Thầy Cô Trường Phổ Thông Trung Học

Tôi là nghiên cứu sinh năm cuối tại Viện Nghiên Cứu Giáo Dục thuộc Đại Học Luân-đôn (UCL), Anh Quốc. Trong giai đoạn này, tôi đang tiến hành viết dự án cho bài nghiên cứu ra trường về Phát Triển Giáo Dục Cấp Trung Học với đề tài 'So sánh phương pháp giáo dục về kỹ năng toàn cầu hóa và giá trị đạo đức, nhân bản trong môi trường Trung Học ở thành thị tại Việt Nam và Ấn Độ'.

Tôi ước ao và muốn xin quý Ban Giám Hiệu thầy cô đóng góp ý kiến và kinh nghiệm cá nhân của quý thầy cô, để giúp tôi có cái nhìn khách quan và thiết thực hơn. Với những kinh nghiệm và phương pháp giáo dục khác nhau, quý thầy cô đã và đang áp dụng rèn luyện kỹ năng và giá trị nhân bản nào mà quý thầy cô thấy tâm đắc nhất trong việc giảng dạy hiện thời.

Đây là bài nghiên cứu hoàn toàn mang tính cá nhân, không phải bản thăm dò hoặc điều tra của Phòng Giáo Dục hay của bất kỳ cơ quan nào. Những đóng góp chia sẻ kinh nghiệm giáo dục cá nhân của quý Ban Giám Hiệu, và quý thầy cô rất được trân quý. Nó sẽ giúp tôi có thêm cái nhìn thực tế hơn về phương pháp rèn luyện kỹ năng và giá trị nhân bản cho học trò khác nhau ở Việt Nam và Ấn Độ. Mọi thông tin chia sẻ của thầy cô đều được giữ kín tuyệt đối và bảo lưu làm dữ liệu cá nhân, hoàn toàn khuyết danh, không buộc ghi tên tuổi. Hy vọng và mong quý Thầy Cô nhiệt tình góp ý và cộng tác trong bài nghiên cứu này!

Xin quý vị gửi thư đồng ý đến địa chỉ email phamkhiat@gmail.com or skype: [martinkpham](#). Nếu quý vị muốn trao đổi thêm thông tin, hoặc gặp gỡ trò chuyện trực tuyến, xin liên lạc qua địa chỉ Skype trên, tôi rất sẵn sàng và mong được chia sẻ, lắng nghe. Để biết thêm chi tiết về bài nghiên cứu, quý vị có thể liên lạc với Giáo Sư hướng dẫn là Tiến Sĩ Bourn theo địa chỉ email: D.Bourn@ioe.ac.uk hoặc điện thoại: +44 2030 738309

Xin cảm ơn sự nhiệt tình giúp đỡ của quý vị!

Chúc quý vị nhiều sức khỏe, kết quả tốt đẹp trong công việc và nhiều thiện hảo.

Kính chào thân ái,

Phạm Mạnh Khiết

BẢN GIẢI TRÌNH XIN CỘNG TÁC TRONG CHƯƠNG TRÌNH NGHIÊN CỨU

Đề tài nghiên cứu: 'So sánh phương pháp giáo dục về kỹ năng toàn cầu hóa và giá trị đạo đức, nhân bản trong môi trường Trung Học ở thành thị tại Việt Nam và Ấn Độ'

Nghiên cứu sinh: Phạm Khiết

Giáo Sư Hướng Dẫn: Dr. Douglas Bourn

Thuộc Viện Nghiên Cứu Giáo Dục thuộc Đại Học Luân-đôn (UCL), Anh Quốc

Địa chỉ: 20 Bedford Way,
London, WC1H 0AL,
the United Kingdom

Telephone: (44) 0207612 6000

Mục tiêu chính trong nghiên cứu phỏng vấn nhằm trả lời cho những câu hỏi nghiên cứu sau:

- 1- Ban Giám Hiệu đang hiểu thế nào và trong mức độ nào về nhu cầu cần trang bị cho học sinh để giúp các em có thể sống và làm việc trong thời đại kinh tế toàn cầu hóa?
- 2- Giáo trình và thời khóa biểu của trường Trung Học tại Việt Nam và Ấn Độ có đề cập đến giá trị nhân bản, đạo đức trong bối cảnh toàn cầu hóa như thế nào và đến mức nào?
- 3- Những kỹ năng nào trong trường học mà Ban Giám Hiệu nhận thấy nó liên hệ đến việc giúp trang bị và chuẩn bị cho học sinh sau này sống và làm việc trong môi trường xã hội toàn cầu hóa?

Kế Hoạch nghiên cứu: Phỏng vấn 3 người (1 người trong Ban Giám Hiệu, 2 trường bộ môn) trong 3 trường Trung Học tại Thành Phố Hồ Chí Minh, Việt Nam và 3 trường tại Kolkata, Ấn Độ. Thời gian phỏng vấn từng người kéo dài trong khoảng 45 phút và hẹn lịch làm việc theo thời gian thuận tiện của người tham gia phỏng vấn.

Lợi ích của nghiên cứu: Cuộc nghiên cứu sẽ giúp cho nghiên cứu sinh, cũng như quý nhà giáo dục tại Việt Nam và Ấn Độ ý thức nhu cầu cần thiết trang bị cho sinh viên, học sinh những kỹ năng sống, kỹ năng toàn cầu, nhằm chuẩn bị cho các em sống và làm việc trong thời đại kinh tế toàn cầu, đặc biệt trong giai đoạn phát triển kinh tế ở Việt Nam và nhiều nước Á Châu. Thêm vào đó, việc nghiên cứu này cũng giúp cho những nhà tâm huyết với giáo dục và những ai dẫn thân lo việc phát triển giáo dục đào tạo trang bị các kỹ năng và giá trị nhân bản, đạo đức cho sinh viên, học sinh. Những kỹ năng và giá trị đạo đức đóng vai trò thiết yếu trong việc đào tạo thế hệ trẻ tương lai.

Xin quý Ban Giám Hiệu cộng tác trong việc nghiên cứu cá nhân này. Khi quý vị đồng ý tham gia phỏng vấn riêng, xin đánh dấu vào phần chọn phương cách tham gia phỏng vấn và ký tên để đồng thuận. Xin vui lòng gửi về cho nghiên cứu sinh theo địa chỉ email:

phamkhiết@gmail.com hoặc kpham@ioe.ac.uk

Xin chân thành cảm ơn quý vị nhiệt tình cộng tác và chia sẻ!
Kính chúc quý vị thật nhiều sức khỏe, và thành quả trong công tác giáo dục.

Kính thư,
Phạm Mạnh Khiết

THƯ PHÚC ĐÁP ĐỒNG THUẬN

Họ tên:

Tôi tình nguyện tham gia chương trình nghiên cứu so sánh giáo dục giữa Việt Nam và Ấn Độ, và trả lời phỏng vấn:

1. Trả lời phỏng vấn có ghi âm:

2. Trả lời phỏng vấn qua điện thoại:

3. Trả lời phỏng vấn qua Skype:

Tôi đồng thuận với việc tham gia nghiên cứu theo quy ước tôn trọng và bảo mật của Viện Nghiên Cứu Giáo Dục tại Trường Đại Học London, Anh Quốc,

Ký tên,

Ngày.....tháng.....năm 2015

Appendix 2: Questionnaire

Questionnaire

(Questionnaire should take around 15-20 minutes to complete)

1. What subjects are you teaching in one of the following categories

Social Science :

Natural Science :

Other subjects :
.....

2. What do 'Global Skills' mean to you? Please tick 1 or more of the boxes which you think most closely describe the skills.

- | | | | |
|---|--------------------------|-------------------------------|--------------------------|
| Skills for Information Technology: | <input type="checkbox"/> | Skills for critical thinking: | <input type="checkbox"/> |
| Skills for discussion: | <input type="checkbox"/> | Skills for team work: | <input type="checkbox"/> |
| Skills to get good results in exams: | <input type="checkbox"/> | Skills for foreign languages: | <input type="checkbox"/> |
| Skills for public speaking and debates: | <input type="checkbox"/> | Skills for typing: | <input type="checkbox"/> |
| Skills for solving problems: | <input type="checkbox"/> | Skills for making decision: | <input type="checkbox"/> |
| Skills of welcoming other cultures: | <input type="checkbox"/> | Skills for communication: | <input type="checkbox"/> |

Other skills: (Please explain)
.....
.....
.....

3. Have you have equipped students with any skills (for instance, capacity to solve problems, or to work with others as part of a team) to work in the age of economic development?

Yes: No:

4. Please list some of the skills you have equipped your students with during teaching :

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5. How often have you included the skills in your teaching activities in a week?

Rarely 1-2 times	Occasionally 3-4 times	Sometimes 5-6 times	Often 7-8 times	Very Often 9-10 times

6. What do ethical values mean to you? Please explain

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7. What ethical values have you often promoted in your teachings? Please write it down

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8. How important of the skills in education would you rate in the following scale from 1 (less important) to 10 (very important). Please tick one of the boxes.

