



Cross-Cultural Literary Dialogues for Global Citizenship: Advancing SDG 4 and SDG 17 through School-based International Partnerships

Ms. Alka Dogra Sahni^{1*}, Dr. Prakash Chandra Jena²

^{1*}Research Scholar, Department of Education K.R Mangalam University, Gurugram, Haryana

²Professor Department of Education K.R Mangalam University, Gurugram, Haryana

Citation: Ms. Alka Dogra Sahni, et.al (2024 Cross-Cultural Literary Dialogues for Global Citizenship: Advancing SDG 4 and SDG 17 through School-based International Partnerships, *Educational Administration: Theory and Practice*, 30(11) 2512-2520

Doi: 10.53555/kuey.v30i11.10533

ARTICLE INFO

ABSTRACT

Globalisation has braided local classrooms into the wider fabric of planetary life (Appadurai, 1996; Castells, 2010). Learners now confront ecological crises, algorithmic economies, and trans-cultural encounters that spill far beyond any textbook. Global Citizenship Education (GCE) responds by cultivating the knowledge, values, and dispositions learners need for collective well-being and sustainable development (OECD, 2018). Language and culture are inseparable, and places the learners “at the interface of identity and discourse” (Kramsch, 2009, p. 5). This paper offers a critical examination of the Cross-Cultural Literary Dialogues (CCLD) initiative at Maharaja Agarsain Public School (MAPS), Delhi, India. CCLD combines short, immersive residencies with partner schools in South Korea, Germany, the United States, and Italy (MAPS, n.d.) and a year-long virtual literary hub. Guided by Rosenblatt’s transactional reading theory (Rosenblatt, 1995), Bhabha’s third-space hybridity (Bhabha, 1994), Kramsch’s language-identity interdependence (Kramsch, 2009) and Byram’s intercultural-communicative-competence model (Byram, 1997), the article traces how reciprocal canons, dialogic reading circles, and rotating governance cultivate empathy, linguistic agility, and global civic agency. In doing so, CCLD advances SDG 4 Target 4.7, centred on global-citizenship learning, and SDG 17 Target 17.6, focused on equitable knowledge partnerships (UNESCO, 2023). Recommendations on curriculum integration, teacher preparation, and resource equity close the discussion, offering a scalable blueprint for schools seeking to weave literary artistry with planetary citizenship.

Keywords: Global Citizenship Education; SDG 4 Target 4.7; SDG 17 Target 17.6; Literary Exchange; Intercultural Communicative Competence; School-based International Partnerships

1. INTRODUCTION

1.1 Globalisation and the Educational Imperative

Over the last three decades, scholars have charted the accelerating movements of capital, media, ideas, and people across national borders. Appadurai’s (1996) five “global scapes” explain how finance, migration, cultural imagery, technology, and ideology now circulate in partially overlapping, partly disjunctive flows. Castells’ (2010) *network-society* thesis updates that picture: digital infrastructures weave local actors into planetary webs of production and meaning at fibre-optic speed. The COVID-19 pandemic dramatised this mutual entanglement wherein virus genomes, rumours, and vaccine patents moved in synchrony while the climate emergency foregrounds shared ecological vulnerability (UNESCO, 2023). In response, the OECD Global Competence Framework positions the ability “to understand and appreciate the perspectives of others” as a core twenty-first-century competency (OECD, 2018). Parallel calls echo in UNESCO’s *Reimagining Our Futures Together*, which casts education as a “new social contract” premised on intercultural dialogue, solidarity, and collective care (UNESCO, 2023). For India, the National Education Policy 2020 explicitly commits schools to fostering “global citizenship values” through experiential, multidisciplinary learning (Government of India, 2020). The pressing question, therefore, is not *whether* but *how* mainstream schooling

can translate these macro-visions into everyday classroom practice without perpetuating neo-colonial hierarchies (Andreotti, 2014; Goren & Yemini, 2017).

