A Review of the Differences between ESD and GCED in SDGs: Focusing on the Concepts of Global Citizenship Education

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Abstract

Education for sustainable development (ESD) and global citizenship education (GCED) are both adopted as global education agendas in the UN Sustainable Development Goals. However, there are not enough studies which articulate the concept of global citizenship included in GCED and ESD. Thus, this paper compares ESD and GCED in terms of global citizenship concepts. Firstly, utilizing the content review method, the meanings of global citizenship in ESD and GCED are examined. Secondly, the concepts of global citizenship in ESD and GCED are compared. This paper finds that global citizenship in GCED is classified as critical global citizenship while the one in ESD is explained as soft global citizenship. Finally, a modified typology of global citizenship is suggested referring to the existing soft global citizenship education and critical global citizenship education. This study is expected to contribute to articulating the conceptual relationship between ESD and GCED.

Research Background

As the Education for All and the Millennium Development Goals were approaching its target year of 2015, the development community began preparing development agendas for the post-2015 era. In various international gatherings and discussions to prepare the post-2015 global development agendas, a new topic of global citizenship education (GCED) was suggested and finally secured as a global education agenda in parallel with education for sustainable development (ESD) that had been emphasized so far particularly through the UN Decade of ESD (UNDESD).

In the formation of the Sustainable Development Goals (SDG) finalized in September 2015 at the 69th UN General Assembly, the inclusion of GECD seems to be related to the Global Education First Initiative (GEFI) of the UN. In fact, GCED had already become one of the apparent global education agendas through the GEFI that was initiated in 2012 by the UN Secretary-General Ban Ki-moon. Indeed, since his inauguration Secretary-General Ban has been putting much emphasis on education as a global concern (UN2012). Echoing UN Secretary-General Ban, a South Korean, both in the preparations for the World Education Forum and the UN General Assembly in 2015, the South Korean government decided to make global citizenship education as an agenda for the two epoch-making events.

*4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through **education for sustainable development** and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence, **global citizenship** and appreciation of cultural diversity and of culture's contribution to sustainable development. (Sustainable Development Goals,* UN (2013) [emphasis added])

Although GCED and ESD had been discussed together in post-2015 agenda-setting processes, the relationship or differentiation between GCED and ESD is not clear in terms of their concepts and practices. Many have the incorrect perception that ESD is focusing on environmental issues while GCED is for civic affairs. However, this is not quite correct as ESD already has been encompassing global citizenship education. In theory, fostering of global citizenship will contribute to responding to global environmental issues (Bourn 2005). In practice, countries tend to include global citizenship education to ESD activities as ESD is an umbrella terminology (UNESCO 2012c & 2014b)

As ESD has been including global citizenship as one of its important medium to achieve sustainable development through education, the inclusion of global citizenship education into the SDGs seems somewhat overlapped and confusing. By stating both GCED as the education in the SDG some questions seem to be inevitably posed about the differences between the two. If the two are different enough to be separately stated in the development goal, in what aspects and characteristics do they differ? In what aspect is ESD lacking that GCED must supplement, given that ESD has already been emphasizing global citizenship? Such questions are significant not only to researchers but also to practitioners in classrooms and lifelong learning. Particularly for those who have been engaging in ESD, a clear understanding of the similarities and differences between ESD and GCED is necessary.

Moreover, in pursuing ESD and GCED a need for international cooperation has emerged. In 2014 at Aichi Nagoya the Japanese government suggested Global Action Program for continued efforts toward the UN DESD. On the other hand, the Korean government is pressing for GCED in alignment with the UNESCO for classroom teachings and practices both in domestic and global settings. In this regard a study of clear the understanding of ESD and GCED will contribute to pursuing the SDGs by enabling division of roles, cooperation, and mutual reinforcement to avoid unnecessary rivalry and conflict between the two governments.

Research Questions and Methodology

This study addresses several related questions. It started with a question, "Why is GCED newly added to one of the SDG goals side by side with ESD, even though ESD has been emphasizing global citizenship education through the past decade?" A following

question is: "How does the concept of global citizenship differ in ESD and GCED?" To answer these questions, this study examines how ESD and GCED define and implement global citizenship education in regard to their similarities and dissimilarities. Based on such characteristics this study suggests a classification of global citizenship education in terms of its purposes and practices