1 (Less important)	2	3	4	5	6	7	8	9	10 (very important)

9. How important of ethical values in High school education would you rate in the following scale from 1 (less important) to 10 (very important). Please tick one of the boxes

1 (Less important)	2	3	4	5	6	7	8	9	10 (very important)

10. Please tick those boxes of ethical values which you think you would be promoted in schools:

- | | | | |
|---------------------------------|--------------------------|-----------------------------|--------------------------|
| -Respecting different cultures: | <input type="checkbox"/> | -Doing good, avoiding bad: | <input type="checkbox"/> |
| -Doing charity: | <input type="checkbox"/> | -Respect the social laws: | <input type="checkbox"/> |
| -Care for Social justice: | <input type="checkbox"/> | -Responsibility in society: | <input type="checkbox"/> |
| -Care for environment: | <input type="checkbox"/> | -Respect Human rights: | <input type="checkbox"/> |

Other values: (please explain)

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Questionnaire in Vietnamese

BẢN CÂU HỎI THĂM DÒ Ý KIẾN GIÁO VIÊN PTTH CẤP III

(Xin Thầy/Cô dành khoảng 20' để trả lời những câu hỏi)

1. Môn học mà Thầy/ Cô đang dạy thuộc về ngành khoa học nào trong lĩnh vực sau:

-Khoa Học Tự Nhiên (Toán, Lý, Hóa) :

-Khoa Học Xã Hội Nhân Văn (Văn Sử Địa, Công Dân):

-Những môn học khác: (xin viết cụ thể)

2. Thầy/Cô nghĩ gì và hiểu thế nào về 'kỹ năng toàn cầu' (KNTC)? Những Kỹ năng nào dưới đây diễn tả gần sát nghĩa về KNTC mà Thầy/ Cô hiểu, xin đánh dấu vào 1 hoặc nhiều hơn 1 trong số các ô sau:

Kỹ năng vi tính: Kỹ năng tư duy phản biện:

Kỹ năng thảo luận: Kỹ năng làm việc nhóm:

Kỹ năng đạt điểm cao trong thi cử: Kỹ năng sử dụng ngoại ngữ:

Kỹ năng nói chuyện công chúng: Kỹ năng quyết định vấn đề:

Kỹ năng giải quyết vấn đề: Kỹ năng sống còn trong lúc khẩn cấp:

Kỹ năng đón nhận những nền văn hóa khác: Kỹ năng giao tiếp:

Có những kỹ năng khác: (xin kể ra)

3. Thầy/Cô có từng trang bị cho học sinh cấp III về bất kỳ kỹ năng nào, (ví dụ như liên quan đến khả năng giải quyết vấn đề, hoặc khả năng làm việc nhóm, v.v) để giúp chuẩn bị các em làm việc trong thời đại kinh tế toàn cầu hóa?

Có:

Không:

4. Xin Thầy/Cô liệt kê một số kỹ năng mà Thầy/Cô vẫn trang bị cho học sinh/ sinh viên khi giảng dạy trên lớp học:

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5. Khi giảng dạy ở lớp học, Thầy/Cô đã lồng ghép và rèn những kỹ năng cho học trò trong theo mức độ thường xuyên như thế nào trong mỗi tuần? Xin chọn và đánh dấu vào 1 trong các ô sau:

Ít khi có dịp	Lúc có lúc không	Thỉnh thoảng	Thường xuyên	Rất thường xuyên
1-2 tiết học	3-4 tiết học	5-6 tiết học	7-8 tiết học	9-10 tiết học

6. Thầy/Cô suy nghĩ gì hoặc hiểu thế nào về giá trị nhân bản/ đạo đức? Xin giải thích theo suy nghĩ cá nhân

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7. Những giá trị đạo đức nhân bản nào Thầy/Cô thường cổ vũ học trò hoặc đưa vào trong công việc giảng dạy? Xin kể ra

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8. Thầy/Cô đánh giá tầm quan trọng của việc luyện kỹ năng cho học trò cấp III như thế nào theo thang mức độ dưới đây: từ 1 (ít quan trọng) đến 10 (rất quan trọng)

1 (ít quan trọng)	2	3	4	5	6	7	8	9	10 (rất quan trọng)

9. Thầy/Cô đánh giá tầm quan trọng của rèn luyện giá trị đạo đức nhân bản trong giáo dục như thế nào theo thang mức độ dưới đây: từ 1 (ít quan trọng) đến 10 (rất quan trọng)

1 (ít quan trọng)	2	3	4	5	6	7	8	9	10 (rất quan trọng)

10. Xin Thầy/Cô đánh dấu vào 1 hoặc nhiều hơn 1 trong các ô biểu đạt giá trị dưới đây mà Thầy/Cô nghĩ rằng Thầy/Cô nên đề cao và rèn luyện nhân cách cho học trò?

- | | | | |
|----------------------------------|--------------------------|-----------------------------|--------------------------|
| -Tôn trọng sự khác biệt văn hóa: | <input type="checkbox"/> | -Làm thiện, tránh ác: | <input type="checkbox"/> |
| -Làm việc từ thiện: | <input type="checkbox"/> | -Tôn trọng luật xã hội: | <input type="checkbox"/> |
| -Quan tâm sống công bằng xã hội: | <input type="checkbox"/> | -Trách nhiệm trong xã hội: | <input type="checkbox"/> |
| -Quan tâm bảo vệ môi trường: | <input type="checkbox"/> | -Tôn trọng quyền con người: | <input type="checkbox"/> |

-Hoặc những giá trị khác: (xin kể ra)

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Appendix 3: **Semi-structure interview questions**

- 1- Have you ever heard about global skills or any skills activities in your school or school training? When and How?
- 2- What does Global Skills mean to you in today's globalising world? Is it important and why? Please explain.
- 3- What skills do you think that young people would be equipped for their future working in the age of global economy? Please explain the reasons.
- 4- to what extent and in what way does the curriculum for Vietnam / West Bengal allow teachers to equip their students with skills for working in an increasingly globalised economy. How?
- 5- What way do your school policies and the practices give space for these skills? Please explain why or why not?
- 6- Do you think skills activities/ global skills are essential for high school education? Why? or why not?
- 7- What do ethical values in general mean to you? Please explain.
- 8- To train the students to become responsible citizens, what are the ethical values you think they should achieve?
- 9- What ethical values in the curriculum do you believe that they are promoted in high school education? Why
- 10- Do you think ethical values are essential to young people in high school education? Why or why not?
- 11- What could be done better in the future in your imagination?
- 12- If you had built your own school, what skills and ethical values would you have equipped your students and encouraged them to achieve? Why?

The participants from 6 schools in Kolkata, India and HCM city, Vietnam

Research participants

	The participants' roles	The participants' experience on teaching
2 State schools in Kolkata, West Bengal, India		
Mr Meivyn	Vice-principal	20 years of educational experience
Mr Sengupta	Head teacher of English	10 years
Mr Ganguly	Head teacher of science	15 years
Ms Samy	Headmistress	15 years
Ms Chakraborty	Head teacher of English	18 years
Ms Sagoo	Head teacher of geography	22 years
2 private schools in Kolkata, West Bengal, India		
Miss Vase	Principal	18 years
Ms Thakur	Head teacher of value education	18 years
Ms Mishra	Head teacher of English	5 years
Mr Sabastian	Principal	10 years
Ms Puliyanthuruthel	Head teacher of literature	12 years
Ms D' Souza	Head teacher of science	8 years
2 State schools in Hochiminh city, Vietnam		
Ms L. D.	Vice principal	19 years
Ms N. H.	Head teacher of Maths	12 years
Ms T. T.	Head teacher of Geography	15 years
Ms T.	Vice principal	14 years
Ms P.	Head teacher of Literature	12 years
Ms M.	Head teacher of English language	4 years
2 private schools in Hochiminh, Vietnam		
Mr P. H.	Principal	8 years
Miss N.	Head teacher of English language	7 years
Ms L.	Head teacher of Civil education	8 years
Mr T.	Vice principal	30 years
Miss N. T.	Head teacher of History	6 years
Mr N. V	Head teacher of Civil education	7 years

Interviews with a school leader in a private school in HCM city

(A: người phỏng vấn (interviewer) ; B: thầy hiệu trưởng (the high school leader))

A: Thầy có nghe nói đến các kỹ năng toàn cầu, tức các kỹ năng giúp các em có thể làm việc được ở khắp mọi nơi trong tương lai.

B: Kỹ năng được chia thành nhiều loại, nhưng nói về kỹ năng để giúp các em thành công dân toàn cầu mà lại phù hợp với trường thì tập trung vào một số nhóm chính. Ví dụ: xử lý và giải quyết các tình huống, kỹ năng làm việc nhóm, kỹ năng ra quyết định. Đó là những nhóm chính mà mình áp dụng trong môi trường học đường. Trong môi trường này thì mình tạo ra các hoạt động để thông qua đó các em tự trải nghiệm điều này, điều này được triển khai qua tất cả các môn, kĩ năng là mục tiêu mà trường đang hướng đến. Ngoài ra còn tập trung vào một số kỹ năng sống còn như biết bơi, các môn thể thao khác, cấp cứu đuối nước, cấp cứu tiêu hóa. Một số kỹ năng liên quan đến dã ngoại như nút dây, cơ cấu hàng đội...