1.2 Literature as an Intercultural Bridge

Among pedagogic tools, literature is distinctive for its symbolic density: each narrative is a vessel of metaphors, memories, and moral claims that exceed literal meaning (Kramsch, 2009). Bhabha (1994) argues that when stories travel, they open a “third space” in which fixed identities soften and hybrid meanings crystallise. Rosenblatt’s (1995) transactional theory pushes further, describing reading as a two-way encounter in which text and reader co-create meaning. In dialogic settings, this co-creation becomes social—the interpretation negotiated among peers from different linguistic and cultural repertoires. Nussbaum (2010) contends that such imaginative entrance into alien life-worlds stretches the moral imagination, a prerequisite for democratic citizenship. Empirical studies reinforce the claim: Hanauer (2012) links poetry writing to measurable empathy gains; McKay (2004) shows that culture-rich short stories sharpen critical language awareness in Malaysian EFL classrooms; Liu et al. (2023) demonstrate that augmented-reality annotations around world-literature excerpts boost intercultural competence and second-language motivation. Taken together, theory and evidence suggest that sustained, reciprocal literary dialogue can move learners from polite curiosity to ethical engagement. These insights frame the present inquiry.

2. LITERATURE REVIEW

A substantial body of humanistic and empirical research positions literary dialogue as a fertile site for intercultural learning. At the theoretical level, Rosenblatt’s (1995) transactional theory argues that meaning arises in the “lived through” encounter between text and reader; interpretation is therefore contingent on each reader’s cultural schema and emotional history. When a Delhi ninth-grader encounters Kim So-yong’s eco-poetry, the line about “rivers remembering snow” intermingles with the Yamuna’s own polluted banks visible from the school bus window. Such personal cross-mapping invites what Nussbaum calls the moral imagination: the capacity to place oneself inside the hopes and griefs of distant others.

Bhabha’s (1994) notion of the third space extends this insight to cross-cultural encounters, asserting that when stories circulate across borders they generate a liminal arena in which fixed identities loosen and hybrid understandings take shape. Kramsch (2009) sharpens the argument by framing language itself as “the interface of identity and discourse,” indicating that to learn a new idiom is to negotiate a new cultural self. Complementing these literary-cultural perspectives, Byram’s (1997) model of intercultural communicative competence (ICC) disaggregates competence into four mutually reinforcing dimensions i.e. attitudes of curiosity and openness, cultural knowledge, interpretive and relational skills, and critical cultural awareness, thereby, providing a structured template for educational design and assessment.

Empirical studies corroborate and operationalise these theoretical claims. Working with U.S. undergraduates, Hanauer (2012) found that a six-week poetry-writing intervention raised mean scores on a validated empathy scale and yielded richer “other-oriented” metaphors in qualitative coding, linking creative writing to affective strands of ICC. In Malaysia, McKay (2004) demonstrated that story-rich EFL units improved students’ critical language-awareness essays, suggesting cognitive gains alongside linguistic proficiency. A recent randomised trial by Liu, Gao, and Ji (2023) used augmented-reality annotations to scaffold world-literature excerpts for Chinese secondary students and reported a 23-point jump in ICC inventory scores as well as a significant boost in L2 motivation. In a low-resource Bhutanese context, Gyabak and Godina (2011) showed that producing digital folktale videos enhanced both English narrative competence and community pride, underlining literature’s utility even where hardware is scarce.

Despite this encouraging evidence, the scope and duration of most interventions remain limited. Many examine single-class or short-course innovations; few trace the longitudinal arc of intercultural growth across an entire school year. Even rarer are studies that fuse immersive residencies with sustained, curriculum-integrated virtual collaboration, thereby combining the visceral empathy of face-to-face contact with the reflective depth of ongoing textual dialogue. The Cross-Cultural Literary Dialogues (CCLD) project addresses precisely this gap: it embeds reciprocal literary study in both the physical and digital routines of partner schools, offering a unique test bed for theories of transactional reading, third-space hybridity, and intercultural competence to work in tandem over extended time.

3. CONCEPTUAL FRAMEWORK

The CCLD model weaves four well-established strands of scholarship into a single, cyclical learning pathway:

• **Intercultural Communicative Competence (ICC):** Byram’s (1997) framework—attitudes, knowledge, skills, and critical cultural awareness—provides outcome categories and guides coding of learner discourse.

- **Dialogic Literacy:** Drawing on Freire's (1970) praxis of problem-posing dialogue and Janks' (2010) critical-literacy principles, CCLD treats text discussion as a shared inquiry rather than teacher-led recitation.
- **Funds-of-Knowledge Pedagogy:** Each partner school curates part of the reading canon, foregrounding the community literacies Moll (2019) argues are essential to asset-based instruction. This reciprocity resists the one-way "donor-recipient" pattern often seen in North-South exchanges.
- **Collaborative-Inquiry Governance:** Rotational chairing, consensus agendas, and publicly shared action plans echo Ainscow's (2005) call for distributed and evidence-seeking school improvement.

The learning cycle proceeds as **encounter** → **co-interpretation** → **co-creation** → **critical reflection**:

- **Encounter:** Students exchange locally valued texts (e.g., Tagore's humanist verse, Korean webtoons, Italian magical-realist stories).
- **Co-interpretation:** Mixed-national reading circles annotate imagery, genre and context in two or more languages.
- **Co-creation:** Teams craft bilingual poems, graphic novellas or SDG-themed digital zines that braid motifs from each canon.
- **Critical reflection:** Learners and teachers analyse shifts in perspective and partnership dynamics before launching the next cycle.

Because each strand is anchored in peer-reviewed theory and prior empirical evidence, and the loop repeats across an entire school year, the model maps onto a four-phase cycle of encounter, co-interpretation, co-creation, and critical reflection (see Figure 1). CCLD further aims to cultivate the dispositions named in SDG 4 Target 4.7 (global citizenship) while enacting the mutual-accountability principles of SDG 17 Target 17.6.

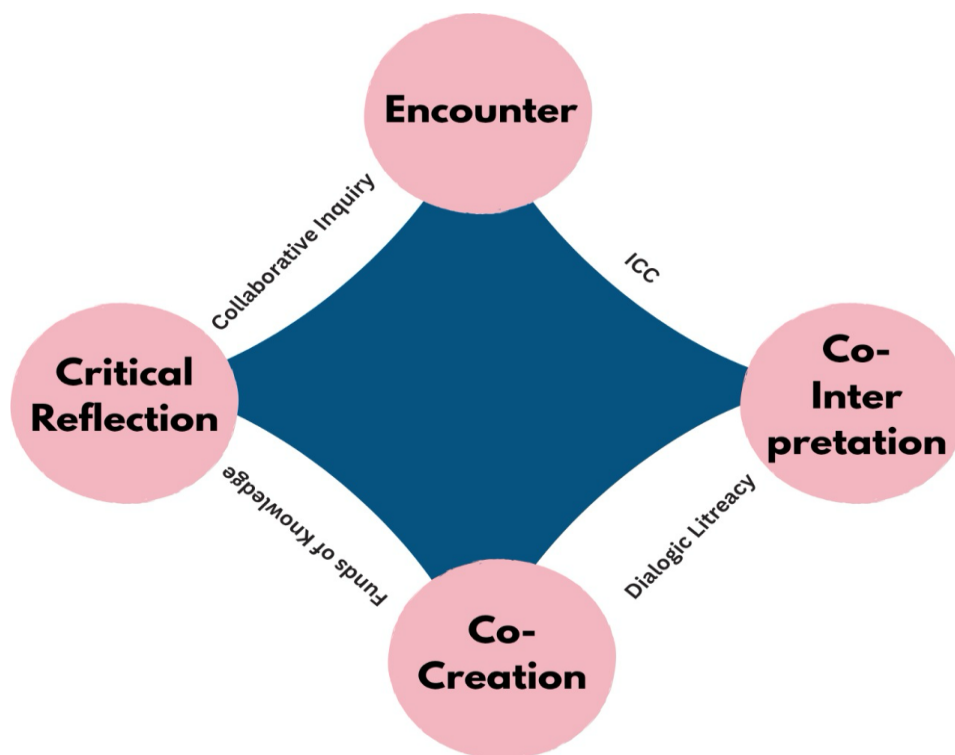


Figure 1 – CCLD cyclical learning pathway

4. PROGRAMME CONTEXT AND DESIGN

Maharaja Agarsain Public School (MAPS) is a co-educational CBSE institution in Delhi (Approx. 3,700 students) that publicly aligns its strategic plan with the Sustainable Development Goals. The CCLD initiative invites students to engage in shared learning that systematically exchanges perspectives and ideas, enabling them to connect with global contexts in purposeful and informed ways (MAPS, n.d.).

- **Face-to-Face Exchanges** The face-to-face strand operates on a homestay model. Delegations of twelve to fifteen students, accompanied by two-three teachers, spend ten to fourteen days living with host families. School days blend class shadowing with workshop blocks in which mixed teams storyboard, draft, and rehearse performances. Evenings involve family cultural outings: a cooking lesson, a documentary screening or an Old Delhi street-food walk that triggers sensory metaphors in subsequent poetry (MAPS, n.d.).