A: Theo thầy thì các kỹ năng đó có thể giúp các em làm việc trong những môi trường khác, văn hóa khác trong tương lai.

B: Chắc chắn, hiện giờ mình có các nhóm kỹ năng của thế kỉ 21 với nhóm kỹ năng này thì nó cũng quanh đi quẩn lại, nó cũng tập trung vào các kỹ năng vừa nêu trên, đây là nhóm kỹ năng mà mình đang hướng tới.

A: Thầy nghĩ gì về kỹ năng phản biện?

B: Có 5 nhóm kỹ năng mà nhà trường thực hiện trong suốt một năm học cứ hai tháng thì mình cho các em trải nghiệm một nhóm kỹ năng.

A: Chứ không phải trong tất cả các môn học đều đưa vào.

B: Gồm 3 bước.

Bước thứ nhất: phải tạo được một môi trường, môi trường này nó phải có quy định và đưa vào trong quy trình và nội quy của nhà trường để hỗ trợ và giúp cho các em học sinh các kỹ năng này. Bước thứ hai: tổ chức các hoạt động cho học sinh trải nghiệm. Bước thứ ba: để tổ chức các hoạt động thì trong trường mỗi môn tùy theo bài học người ta lồng ghép các bài học kĩ năng vào. Ví dụ: môn thể dục các em phải biết đứng ra tổ chức hoạt động nhóm. Mỗi bộ môn nó có tính năng đặc thù để đưa kỹ năng vào dạy cho các em và đồng thời cũng coi đó là mục tiêu của môn học. Ví dụ: môn văn: tổ trưởng môn văn đầu năm sẽ cho mình biết rằng trong môn văn sẽ lồng ghép những kỹ năng nào trong bài nào. Ban Giám Hiệu sẽ biết được giáo viên có lồng ghép các kỹ năng đó trong trường hay không. Việc tổ chức các hoạt động chung của nhà trường cũng nhằm phát triển các kỹ năng đó...tức là từ trong bài học đến các hoạt động của nhà trường đều xoay quanh các kỹ năng đó.

A: Ngoại khóa cũng như là chính khóa luôn hay sao?

B: Đúng rồi, tức là muốn giáo dục một cách tổng thể thì phải tạo một môi trường, bên cạnh đó phải cho các em trải nghiệm thông qua các hoạt động.

A: Trong chương trình dạy ở trong lớp, giáo viên có cho các em không gian và thời gian để phát huy những cái đó không? Ví dụ: gặp một kiến thức mới, giáo viên có cho các em cơ hội để hỏi, hoặc là để nói lại với những gì giáo viên nói, có nghĩa là tư duy phản biện, các em có được tự do đó không?

B: Đối với trường mình thì các em hoàn toàn được tự do làm điều đó, tuy nhiên từng cấp học mà có sự khác nhau, cấp 3 thì các em có quyền tự do này nhiều hơn vì đề là trường ra, còn cấp 2 là Sở ra.

A: Nếu mà đề của trường ra thì vẫn cho các em quyền tự do phản biện.

B: Đúng, chắc chắn có và luôn luôn có, tuy nhiên có một khó khăn như thế này, để làm đúng, làm có bài bản thì mất rất nhiều thời gian mà trong phân phối chương trình của Bộ giáo dục thì số tiết được quy định dựa trên sách giáo khoa cũ. Nhưng đối với thế kỷ 21 này thì cách dạy nó thay đổi tuy nhiên sách giáo khoa nó vẫn như cũ, phân phối chương trình không thay đổi. Do đó khi muốn đổi chương trình lấy học sinh làm trung tâm, phát huy tất cả các khả năng của học sinh thì phải thay đổi khung chương trình mới, nên rất mất thời gian như hiện nay chúng ta đang làm là áp dụng cách dạy mới trong khi khung chương trình và kiến thức cũ thì nó chưa khả thi.

A: Trường công thì đóng khung rồi, còn đối với trường tư mình có được phép đưa những sách khác dạy hỗ trợ cho sách nguồn không?

B: Được, mình cứ làm đúng theo yêu cầu của Bộ giáo dục, còn việc dạy thêm ở các nguồn sách khác là do mình vì mình còn dư tiết...

Tiếp tục... (continuing)

An interview with a school leader at a private school in Kolkata

(K: the interviewer; C: the interviewee, a school leader in a private school)

K: So in terms of values, do you think it's an abstract value? An external value?

C: Which?

K: I just explained about external skills so is this external value?

C: Yeah in terms of the skills required for a particular purpose, in order to con somebody else or make life easier for me, as I live in society in a particular culture. It doesn't mean that we reveal ourselves to those.

K: It means also that they can produce certain types of values, values for business?

C: Yeah values for getting on in life. When those values are threatened then you know if they are deep or just external.

K : So you mean deep values and external values?

C: Yeah external values are what we need to negotiate our way through life but internal values are what support us especially in situations where we are under stress.

K: Because for consumer reasons we have our own values, nowadays you have shopping so everything I want ,I want but when you buy you can get good economics and more money, so that kind of values they have?

C: And you can have a more comfortable life.

K: So you have your own values?

C: So in other words, you have two sets of values, a set of values which promotes yourself and your own comfort and your own capacity to survive and so on, that's one set of values. And the other set of values; these are the values that you carry within you whereby even if you have to sacrifice your own comfort, they will carry you through to help other people. You see it very strongly if you go back and look at the treatment by the Nazis of the Jews during the Second World War. Look at how the communists treated the people when they took over in Vietnam, trying to con, you see all that.

K: Yeah but nowadays they don't accept it, they see its politics and is in the past now they have improved.

C: Now they have gone past that, they have established themselves but in the process of establishing themselves, what have they put people through!

K: Yeah it's still tough there, it's still a problem.

C: And a lot of the keeping of the rules is based on fear and everywhere you have sanctions, if you don't do this, this will happen to you, if you don't do that this will happen to you. The freedom is not there

K: So you think the value in education should be in freedom?

C: Yeah I mean they have to make up their minds. If you look at all the people who suffered at the hands of the communists, who would not bow down, or you even look at someone like Mandela who would not give into apartheid and was put in prison for 27 years and yet he could come out of that with love, with such love, he could build a nation without any violence.

K: So to come back to the values of ecology and the environment. In my experience on the streets here, there is no hygiene and a lot of plastic bags and a lot of other things.

C: (Laughs) Yeah because you see it's not gone inside to the nation. You see our nation is built on the notion that our low castes are supposed to clean up after us. So nobody cleans up after themselves unless they are trained in school or they are used to doing it otherwise they walk out of a room and leave their chairs out and teachers never said put chairs back.

K: So it is a cultural problem?

C: Yes it's a cultural problem and also in India, it's a thing that you don't clean up after yourself because there are people designated to clean up your mess, the low class, sweepers, cleaners, removes dead bodies, all these things .

K: I saw low caste on the street, homeless people.

C: They are not necessarily low caste, they may not be!

K: I saw them serving on the street and carrying lots of things.

C: Yeah that they have to do because they need to survive, and they pick over the garbage and they collect stuff and they recycle and all that.

K: So they are not low caste?

C: Not necessarily low caste no, they may be high caste, which is unusual, but they might be there due to a financial situation and some would be Muslims and not Hindu but you will rarely get a Chinese on the street, never a Sikh child because their communities are very respectable and look after their poor children, nobody is left without parents so you will never find...all the street children in our homes have no Chinese or no Sikh because their communities look after them and also very few Catholics because we also look after our own but not all we are not as good as the Sikhs and Chinese.

K: I am concerned about, if you have good skills and good values, these should be a practice, to be organized and to have hygiene in schools?

C: Oh yeah they should be but even in schools it's not clean, even in schools a sweeper comes round and sweeps everything up after them.

K: Really, so even in school they don't train them to do that, to be hygienic and to do certain things?

C: Many are trained but they don't do it because there are always sweepers to do it in the big schools, in the well off schools and in the government schools nobody does it. It's very rare, I have one government school Navajackha, where we have 100 children, it's the only school I went

into that the regular children were there, not orphans, the regular children were running around cleaning up after themselves in classrooms, carrying buckets of water and cleaning toilets, that's the only school like that. Every other place is filthy.

K: In your own school you have it?

C: In our school we train our children yeah and we have bins for them to pick up the papers and put them in and all that kind of stuff yeah but we still have sweepers!

K: But you train them at least in the classroom?

C: Yeah we train them to leave everything tidy and all that and they sweep their own classrooms.

K: Because for me the values should be put into action in their lives, it's very important. In public school and State school do you think they have values?

C: In State school nobody bothers, if there is no sweeper it's not done!

K: Yeah but in terms of education, ethical values, are they promoted in school or not?