● **Virtual Exchange:** The virtual strand, active across the full academic year, employs low-bandwidth collaborative documents for annotation and open-source video rooms for synchronous discussion. These sessions are timetabled into each participating school's English or second-language slot, ensuring curricular blending. Student committees moderate sessions, promoting peer leadership. One month might culminate in a bilingual slam; another in a digital zine on climate folklore (MAPS, n.d.).

Four objectives steer the entire ecosystem. First, extended intercultural visits ignite experiential learning impossible to simulate online. Second, joint curriculum creation turns cultural observation into concrete products such as scripts, anthologies, and exhibitions. Thus, anchoring exchange in academically recognised work. Third, sustained reflection deepens understanding of how culture mediates thought. Fourth, reciprocal professional learning grows when teachers observe one another's pedagogy and assessment routines (MAPS, n.d.).

5. RESEARCH QUESTIONS

Against this theoretical and policy backdrop, the present paper examines how the Cross-Cultural Literary Dialogues (CCLD) initiative at Maharaja Agarsain Public School (MAPS) operationalises global-citizenship goals. CCLD merges short, immersive residencies with year-long virtual exchanges to facilitate reciprocal literary study among adolescents in India, South Korea, Germany, the United States, and Italy (MAPS, n.d.). Drawing on Rosenblatt, Bhabha, Kramsch, and Byram, the paper interrogates three design questions. Specifically, this study asks:

- a. How does reciprocal text curation, enacted through dialogic reading circles, foster empathy and intercultural confidence?
- b. In what ways does rotating leadership—and the shared labour of hosting—advance the mutual-accountability ethos of SDG 17 Target 17.6?
- c. What curricular, pedagogic, and policy lessons emerge for systems intent on realising SDG 4 Target 4.7 without reproducing charitable or tokenistic models of exchange?

The critical analysis in the paper traces programme architecture and classroom practice to illuminate an actionable pathway for ethically grounded, curriculum-integrated literary exchange.

6. METHODOLOGY

6.1 Design

This study employs an interpretive, single-case design (Yin, 2018) focused on the Cross-Cultural Literary Dialogues (CCLD) programme at Maharaja Agarsain Public School (MAPS). The case was selected as an *information-rich exemplar* (Patton, 2015) because it integrates both immersive residencies and year-long virtual exchange. The goal is *analytic generalisation*: to illuminate processes that may inform similar school-based partnerships, rather than to claim statistical representativeness.

6.2 Participants

The participants were the students and teachers of MAPS who were involved in the cultural exchange programmes - both Face to Face as well as Virtual - with schools across the globe from countries viz. South Korea, Germany, Canada, Taiwan, Italy, to name a few.

6.3 Data Sources

● Student-generated artefacts.

The sample corpus comprises bilingual poems, collaboratively authored short narratives, and digital magazines produced by mixed-school teams using cloud-based writing and design platforms. These creative works provide tangible evidence of how participants negotiate intercultural meanings through code-switching, hybrid imagery, and locally inflected references to Sustainable Development Goal themes.

● Learner reflections.

A purposive cohort of students contributed weekly journal posts and voice notes throughout the programme. The regular cadence of these entries makes it possible to trace evolving patterns of empathy, curiosity, and critical cultural awareness, thereby adding a longitudinal dimension that complements insights gleaned from the creative artefacts.

● Facilitator debriefs.

Regular round-table conversations with teachers and programme coordinators were convened at key checkpoints and subsequently transcribed for analysis. These discussions capture pedagogical adjustments and partnership-governance dynamics, furnishing contextual perspectives that triangulate with the student-generated data.

6.4 Data analysis

A reflexive thematic-analysis approach (Braun & Clarke, 2023) guided the analytic process. First, the entire corpus was read openly to identify initial ideas. Next, comparable ideas were clustered into provisional categories that aligned with the four dimensions of intercultural communicative competence—attitudes, knowledge, skills, and critical cultural awareness. Finally, these provisional categories were distilled into four overarching themes—empathy, confidence, intercultural competence, and equity.

7. LIMITATIONS

- Single-site focus: Findings originate from one urban, private CBSE school and may not translate to rural or under-resourced contexts.
- English-dominant corpus: Data were analysed in English; subtleties embedded in Korean, German, or Italian texts could have been diluted in translation.
- Self-reported evidence: Journals and facilitator reflections are susceptible to social-desirability bias, potentially overstating positive shifts.
- No comparison group: Without a control or counterfactual cohort, the study cannot claim that observed outcomes are caused exclusively by CCLD.
- Short time frame: The dataset covers only a single year, leaving longer-term impacts on civic action and sustained intercultural competence unexamined.