C: Well yes in that way, in school yes. They would be promoted. They wouldn't tolerate children hitting each other or something like that but I mean bullying and stuff would go on if nobody reported it and took action. And things are better now because earlier corporal punishment was very strong and for example in the South of India, one low caste child was blinded, she was hit across the face with a stick when she drank out of a high caste goblet. That happened a long time back and it still happens now but now it's different a big fuss is made so it's getting less common but children still get beaten in school.

K: They have ethical values in school but they have many castes and discrimination?

C: Yeah you do have discrimination for example in Rajasthan, UNICEF did a survey of how , now that they have a mandate that all children between 6 and 14 years have to go to school, all children, so many children are in school now who would never have traditionally gone to school. So in Rajasthan they went down to check and they found that in the schools in Rajasthan,. no low caste child is allowed to touch the water fountain, it has to be turned on for them by a high caste child if they want to drink water and the government gave plates to all children for their lunch but low caste are not allowed to leave their plates in school they have to take them home and wash them and then bring them back. Then I read somewhere else that down south, there is a system in schools where they wear a wrist band of a particular color that tells what your caste is.

K: Really?

C: I also read somewhere in Karnataka that they were giving a special haircut to the low caste children....

(the conversation continued...)

Appendix 5: **Final themes, categories and codes**

	Categories	Codes	Notes: in Kolkata	Notes: In HCM city
<p>The teachers' Concepts:</p> <p>This theme encapsulates the ethos encouraging them to equip students with skills and values at schools</p>	Skills	Team work		
		Group discussion		
		Reflection		
		IT		
		Language		
		Public speaking		
		Presentation		
		Solving problem		
		Open to other cultures		
		Life skills		
	Soft skills			
	Ethical Values	Religious education		
		Civil education		
		Value education		
		Respect others		
		Social justice		
		National values		
		Cultural values		

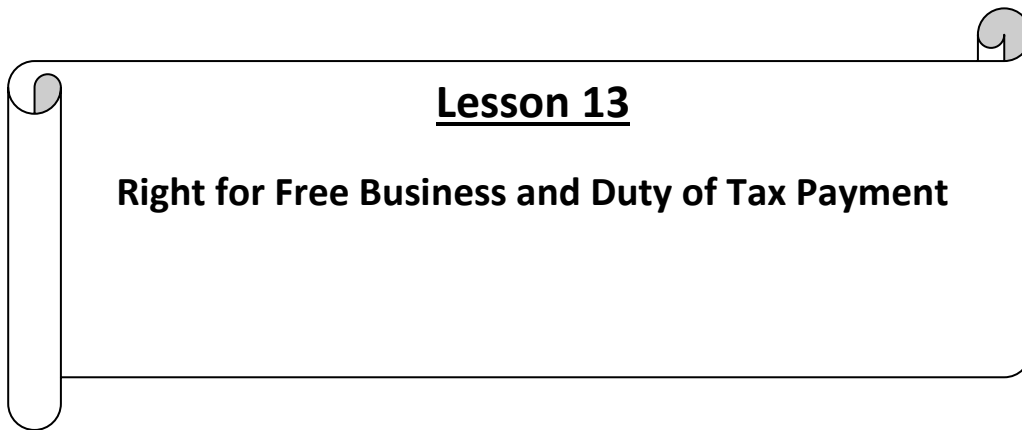
		Care for environment		
		Respect law		
		Human rights		
		Life values		
		Love		
		Obedience to authority		
		Helping others		
		Commitment		
		Do charity		
		Responsibilities		
<p>PRACTICES:</p> <p>This theme represents all the practical aspects of teaching activities in classrooms and schools. It focuses on the skills and ethical values which are actually equipped in</p>	Skills	Team work		
		Group discussion		
		Reflection		
		IT		
		Language		
		Public speaking		
		Presentation		
		Solving problem		
		Open to other cultures		
		Life skills		
		Soft skills		

classrooms and schools.	Ethical Values	Civil education		
		Value education		
		Respect others		
		Social justice		
		Religious education		
		Cultural values		
		Care for environment		
		Respect law		
		Human rights		
		Life values		
		Love		
		Obedience to authority		
		Helping others		
		Commitment		
		Do charity		
		Responsibilities		
	Extra activities	Assembly		
		Trips visiting museum		
		Summer trips		
		Public speaking contest		

Context: This theme captures the key external forces shaping the way projects and sessions can exist	Centralised education system	Public funding	Lack of facilities	
		Limited time	Syllabus design	Pressure of exams result
		Education policies		Limited freedom
		Private education sectors	Self-funding, good facilities	More time
	Education policies	Facilities, Methodology	Oversized classes in SS and PS	Private funding
		Material, textbook resources		
	Parents' support	Extra funding, Encouragement		
Teachers' attitudes		Teacher central teaching, teacher's mind-set	Dominant Pressured	Pressured, stick to syllabus, and routines
Students' feedback and voices				
SS: State schools PS: Private schools				

APPENDIX 6: THE MODEL OF LESSON PLAN FOR TEACHING IN A STATE SCHOOL (in English)

Week: 23
23rd Period: 45'
Date:21/01/2014



1. goals of achievement:

1.1: Knowledge :

* Activity 1:

- Students' knowledge: First concepts at the beginning of Rights for free trading and the duty of tax payment.

* Activity 2:

-Students' knowledge: the Civil Rights and Duties in trading, and following the Laws of Tax Payment.

- Students' knowledge: understanding what is rights of free trading? What is tax? the meaning of tax and its function?

* Activity 3:

- Students' knowledge: Doing homework of recognising the rights of free trading and duties of tax payment.

1.2: Skills:

- Students' practice: know how to promote their families to follow the rights of free trading and the duties of tax payment.

- Students have to practice well: recognise the difference between trading activity, what is proper or wrong doings regarding Law of tax payment.

1.3: Attitude:

- Students's habit: making critical judgment of illegal trading activites

- Students's character: always be ready to support the policies of the government and the regulation in the area of trading and paying tax

- Accumulation of life skill:

+ Skill of making critical judgment: knowing how to make critical judgment of activites violating the right to free trade and the duty to pay tax of the citizen.

+ searching skill: knowing how to look for and analyse the information of what is happening in one's local place in regard of implementing these rights

2. Content of Study:

- **Theme 1:** Introduction questions.

- **Theme 2:** The content of the lesson.

- **Theme 3:** Exercises

3.Preparation:

3.1: Teacher (T): Documents regarding law of Trading and Tax.

3.2: Students (S): Read introduction questions, explore the content of the lesson, and do the exercies.

4. Organizing learning activities:

4.1: Settling down and checking name list: (1 minute)

9 A1:

9A2:

4.2: oral test: (5 minutes)

* questions for previous lessons:

Student 1:

▲ **Question: What are the basic regulations regarding marriage in Vietnam? (8 points)**

● **Correct Answer:** the basic regulations regarding marriage in Vietnam are:

- Voluntary, progressive, monogamous, and equal (2 points)
- The state legally respects and protects marriage of Vietnamese citizen regardless ethnic origin, religious denominations, or marriage with foreigners. (4 points)
- Married couples have duty to adhere to the policy of family planning of the government (2 points)

* **Exercise:**

▲ **Where does one need go to register one's marriage? : (1 point)**

- A. To the council
- B. To the Court
- C. To the people's committee

● **Answer: C**

2/ According to the policy of family planning, how many children a pair entitle to have?

(1 point)

- A. 1
- B. 1 to 2
- C. 1 to 3
- D. There is no limit, depend on their financial status.

● **Answer: B**

Student 2:

Question 2/ What are the rights and duties in marriage? what are the duties of students as citizens? (8 points)

Question 2/ : rights and duties in marriage

* Age of marriage:

- Male from 20 , female from 18. (1 point)

- Both parties must be free, voluntary and without any pressure. (1 points)

* Marriage prohibition: (3 points)

- Those living with their legal spouse, those who cannot be responsible for their action (mental illness)...

* Duties of a students as citizens:

- Respect and be serious in marriage's love. Avoid violating marriage laws.(1 point)

- As students, we try to have a right judgment of ourselves, grasp the content, meaning of marriage laws and carry out our duties to ourselves, family and society.(2 points)

* Questions regarding self-preparation:

▲ *what have you prepared for today's lesson? (2 points)*

● Read introduction questions, explore the content of the lesson, and do the exercises.

☆Comments, marking.

4.3: Lesson process:

Activities of teachers and students	Lesson content
<p>* <u>Introduction:</u> (3 minutes)</p> <p>📁 Teacher: questioning: asking a student to read rule 57, 80 of the Constitution of 1992/46.</p> <p>? Constitution of 1992 states what rights and duties of citizens?</p> <p>📁 S: right to free business and the duty to pay tax.</p> <p>📁 T concludes: why citizens have right to free business and yet they have the duty to pay tax ? what</p>	

is the purpose of tax? what exactly is the duty of citizens? The lesson today will help us knowing more.

* **Activity 1** : Guiding students to understand the introduction questions. (8 minutes)

(raise and solve the issues, explanation, and group discussion)

☞S: read the introduction questions, textbook, page 45.

☞ Group discussion: 5 minutes:

* **Group 1: what area of law regulates the activity of X? what is the name for that violation?**

☞S: - the activity of X is regulated by the law of business, violating the law of producing and trading counterfeiting products.

* **Group 2: Do you have any comments on different levels of tax on those items? Why there are such difference? Do different levels of tax have any thing to do with the life of people? why?**

☞S: there is a difference in levels of tax (high and low)

- High tax is to reduce the consumption of luxurious products and not very necessary to daily life.

☞T: name some luxurious products: cigarettes are harmful, fake money for death people (wastful, superstitious), jewelry, cars, alcoholic drink ...

- Low tax is for promoting production and business.

I/ Introduction questions.

*** Group 3: what have you known thanks to those information?**

☞S: The state's regulations on business, tax, and the duties of citizens in carrying out their right to free business and duty to pay tax.

*** Group 4: what have you learnt from those information?**

☞S: Always respect act according to the laws

☞S: Discuss, each group gives feedback, comments from other groups.

☞T: Making comments and summary.

★ **Accumulate life skill:** Critical skill: knowing how to make critical judgment of activities violating the right to free trade and the duty to pay tax of the citizen.

* **Activity 2 :** Guiding students to understand the lesson content (15 minutes)

(Raise and solve the issues, explanation, and discussion)

☞T: Ask students discuss these questions:

Question 1/ Which of the following action is right according to business law? why ?

- a- A business person has to declare the true capital
- b- Doing business on the declared product
- c- Doing business on the declared area of product
- d- Acquire business licence
- e- Trading on illegal and counterfeit product to increase benefit

f- there is no need to declare and pay tax for trivial products.

☞ S: a,b,c,d

Question 2/ Which of the following action violating tax law? why?

- a- Pay tax in due course
- b- Deliberatly prolong the time of pay tax in order to have more capital to do business.
- c- Only pay tax for declared products, do not need to pay tax for trivial products.
- d- Take advange of business licence to smugle and avoid paying tax.
- e- Deliberatly prolong the time of pay tax in order to collect interest on this amount of money.

☞ S: b,c,d,e.

☞ T: conclude

? Name all kind of producing and trading activities which you know ?

☞ S: - prodcution of rice, sweeties, raising animals, sewing, publishing books, moto-bikes,..

- Travelling service, restautants, recreation centers, beauty care
- Trading

☞ T: Make comments and conclusion: In our life we need producing and trading activities to survive and developt

?what do you know of business?

?what is the right of free business?

II/ Content of the lesson.

? what is tax?

?The meaning and purpose of tax?

?What are the duties of citizens in carrying out their right to free business and duty to pay tax?

☞S: express their personal view

☞T: Comment and conclude.

★ **Accumulation of life skill: Know how to look for and analyse information pertaining to current situation of carrying out the *right to free business and duty to pay tax*.**

* **Activities 3:** Guiding students to understand the exercises (5 minutes)

(raise and answer issues)

☞T: Ask students to do exercise 2,3 / 47.

☞S: answer, comment, modify.

☞T: Comment and conclude

1/ Conceptions:

- Business includes the production activities, services and exchanging goods for the purpose of making profits.

- Right to free Business is a right of citizens to freely choose forms of economic organizations, occupations and business scale.

- Taxes are part of the income of citizens and economic organizations which they have an obligation to contribute to the government's budget to be spent on those common good activities such as security, national defense, public officials paid salaries, school construction, hospitals, roads and bridges...

* The purpose of tax: stable markets, adjusting economic structure, help to ensure economic development in accordance with the orientation of the state.

2/ the duty of citizens.

- Campaign and encourage family, friends respect and act according to the right to free business and the duty to pay tax.

- Use the right to business correctly and pay tax fully in due course. In doing so they contribute to economic development the country, to the wealth of the citizens and the strength of the nation.

- Fight against negative phenomena in business and tax.

III/ Exercise.

- Exercise 2:

	<p>Ms H has violated business law: She fails to declare exactly all the products she is trading</p> <ul style="list-style-type: none"> • <u>Exercise 3:</u> <p>- Agree with answers: c, d, e.</p>
--	--

4.4: Summing up: (5 minutes)

(a situation)

📁T: On 8th of March, (the women's day) some students buy some flowers and then sell them in coffee shops and parks. Suddenly they are asked by local tax collectors to pay tax.

?Do the local tax collectors have the right to do so? why ?

📁S: Answer, comment, modify.

📁T: comment conclude and make the summary.

4.5: Further guidance: (3 minutes)

*For this lesson of this time :

- Learn by heart the lesson, read with care the content in textbook.
- Finish the remaining exercises in the text book.

* For this lesson next time:

- prepare lesson 14 "**Right and duty to work of citizens**" /47.
- Read and answer the questions in the part of introduction.

5. Appendix: Documents and Feedback:

- Documents:

+ Civic Education Text book, text book for teacher, 9th form.

+ Civic Education exercise book, 9th form.

APPENDIX

Tuần: 23

Tiết: 23 (45')

Ngày dạy: 21/01/2014

BÀI 13
QUYỀN TỰ DO KINH DOANH VÀ NGHĨA VỤ ĐÓNG THUẾ

1. Mục tiêu:

1.1: Kiến thức :

* Hoạt động 1:

- HS biết: Những biểu hiện bước đầu về quyền tự do kinh doanh và nghĩa vụ đóng thuế.

* Hoạt động 2:

- HS biết: Quyền và nghĩa vụ của công dân trong kinh doanh thực hiện pháp luật về thuế.

- HS hiểu: Hiểu được thế nào là quyền tự do kinh doanh ? Thuế là gì ? Ý nghĩa, tác dụng của thuế ?

* Hoạt động 3:

- HS biết: Làm các bài tập nhận biết về quyền tự do kinh doanh và nghĩa vụ đóng thuế.

1.2: Kỹ năng:

- HS thực hiện được: Biết vận động gia đình thực hiện tốt quyền tự do kinh doanh và nghĩa vụ nộp tô thuế.

- HS thực hiện thành thạo: Giúp hs biết phân biệt hành vi kinh doanh, thuế đúng pháp luật và trái pháp luật.

1.3: Thái độ:

- HS có thói quen: Biết phê phán những hành vi kinh doanh và thuế trái pháp luật.

- HS có tính cách: Giáo dục hs luôn biết ủng hộ chủ trương của nhà nước và những quy định của pháp luật trong lĩnh vực kinh doanh và thuế.

- Tích hợp giáo dục kỹ năng sống:

+ Kỹ năng tư duy phê phán: biết phê phán những hành vi, việc làm vi phạm quyền tự do kinh doanh và nghĩa vụ đóng thuế của công dân.

+ Kỹ năng tìm kiếm và xử lý thông tin về tình hình thực hiện quyền tự do kinh doanh và nghĩa vụ đóng thuế ở địa phương.

2. Nội dung học tập:

- **Nội dung 1:** Đặt vấn đề.

- **Nội dung 2:** Nội dung bài học.

- **Nội dung 3:** Bài tập.

3. Chuẩn bị:

3.1: Giáo viên: Tài liệu các luật về kinh doanh và thuế.

3.2: Học sinh: Đọc phần đặt vấn đề, tìm hiểu nội dung bài học và bài tập,

4. Tổ chức các hoạt động học tập:

4.1: Ổn định tổ chức và kiểm diện: (1 phút)

9A1:

9A2:

4.2: Kiểm tra miệng: (5 phút)

* Câu hỏi kiểm tra bài cũ:

HS 1:

▲ **Câu hỏi:** *Hãy nêu những nguyên tắc cơ bản của chế độ Hôn nhân ở Việt Nam ?* (8đ)

● **Đáp án:** Những nguyên tắc cơ bản của chế độ Hôn nhân ở Việt Nam:

- Hôn nhân tự nguyện tiến bộ, một vợ, một chồng. Vợ chồng bình đẳng. (2đ)

- Nhà nước tôn trọng và bảo vệ về pháp lý cho hôn nhân giữa công dân Việt Nam thuộc các dân tộc, các tôn giáo với người không tôn giáo, giữa công dân Việt Nam với người nước ngoài. (4đ)

- Vợ chồng có nghĩa vụ thực hiện chính sách dân số và kế hoạch hoá gia đình. (2đ)

* **Bài tập:**

▲ **Khi kết hôn phải đến cơ quan nào sau đây để làm thủ tục kết hôn:** (1đ)

A. Hội đồng nhân dân

B. Tòa án nhân dân

C. Ủy ban nhân dân

● **Đáp án:** C

2/ Theo chủ trương kế hoạch hóa gia đình thì mỗi cặp vợ chồng sinh được bao nhiêu con: (1đ)

A. 1 con

B. 1 đến 2 con

C. 1 đến 3 con

D. Sinh không hạn chế tùy theo điều kiện kinh tế gia đình.

● **Đáp án:** B

HS 2:

Câu 2/ Quyền và nghĩa vụ của công dân trong hôn nhân ? Trách nhiệm của công dân- hs là gì ? (8đ)

Câu 2/ Quyền và nghĩa vụ của công dân trong hôn nhân:

* Tuổi kết hôn:

- Nam từ 20 tuổi trở lên, nữ từ 18 tuổi trở lên. (1đ)

- Việc kết hôn do nam nữ tự nguyện, không ép buộc, cưỡng ép hoặc cản trở. (1đ)

* Cấm kết hôn: (3đ)

- Người đang có vợ, có chồng. - Người mất năng lực hành vi dân sự (tâm thần, mắc bệnh)...