8. FINDINGS - CRITICAL ANALYSIS

The thematic analysis generated four mutually reinforcing areas—empathy, confidence, intercultural competence, and equity—that together capture how the Cross-Cultural Literary Dialogues (CCLD) programme reshaped participants' dispositions and partnership practices. The discussion below synthesises evidence from student artefacts, learner reflections, and facilitator debriefs, linking each theme to relevant theoretical constructs and Sustainable Development Goal (SDG) indicators.

8.1 Empathy

Contemporary moral-philosophy frames empathy not as affective mirroring but as a disciplined attempt to comprehend another's rationale for action (Nussbaum, 2010). Within CCLD, reciprocal canon curation forces learners to assume a double stance: cultural insider to their own texts and cultural guest to their partner's (Byram, 1997). For instance, reading a *Día de los Muertos microrrelato* compels Indian students to grapple with a rhetorical intimacy between life and death mostly absent from mainstream CBSE textbooks. Conversely, Mexican learners encountering Tagore's prayer-like lyricism meet a collectivist metaphysic in which emancipation is realised through mutual recognition (Sen, 2005). This oscillation aligns with Kramsch's (2009) "symbolic competence," the ability to manage multiple semiotic economies simultaneously. Literary dialogue thereby operationalises UNESCO's socio-emotional indicator for SDG 4.7 (UNESCO, 2020).

8.2 Confidence and Performativity of Voice

Research on adolescent identity construction notes the vulnerability of multilingual speakers in peer-evaluated settings (Pavlenko & Blackledge, 2004). CCLD's bilingual slams invert this dynamic. Translanguaging, defined by García and Li Wei (2014) as the speaker-controlled deployment of a full linguistic repertoire, becomes a performance artefact. When a German student experiments with Hindi half-rhymes and an Indian peer replies in accented German, "accent" morphs from deficit to aesthetic resource (Hanauer, 2012). Authentic audiences, livestreamed family members across five nations, provide what Bandura (1997) would label enactive mastery experiences, reinforcing self-efficacy in multilingual expression.

8.3 Intercultural Competence

Byram's four-component ICC model has often been critiqued for its static taxonomy (Holmes, 2014). The attitudinal component surfaces when curiosity replaces cultural suspicion; knowledge follows as students map allusions and historical contexts; interpretive skills develop through collaborative annotation; critical cultural awareness emerges when reading circles identify, for instance, patriarchal tropes shared across Germanic and Sanskritic mythologies. As each element is tied to a visible classroom practice, ICC is not an abstraction but a lived sequence. CCLD supplies a procedural instantiation: weekly reading-circle protocols map directly onto the model. *Pre-reading curiosity journals* stimulate attitudes; *context slides* prepared by text owners build knowledge; *dialogic annotation threads* practice interpretive skills; *critical reflection prompts*, ask learners to evaluate cultural premises, nurturing awareness. Because each component recurs across multiple texts and partner pairings, competence accrues iteratively, what Deardorff (2006) terms a "spiral of progression."

8.4 Equity and Partnership Quality

True reciprocity requires more than alternating travel; it demands shared epistemic authority (Andreotti, 2014). CCLD's term-by-term rotation of agenda-setting and budgeting ensures that strategic

decisions are co-owned (MAPS, n.d.). Such distributed governance echoes Ainscow's (2020) model of self-improving school systems and fulfils SDG 17's criterion of "mutual accountability" (UNESCO, 2023). Moreover, hosting responsibilities are matched with reflective practice: visiting teachers conduct lesson-study observation, while hosts receive external feedback, embodying a "networked professional learning community" (Lieberman & Mace, 2010). A key strength of CCLD is the way leadership duties circulate among all participating schools. Each term, a different partner sets the agenda, moderates the online planning call, and drafts the shared action plan; the next term, those tasks move to another school. Because everyone eventually hosts and everyone eventually follows, decisions about budgets, project themes, and timelines are negotiated rather than imposed. This rotating structure spreads the financial and emotional work of hospitality, travel, accommodation, classroom observation, etc. across the full partnership cycle, so no single institution bears the costs year after year. By distributing voice and responsibility in this way, CCLD exemplifies the "mutual accountability" that SDG 17 calls for and avoids the donor-recipient pattern that earlier North-South exchanges so often reproduced.

8.5 Persistent Tensions

No programme escapes friction. Inequities persist. English remains the pivot language and confers epistemic privilege (Phillipson, 2009); even with translanguaging scaffolds, epistemic privilege can accrue to fluent speakers. Time-zone differences force Korean participants into evening sessions, raising fatigue concerns. Visa delays occasionally truncate residency planning. Fullan (2016) calls these logistical barriers as "implementation dips." Yet the collaborative-inquiry stance treats each problem as material for system learning. For instance, bandwidth interruptions led the team to adopt asynchronous voice-note "audio postcards," a solution paralleling Ainscow's (2005) emphasis on problem-solving as professional learning, which unexpectedly encouraged shy students to rehearse thoughts before sharing.

9. IMPLICATIONS

A programme that aspires to embody the spirit of SDG 4 Target 4.7 and SDG 17 Target 17.6 must move beyond inspirational narratives toward structural change. The relationship between classroom exchanges, intercultural outcomes, and the Sustainable Development Goals is summarised in a single progression (Figure 2).

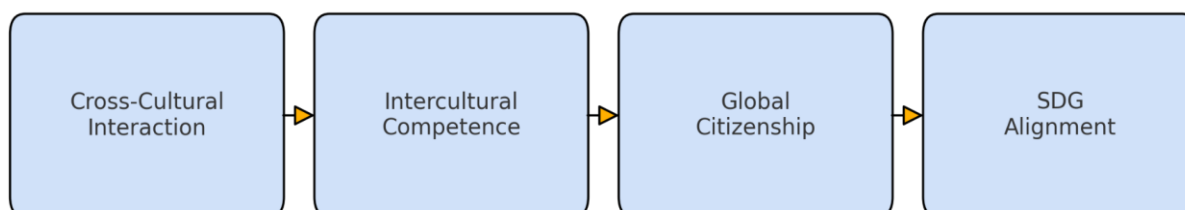


Figure 2 – Progression from Cross-Cultural Interaction to SDG Alignment

The Cross-Cultural Literary Dialogues experience at MAPS suggests four interlocking domains of action: curriculum design and standards, pedagogy & assessment, policy & resourcing, and research & monitoring.

9.1 Curriculum Design and Standards

National agencies seeking to actualise SDG 4.7 can embed a reciprocal text-exchange strand into language-arts syllabi. Following Taba's inductive-curriculum model (Taba, 1962), units should begin with learner-curated texts, progress to comparative genre analysis, and culminate in creative synthesis (e.g., bilingual zines). Interdisciplinary modules such as "River Myths & Water Justice" linking literature, hydrology, and civic studies, mirror OECD's call for trans-disciplinary global-competence tasks (OECD, 2018).

9.2 Pedagogy and Assessment

Dialogic literacy requires scripted turn-taking cues and "uptake" prompts (Nystrand, 1997). Teacher handbooks can distil these protocols alongside translanguaging routines (García & Li Wei, 2014). Portfolio assessment such as annotated excerpts, voice-thread reflections, creative artefacts, aligns with AfL (Assessment for Learning) theory (Black & Wiliam, 2009) and provides evidence for socio-emotional outcomes difficult to capture in standardised tests.

9.3 Policy and Resourcing

Equitable partnerships hinge on micro-grants earmarked for translation, bandwidth, and mobility. A rotational travel-hosting fund, indexed to Purchasing-Power Parity, can distribute financial burden—a model

consonant with Commonwealth Secretariat guidelines on cost-sharing (Commonwealth Secretariat, 2017). Public-private partnerships may supply refurbished devices or dual-language book donations, linking corporate CSR to SDG metrics (UN Global Compact, 2021).

9.4 Research and Monitoring

Future studies should deploy mixed methods: discourse analysis of reading-circle transcripts (Gee, 2014) triangulated with ICC inventories (Deardorff, 2006) and network-analysis maps of cross-school collaboration (Wasserman & Faust, 1994). Networked Improvement Communities (Bryk et al., 2015) could iteratively refine the model across diverse socio-economic contexts, while intersectional analyses would surface how gender, caste, or neurodiversity mediate participation (Crenshaw, 1991).