* Trách nhiệm của công dân- hs:

- Thái độ tôn trọng nghiêm túc trong tình yêu hôn nhân. Không vi phạm quy định của pháp luật về hôn nhân. (1đ)

- Với học sinh, chúng ta biết đánh giá đúng bản thân, hiểu được nội dung, ý nghĩa của luật hôn nhân gia đình. Thực hiện đúng trách nhiệm của mình với bản thân, gia đình, xã hội. (2đ)

* Câu hỏi kiểm tra nội dung tự học:

▲ *Em đã chuẩn bị những gì cho bài học hôm nay? (2d)*

● Đọc phần đặt vấn đề, tìm hiểu nội dung bài học và bài tập.

★ Nhận xét, chấm điểm.

4.3:Tiến trình bài học:

Hoạt động của giáo viên và học sinh	Nội dung bài học
<p>* Vào bài: (3 phút)</p> <p>☞ Gv: đặt vấn đề: gọi hs đọc điều 57, 80 HP 1992/46.</p> <p>? Hiến pháp 1992 qui định quyền và nghĩa vụ gì của công dân ?</p> <p>☞Hs: Quyền tự do kinh doanh, nghĩa vụ đóng thuế.</p> <p>☞ Gv kết luận: Tại sao công dân có quyền tự do kinh doanh lại vừa phải có nghĩa vụ đóng thuế ? Mục đích đóng thuế là gì ? Trách nhiệm của công dân ra sao ? Nội dung bài học hôm nay sẽ giúp ta hiểu rõ hơn.</p> <p>* Hoạt động 1 : Hướng dẫn HS tìm hiểu phần đặt vấn đề. (8 phút)</p> <p>(Nêu và giải quyết vấn đề, Giảng giải, thảo luận nhóm)</p> <p>☞Hs đọc phần đặt vấn đề SGK /45.</p> <p>☞Tổ chức cho HS thảo luận nhóm 5p:</p> <p>* Nhóm 1: Hành vi của X thuộc lĩnh vực gì ?hành vi vi phạm đó là gì ?</p> <p>☞Hs: - hành vi của Xthuộc lĩnh vực buôn bán, vi phạm về sản xuất, buôn bán hàng giả.</p> <p>* Nhóm 2: Em có nhận xét gì về các loại mức thuế của các mặt hàng nêu trên ? Vì sao lại có hiện tượng đó ? Các mức thuế đó có liên quan gì đến đời sống của nhân dân không ? Vì sao ?</p> <p>☞Hs: Các mức thuế trên có sự chênh lệch nhau (cao và thấp).</p> <p>- Mức thuế cao là nhằm để hạn chế các ngành kinh doanh các mặt hàng xa xỉ, không cần thiết đối với đời sống nhân dân.</p> <p>☞Gv: Chỉ ra các mặt hàng xa xỉ: thuốc lá có hại, vàng mã (lãng phí, mê tín dị đoan), trang sức, ô tô, rượu bia...</p> <p>- Mức thuế thấp là nhằm để khuyến khích sản xuất, kinh doanh..</p>	<p>I/ Đặt vấn đề.</p>

<p>* Nhóm 3: Những thông tin trên đã giúp em hiểu được những vấn đề gì ?</p> <p>☞Hs: Những qui định của nhà nước về kinh doanh, thuế, trách nhiệm của công dân trong thực hiện quyền và nghĩa vụ kinh doanh, đóng thuế.</p> <p>* Nhóm 4: Qua phần thông tin trên đã giúp em học tập được gì ?</p> <p>☞Hs: Phải luôn nghiêm chỉnh chấp hành tốt những qui định của pháp luật...</p> <p>☞Hs: Cùng nhau thảo luận, đại diện nhóm báo cáo, các nhóm khác nhận xét, bổ sung.</p> <p>☞Gv: Nhận xét, chốt ý.</p> <p>* Tích hợp giáo dục kỹ năng sống: Kỹ năng tư duy phê phán: biết phê phán những hành vi, việc làm vi phạm quyền tự do kinh doanh và nghĩa vụ đóng thuế của công dân.</p> <p>* Hoạt động 2 : Hướng dẫn HS tìm hiểu phần nội dung bài học. (15 phút) (Nêu và giải quyết vấn đề, Giảng giải, thảo luận)</p> <p>☞Gv: Cho hs thảo luận các nội dung sau:</p> <p>Câu 1/ Theo em, những hành vi nào sau đây công dân kinh doanh đúng theo qui định pháp luật ? vì sao ?</p> <ul style="list-style-type: none"> a- Người kinh doanh phải kê khai đúng số vốn. b- Kinh doanh đúng mặt hàng đã kê khai. c- Kinh doanh đúng ngành đã kê khai. d- Có giấy phép kiinh doanh. e- Kinh doanh thêm hàng lậu, hàng giả bên cạnh những mặt hàng đã đăng kí để kiếm thêm lời. f- Không cần thiết phải kê khai và nộp thuế những mặt hàng nhỏ lẻ. <p>☞Hs: a,b,c,d</p> <p>Câu 2/ Những hành vi nào sau đây vi phạm về thuế ? Vì sao ?</p> <ul style="list-style-type: none"> a- Nộp thuế đúng thời gian qui định. b- Cố ý kéo dài thời gian nộp thuế để có vốn xoay vòng sinh lời. c- Chỉ nộp thuế những mặt hàng đã đăng kí, các mặt hàng nhỏ lẻ kinh doanh thêm không cần phải nộp. d- Lợi dụng kinh doanh để buôn lậu trốn thuế. e- Nộp chậm tiền thuế để tranh thủ lấy tiền thu thuế cho người bên ngoài vay kiếm lời. 	<p>II/ Nội dung bài học.</p>
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<p>☞Hs: b,c,d,e. ☞Gv: Kết luận.</p> <p>? Em hãy kể tên các hoạt động sản xuất, dịch vụ và trao đổi hàng hóa mà em biết ?</p> <p>☞Hs: - Sản xuất bánh kẹo, lúa gạo, chăn nuôi, may mặc, sách vở, xe máy... - Dịch vụ du lịch, ăn uống, vui chơi giải trí, chăm sóc sắc đẹp... - Trao đổi hàng hóa...</p> <p>☞Gv: Nhận xét và kết luận: trong cuộc sống của con người rất cần đến các hoạt động sản xuất, dịch vụ và trao đổi hàng hóa để tồn tại và phát triển.</p> <p>? Em hiểu kinh doanh là gì ?</p> <p>? Thế nào là quyền tự do kinh doanh ?</p> <p>? Thuế là gì ?</p> <p>? Ý nghĩa và tác dụng của thuế ?</p> <p>? Công dân có nghĩa vụ gì trong việc thực hiện quyền tự do kinh doanh và nghĩa vụ đóng thuế ?</p> <p>☞Hs: Phát biểu cá nhân. ☞Gv: Nhận xét và chốt ý cho hs nắm.</p> <p>★ Tích hợp giáo dục kỹ năng sống: Kỹ năng tìm kiếm và xử lý thông tin về tình hình thực hiện quyền tự do kinh doanh và nghĩa vụ đóng thuế ở địa phương.</p>	<p>1/ Khái niệm:</p> <ul style="list-style-type: none"> - Kinh doanh là hoạt động sản xuất, dịch vụ và trao đổi hàng hóa nhằm mục đích thu lợi nhuận. - Quyền tự do kinh doanh là quyền của công dân được tự lựa chọn hình thức tổ chức kinh tế, ngành nghề và qui mô kinh doanh. - Thuế là một phần trong thu nhập mà công dân và tổ chức kinh tế có nghĩa vụ nộp và ngân sách nhà nước để chi tiêu vào những công việc chung như an ninh, quốc phòng, chi trả lương cho công chức, xây dựng trường học, bệnh viện, làm đường xá, cầu cống... <p>* Tác dụng của thuế: Ổn định thị trường, điều chỉnh cơ cấu kinh tế, góp phần đảm bảo phát triển kinh tế theo đúng định hướng của nhà nước.</p> <p>2/ Trách nhiệm của công dân.</p> <ul style="list-style-type: none"> - Tuyên truyền vận động gia đình, bạn bè thực hiện tốt quyền tự do kinh doanh và nghĩa vụ đóng thuế. - Sử dụng đúng đáng quyền tự do kinh doanh và thực hiện đầy đủ nghĩa vụ đóng thuế, góp phần phát triển kinh tế đất nước, làm cho dân giàu nước, mạnh.
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<p>* Hoạt động 3: Hướng dẫn HS tìm hiểu phần bài tập. (5 phút) (Nêu và giải quyết vấn đề) ☞Gv: Cho hs làm bài tập 2,3 / 47. ☞Hs: Trình bày cá nhân, nhận xét, bổ sung. ☞Gv: Nhận xét và kết luận.</p>	<p>- Đấu tranh chống các hiện tượng tiêu cực trong kinh doanh và thuế. III/ Bài tập. • <u>Bài tập 2:</u> Bà H đã vi phạm về kinh doanh, đó là vi phạm về kê khai không đúng đủ các mặt hàng buôn bán. • <u>Bài tập 3:</u> - Đồng ý: c, đ, e.</p>
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4.4:Tổng kết: (5 phút)

(tình huống)

☞Gv: Vào ngày 8/3, một số học sinh rủ nhau đi mua hoa về bán dạo ở các quán cà phê, công viên, tình cờ họ bị các cán bộ thu thuế phường yêu cầu nộp thuế.

? Theo em, các cán bộ thuế thu thuế những học sinh đó có đúng không ? Vì sao ?

☞Hs: Trình bày cá nhân, nhận xét, bổ sung.

☞Gv nhận xét và kết luận chốt lại vấn đề cần nắm.

4.5:Hướng dẫn học tập: (3 phút)

* Đối với bài học tiết này:

- Học thuộc bài, xem kĩ nội dung SGK.
- Hoàn thành các bài tập còn lại ở SGK, STH.

* Đối với bài học tiết sau:

- Xem trước bài 14 "**Quyền và nghĩa vụ lao động của công dân**" /47.
- Đọc và trả lời trước các câu hỏi phần đặt vấn đề .

5. Phụ lục: Tài liệu: Thông tin phản hồi:

-Tài liệu:

- + SGK, SGV GDCD 9.
- + Bài tập GDCD 9.

Bài 13

QUYỀN TỰ DO KINH DOANH VÀ NGHĨA VỤ ĐÓNG THUẾ

1 ĐẶT VẤN ĐỀ

1. Qua công tác kiểm tra năm tình hình sản xuất và buôn bán, Chi cục quản lý thị trường tỉnh T đã phát hiện X có hành vi sản xuất, buôn bán mì chính Ajinomoto và Vedan giả. Theo lời khai nhận, thì X đã mua mì chính Saji, mỗi bao 25kg, rồi đóng mì chính đó vào vỏ bao bì mì chính nhãn hiệu Ajinomoto và Vedan, mỗi túi 454gam và bán ra thị trường để thu lãi cao.

2. Nhà nước ta quy định mức thuế đối với một số ngành, một số mặt hàng như sau :

-- Thuốc lá điếu có đầu lọc sản xuất chủ yếu bằng nguyên liệu nhập khẩu, xì gà : 65%

- Rượu từ 40^o trở lên : 75%

-- Ô tô từ 5 chỗ ngồi trở xuống : 80%

- Vàng mã, hàng mã : 70%

(Theo Điều 7 Luật Thuế Tiêu thụ đặc biệt năm 2003)

- Sản xuất nước sạch, thuốc chữa bệnh, đồ dùng dạy học, in sách : 5%

- Sản phẩm trồng trọt, chăn nuôi (chưa qua chế biến), sản xuất muối...
lược miễn thuế.

(Theo Điều 4 và 8 Luật Thuế Giá trị gia tăng năm 2003)

ợi ý

- Những hành vi như thế nào là vi phạm quy định của Nhà nước về kinh doanh ?
- Em hiểu thế nào là quyền tự do kinh doanh ?
- Theo em, tại sao Nhà nước ta lại quy định các mức thuế suất chênh lệch nhau nhiều như vậy đối với các mặt hàng ?

II NỘI DUNG BÀI HỌC

1. *Kinh doanh* là hoạt động sản xuất, dịch vụ và trao đổi hàng hoá nhằm mục đích thu lợi nhuận.

Quyền tự do kinh doanh là quyền của công dân được lựa chọn hình thức tổ chức kinh tế, ngành nghề và quy mô kinh doanh. Tuy nhiên, người kinh doanh phải tuân theo quy định của pháp luật và sự quản lí của Nhà nước như phải kê khai đúng số vốn, kinh doanh đúng ngành, mặt hàng ghi trong giấy phép, không kinh doanh những lĩnh vực mà Nhà nước cấm như thuốc nổ, vũ khí, ma tuý, mại dâm...

2. *Thuế* là một phần trong thu nhập mà công dân và tổ chức kinh tế có nghĩa vụ nộp vào ngân sách nhà nước để chi tiêu cho những công việc chung (như an ninh, quốc phòng, chi trả lương cho công chức, xây dựng trường học, bệnh viện, làm đường sá, cầu cống, v.v...).

Thuế có tác dụng ổn định thị trường, điều chỉnh cơ cấu kinh tế, góp phần đảm bảo phát triển kinh tế theo đúng định hướng của Nhà nước.

3. Công dân phải sử dụng đúng đắn quyền tự do kinh doanh và thực hiện đầy đủ nghĩa vụ đóng thuế, góp phần phát triển kinh tế đất nước, làm cho dân giàu, nước mạnh.

Tư liệu tham khảo

- “Công dân có quyền tự do kinh doanh theo quy định của pháp luật”.
- “Công dân có nghĩa vụ đóng thuế và lao động công ích theo quy định của pháp luật”.

(Điều 57 và 80 Hiến pháp năm 1992)

• “... Người nào sản xuất, buôn bán hàng giả là lương thực, thực phẩm, thuốc chữa bệnh, thuốc phòng bệnh, thì bị phạt tù từ hai năm đến bảy năm...”

Phạm tội gây hậu quả đặc biệt nghiêm trọng thì bị phạt tù hai mươi năm, tù chung thân hoặc tử hình”.

(Điều 168 Bộ luật hình sự năm 1999)

III BÀI TẬP

1. Hãy kể tên một số hoạt động kinh doanh mà em biết.
2. Trong giấy phép kinh doanh của bà H có 8 loại hàng, nhưng Ban quản lý thị trường kiểm tra thấy trong cửa hàng của bà có bán tới 12 loại hàng. Theo em, bà H có vi phạm quy định về kinh doanh không? Nếu có thì đó là vi phạm gì?
3. Em đồng ý hoặc không đồng ý với những ý kiến nào sau đây? Hãy giải thích vì sao em đồng ý hoặc không đồng ý.
 - a) Kinh doanh là quyền tự do của mỗi người, không ai có quyền can thiệp;
 - b) Công dân có quyền tự do kinh doanh bất cứ nghề gì, hàng gì;
 - c) Kinh doanh phải theo đúng quy định của pháp luật;
 - d) Buôn bán nhỏ thì không cần phải kê khai;
 - d) Đóng thuế là góp phần xây dựng đất nước;
 - e) Buôn bán phải theo đúng số lượng và mặt hàng đã kê khai.