10. CONCLUSION

The Cross-Cultural Literary Dialogues (CCLD) initiative exemplifies what Kramsch (2009) labels a *symbolic ecology* in which literary artefacts become catalysts for negotiating meaning across sociocultural boundaries. Positioning literature as a *laboratory for epistemic humility* rather than a repository of canonical artefacts (Nussbaum, 2010; Spivak, 2012), MAPS demonstrates that a middle-income, urban Indian school can integrate empathy, multilingual agility, dialogic reason, and collective agency into the “grain” of everyday instruction (MAPS, n.d.). The programme’s efficacy derives not from spectacle tourism but from a *rhythmic pedagogy of reciprocity*: iterative text curation, weekly dialogic workshops, and rotating leadership roles operationalise Byram’s (1997) four-strand model of intercultural communicative competence while realising Ainscow’s (2020) call for distributed school improvement.

By curating a reciprocal canon, CCLD avoids what Andreotti (2014) critiques as *soft-charity globalism*, instead positioning each learner as both cultural custodian and epistemic co-constructor. The coupling of immersive residencies with a year-long virtual hub embodies Gee’s (2014) “longitudinal affinity space,” blending situated practice with sustained reflection; empirical parallels appear in Hanauer’s (2012) poetry-empathy data and Liu et al.’s (2023) AR-mediated ICC gains. Further, the partnership’s collaborative-inquiry governance enacts Fraser’s (2005) norm of *parity of participation*, thereby satisfying the mutual-accountability criterion of SDG 17 (UNESCO, 2023).

In an era marked by epistemic polarisation, ecological precarity, and algorithmic inequity, CCLD functions as a micro-public of deliberative cosmopolitanism (Delanty, 2009). Its blueprint invites systems-level actors to: (1) centre comparative storytelling as a curricular hinge, (2) scaffold translanguaging to democratise semiotic resources (García & Li Wei, 2014), and (3) invest in modest but strategically targeted equity funds to prevent digital exclusion. Under such conditions, planetary citizenship ceases to be an extracurricular luxury and becomes the quotidian labour of “reading, listening, questioning, and rewriting the narratives by which we live” (Rosenblatt, 1995, p. 31).

Ultimately, the Cross-Cultural Literary Dialogues initiative reminds us that the most durable architecture of global citizenship is built not from grand declarations but from the slow, dialogic work of collective meaning-making. When adolescents annotate one another’s stories, dispute translations, and co-author new texts, they rehearse the civic practices of perspective taking, equitable turn-taking, and reflexive critique, that democratic and sustainable futures demand. CCLD therefore offers more than a school-partnership model; it offers a proof-of-concept that ordinary classrooms, when re-oriented around reciprocal literary inquiry, can become sites where the ideals of SDG 4 and SDG 17 take tangible form. Scaling such work will require policy ecosystems that reward dialogic risk-taking, digital infrastructures that bridge rather than widen divides, and research agendas that trace the long arc of intercultural growth. Yet MAPS’s experience shows that the prerequisites for transformative partnership, for instance, stories shared in good faith, teachers committed to co-learning, and structures that distribute both voice and responsibility, are already within reach. The challenge ahead lies in institutionalising these conditions so that the ethical imagination cultivated in one constellation of classrooms can illuminate many more.

11. REFERENCES

1. Ainscow, M. (2005). Developing inclusive education systems: What are the levers for change? *Journal of Educational Change*, 6(2), 109–124. <https://doi.org/10.1007/s10833-005-1298-4>
2. Ainscow, M. (2020). *Towards self-improving school systems: Lessons from a city challenge*. Routledge.
3. Andreotti, V. O. (2014). *The political economy of global citizenship education*. Routledge. <https://doi.org/10.4324/9781315763115>
4. Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalisation*. University of Minnesota Press.
5. Bandura, A. (1997). *Self-efficacy: The exercise of control*. W. H. Freeman.
6. Bhabha, H. K. (1994). *The location of culture*. Routledge.
7. Black, P., & Wiliam, D. (2009). Developing the theory of formative assessment. *Educational Assessment, Evaluation and Accountability*, 21, 5–31. <https://doi.org/10.1007/s11092-008-9068-5>

8. Bryk, A. S., Gomez, L. M., Grunow, A., & LeMahieu, P. G. (2015). *Learning to improve: How America's schools can get better at getting better*. Harvard Education Press.
9. Braun, V., & Clarke, V. (2023). *Thematic analysis: A practical guide* (2nd ed.). SAGE Publications.
10. Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
11. Castells, M. (2010). *The rise of the network society* (2nd ed.). Wiley-Blackwell.
12. Commonwealth Secretariat. (2017). *Guidelines on cost-sharing in education partnerships*. <https://thecommonwealth.org/sites/default/files/inline-files/Cost-Sharing-Guidelines.pdf>
13. Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299. <https://doi.org/10.2307/1229039>
14. Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://doi.org/10.1177/1028315306287002>
15. Delanty, G. (2009). *The cosmopolitan imagination: The renewal of critical social theory*. Cambridge University Press.
16. Fraser, N. (2005). Reframing justice in a globalising world. *New Left Review*, 36, 69–88.
17. Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
18. Fullan, M. (2016). *The new meaning of educational change* (5th ed.). Teachers College Press.
19. García, O., & Li Wei. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.
20. Gee, J. P. (2014). *How to do discourse analysis: A toolkit* (2nd ed.). Routledge.
21. Goren, H., & Yemini, M. (2017). Global citizenship education redefined—A systematic review. *International Journal of Educational Research*, 82, 170–183. <https://doi.org/10.1016/j.ijer.2017.02.004>
22. Government of India. (2020). *National Education Policy 2020*. Ministry of Education. <https://www.education.gov.in>
23. Gyabak, K., & Godina, H. (2011). Digital storytelling in an EFL classroom: Engaging Bhutanese students in creating multimedia narratives. *Computers & Education*, 57(4), 2236–2247. <https://doi.org/10.1016/j.compedu.2011.05.005>
24. Hanauer, D. I. (2012). Poetry as research: Exploring second language poetry writing. *Language Teaching*, 45(3), 378–394. <https://doi.org/10.1017/S0261444812000065>
25. Holmes, P. (2014). Intercultural dialogue: Challenges to theory, practice and research. *Language and Intercultural Communication*, 14(1), 1–6. <https://doi.org/10.1080/14708477.2013.866126>
26. Janks, H. (2010). *Literacy and power*. Routledge.
27. Kramsch, C. (2009). *The multilingual subject*. Oxford University Press.
28. Lieberman, A., & Mace, D. H. (2010). Making practice public: Teacher learning in the 21st century. *Journal of Teacher Education*, 61(1–2), 77–88. <https://doi.org/10.1177/0022487109347319>
29. Liu, H., Gao, W., & Ji, X. (2023). Augmented-reality annotation and intercultural competence: A randomized-controlled trial. *Frontiers in Psychology*, 14, 1–14. <https://doi.org/10.3389/fpsyg.2023.1180043>
30. MAPS. (n.d.). *Collaboration portal*. Maharaja Agarsain Public School. <https://www.mapsashokvihar.net/>
31. McKay, S. L. (2004). Western culture and the teaching of English as an international language. *English Teaching Forum*, 42(2), 10–15.
32. Moll, L. C. (2019). Funds of knowledge: Key insights, applications, and future directions. *Review of Research in Education*, 43(1), 1–25. <https://doi.org/10.3102/0091732X18821131>
33. Nussbaum, M. C. (2010). *Not for profit: Why democracy needs the humanities*. Princeton University Press.
34. Nystrand, M. (1997). *Opening dialogue: Understanding the dynamics of language and learning in the English classroom*. Teachers College Press.
35. OECD. (2018). *Preparing our youth for an inclusive and sustainable world: The OECD PISA global competence framework*. OECD Publishing. <https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf>
36. Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). SAGE Publications.
37. Pavlenko, A., & Blackledge, A. (Eds.). (2004). *Negotiation of identities in multilingual contexts*. Multilingual Matters.
38. Phillipson, R. (2009). *Linguistic imperialism continued*. Routledge.
39. Rosenblatt, L. M. (1995). *Literature as exploration* (5th ed.). Modern Language Association.
40. Sen, A. (2005). *The argumentative Indian: Writings on Indian history, culture and identity*. Farrar, Straus and Giroux.
41. Spivak, G. C. (2012). *An aesthetic education in the era of globalisation*. Harvard University Press.
42. Taba, H. (1962). *Curriculum development: Theory and practice*. Harcourt Brace.
43. UN Global Compact. (2021). *Business reporting on the SDGs: An analysis of goals and targets*. <https://unglobalcompact.org>

-
44. UNESCO. (2020). *Global citizenship education: Taking it local*. UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf00000370336>
 45. UNESCO. (2023). *Reimagining our futures together: A new social contract for education*. UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf00000379707>
 46. Wasserman, S., & Faust, K. (1994). *Social network analysis: Methods and applications*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511815478>
 47. Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.