Bài 14

QUYỀN VÀ NGHĨA VỤ LAO ĐỘNG CỦA CÔNG DÂN

Appendix 7: Some images of the schools in the field

State schools in Kolkata, West Bengal



The school, the hero monument in the school, and classroom activities

The Girl state school in Kolkata



School assembly and classroom activities

A Private school in Kolkata



School, classrooms, computer-room, Laboratory, and summer projects

State schools in Hochiminh city



School assembly, class activities, and charity activities in a hospital

State school in HCM city

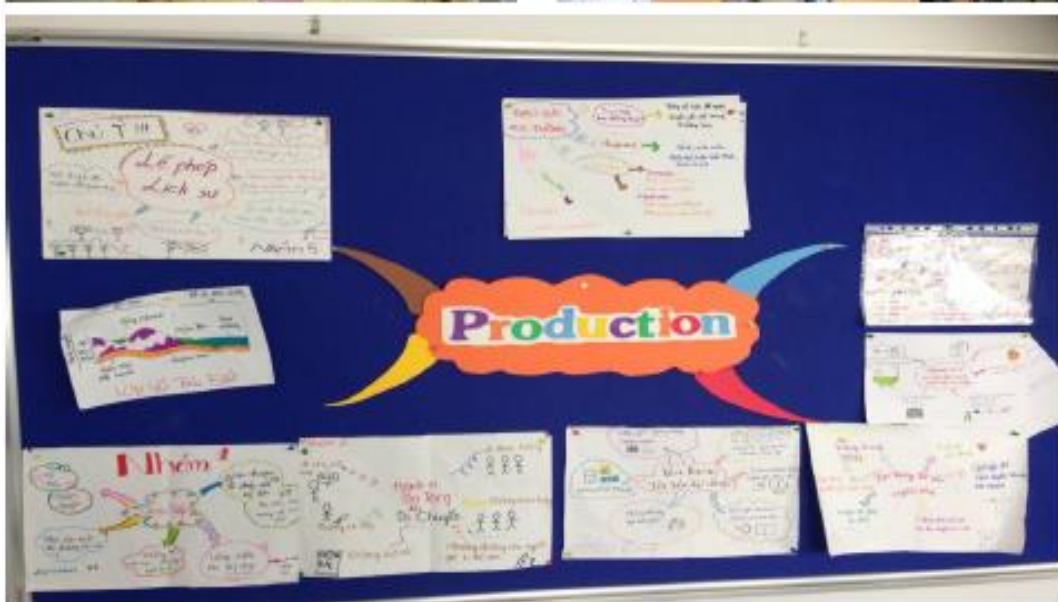


School assembly, class activities, Laboratory and extra curricular activity

A Private school in HCM city

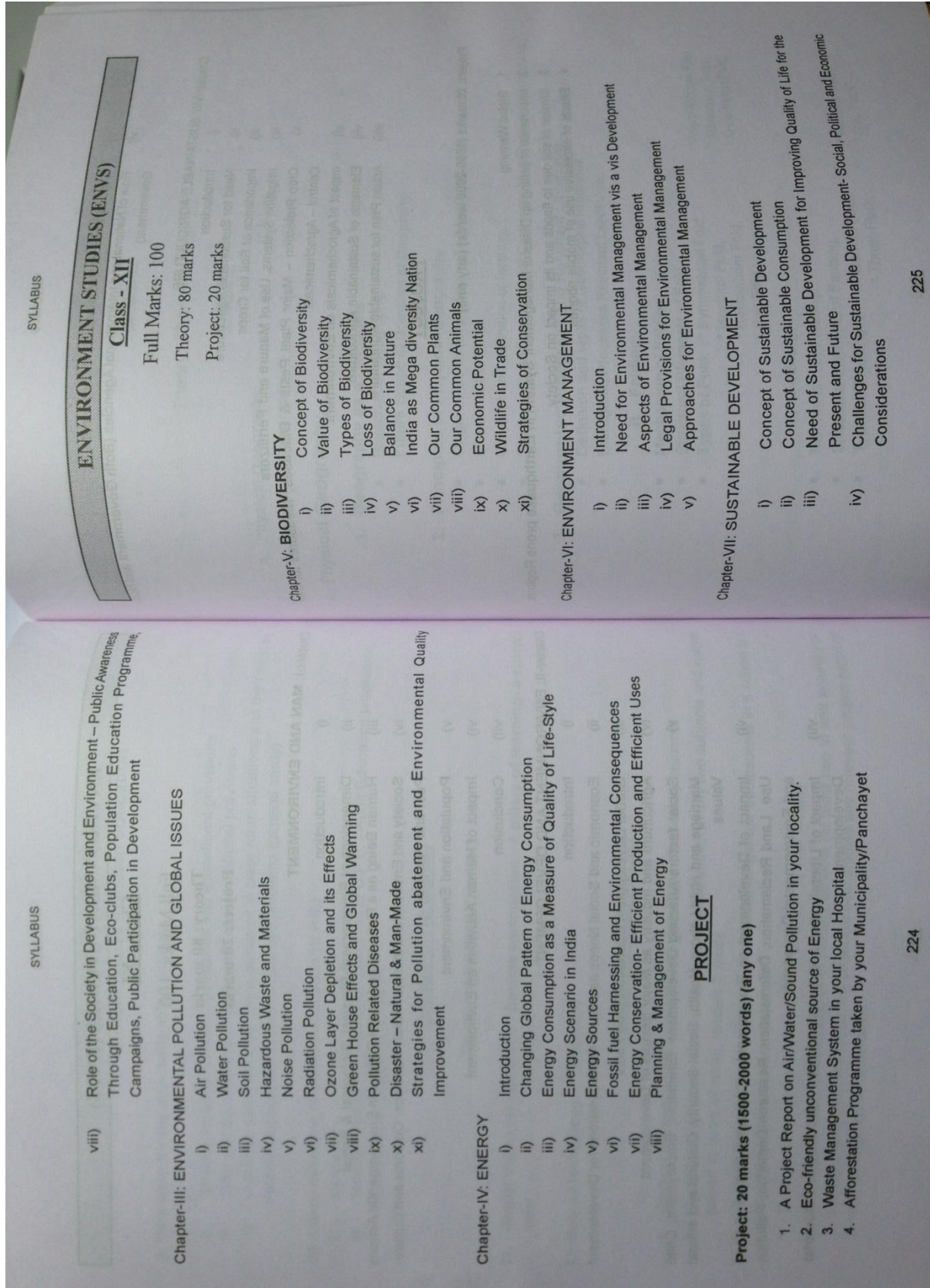


School, classroom activities, and Living values education



Musical room, Conference room, Library, Computer room, and group projects.

Appendix 8: An example of a subject in the Syllabus in state school in Kolkata



GEOGRAPHY (GEGR)

Class - XI

Full Marks: 100

Theory: 70 and Practical: 30

THEORY

- A. Physical Geography. 40 Marks
- B. Economic Geography. 30 Marks

A. Physical Geography.

1. Geography as a Discipline.
 - Branches of Geography.
 - Future Scope of Branches of Geography.
2. Principles of Physical Geography.
 - Origin of Earth (Explanation of a Classical Theory).
 - Interior of the Earth.
 - Concept and definition of Isostasy.
 - Seafloor spreading, drifting of Continents, Plate Tectonic and Island Arc.
3. Geomorphic Processes and Resultant Landforms.
 - Definition and types of Geomorphic Processes.
 - Endogenic Processes Resultant Landforms.

i) Folding:

- Mechanism of Folding.
- Structural Elements of Fold.
- Types of Fold:
 - * Symmetrical Fold,
 - * Isoclinal Fold,
 - * Recumbent Fold,
 - * Fan Fold.

ii) Faulting:

- Mechanism of Faulting.
- Structural Elements of Faulting.
- Types of Faulting:
 - * Normal Fault,
 - * Thrust Fault,
 - * Reverse Fault,
 - * Step Fault

- v) Support Base for Sustainable Development
- vi) Role of National and International Agencies (Both Government and Non-Government)

Chapter-VIII: SUSTAINABLE AGRICULTURE

- i) Introduction
- ii) Need for Sustainable Agriculture
- iii) Importance of Soil for Crops
- iv) Irrigation Systems, Use of Manure and Fertilizers
- v) Crop Protection – Major Plant Pests & Diseases, Measures for their Control – Agrochemicals
- vi) Impact of Agrochemicals on Environment
- vii) Elements of Sustainable Agriculture
- viii) Action Plan for sustainable Agriculture

PROJECT

Project: 20 marks (1500-2000 words) (any one)

1. Global Warming.
2. Importance of setting up Disaster Management System in Earthquake prone Regions.
3. Erosion of soil due to floods and its impact on Society.
4. Effects of excessive use of mobile phones.

2. Utilization of World Resources.

Biotic Resource:

i) Forest.

- Types of Forests with special emphasizes on Temperate Forest, Equatorial Forest, Mangrove Forest, Grassland.
- Forest Resources and their Conservation.

ii) Fishing.

- Concept of Fishing.
- Fishing Ground.
- Factors behind the development of Fishing Ground.
- Types of Fish.
- Methods of Fishing.
- Areas of Fishing with special reference to India, Japan and Bangladesh.
- Development of Ports and Markets depending upon Fishing.
- Fish Conservation.
- Recent Fisheries Policy of India.

iii) Land use Pattern.

- Land use Pattern of USA and Canada.
- Land use Pattern of China, Japan and Korea.
- Land use Pattern of Brazil, Chili and Argentina.
- Land use Pattern of Ukraine and Netherlands.
- Land use Pattern of South Africa.
- Land use Pattern of Australia, New Zealand and Tasmania.

iv) Water Resource: Irrigation and Water Preservation.

- Techniques of Irrigation.
- Use and Misuse of Water in Irrigation.
- Dangers of Over-watering.
- Conservation of Water Resources and Watershed Management.
- Irrigation of India, Pakistan and Egypt.
- Alternative Methods of Irrigation.

v) Mineral and Power Resources.

- Types of Mineral Resources.
- World Distribution of Iron Ore, Copper, Manganese, Mica, Petroleum and Natural Gas, Coal, Uranium and Thorium.
- Types of Power Resource: Conventional and Non-conventional.
- Types of Energy: Thermal, Hydroelectric and Nuclear Energy.
- World Distribution of – Hydroelectric: Canada and Scandinavian Countries.
Thermal: India in World Respect.
Nuclear: Main Leading Countries.
- Non-conventional Energy: Solar Energy, Tidal Energy, Sea Wave Energy, Geothermal Energy, Wind Energy, Biogas Energy, Waste-garbage recycling Energy and others.
- Conservation of Natural Resources – Need and Method.

vi) Map Works: Showing World Distribution of Resources.

Practical

30 marks

1. **Maps and Scales: Types of Maps and Drawing of Linear Scale.** 5
2. **Cartograms-** Construction of line, graph, bar graph, flow and star diagram, drawing of isolines-isotherms, isohyets and contours. 5
3. **Use of Weathering Instruments:** 5
 - i) Maximum and Minimum Thermometer.
 - ii) Hygrometer.
 - iii) Barometer.
4. **a) Weather Map Interpretation.** 5
b) Rainfall and Temperature Graph.
5. **Field Study and Viva.** 5

On: i) Land use of any Local Area.
ii) Traffic Flow.
ii) Household Survey.
6. **Laboratory Note Book.**

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