First the characteristics of GCED-related activities in the ESD endeavor during the past decade are examined. Secondly, by analyzing GCED as a new suggestion in terms of its contents and methods a comparison with ESD is made to articulate the differences and similarities between the GCED component in ESD(hereafter GCED in ESD) and GCED, the newly-added proposal for SDG (hereafter GCED in SDG). Thirdly, based on the comparison of GCED in ESD and GCED in SDG, a theoretical classification of the types and characteristics of global citizenship education is proposed. Such a typology for global citizenship education will answer the question of similarities and differences between GCED in ESD and GCED in SDG. Figure 1 below gives a pictorial explanation of the hypothetical relationship among the three agendas. Conceptually, the research questions in this study focus on those areas of overlap and separation. As shown, GCED and ESD are differentiated but share common components that determine the course of implementation in schools and lifelong learning.
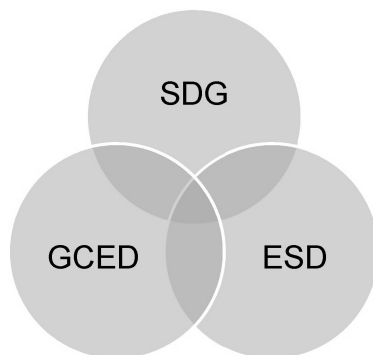

Figure 1. Relationship among SDG, ESD and GCED

In order to find answers to those questions this study adopts literature reviews, specifically, a method of focused content analysis of publications and academic studies related to GCED and ESD. For an in-depth analysis this study introduces the subheadings of Sustainable Development and Education, ESD and global citizenship education, Evolution of civic education to GCED, EFA and GCED, UNESCO and GCED, and Typology of Global Citizenship Education. The official documents and publications of the UNDESD and UNESCO are particularly examined. Some key words, such as citizenship, global citizenship, human rights, peace, democracy, action, and so forth are searched, reviewed, and counted in selected reports, books, and articles regarding ESD and GCED.

Reviewing the literature, this study expects to figure out differences and similarities, intensity of particular aspects of global citizenship, and the articulated meaning of global citizenship (education) in both ESD and GCED.

Analytical review of literature

Studies that directly deal with the relationship between ESD and GCED in the education SDG are hard to find as this topic has emerged quite recently. As GCED began to be noticed as a global education agenda, the UNESCO responded in one of its working paper series to differentiate ESD and GCED (Tawil 2013). Tawil explained that ESD is for environmental education while GCED is for civic education. However, he did not pay attention to the fact that ESD also has been emphasizing global citizenship to solve environmental issues. In this respect, the need to articulate the differences between GCED in SDG and GCED in ESD still remains. As ESD and UNDESD appeared prior to GCED in SDG, it is necessary to review firstly the characteristics of ESD and its inclusion of global citizenship.

Sustainable Development and Education

It has been acknowledged that sustainable development is not likely if focused only on environmental issues such as climate change and resource depletion. It also requires comprehensive changes in the economy of mass production and consumption and the social norms and behaviors for sustainable life on earth. Figure 2 shows the multi-facetted nature of sustainable development. Sustainable development requires education. How education could contribute to sustainable development is comprehensively proclaimed in the Bonn Declaration (UNESCO2009). ESD reflects this complexity by adopting multiple perspectives to education for the sake of inclusivity (UNESCO 2012a). In this regard, the issue of global citizenship has also been included in ESD.
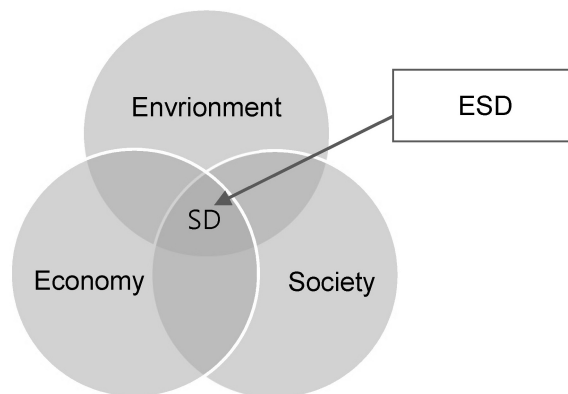

Figure 2. Inclusiveness of Sustainable Development and Education

However, during the past decade, there seems to have been a discrepancy between the concept of ESD and the practices of global citizenship. It seems that concept and education programs of GCED in ESD have not been sufficiently clarified and produced. For instance, in the two leading academic journals of ESD, *The Journal of ESD* and *The Journal of Teacher Education for Sustainability*, there are hardly any research papers on global citizenship or civic involvement. In the former from its first issue in 2007 to the volume 9 in 2015, there are only two research articles that include civic engagement and citizenship as its main theme of research (Abd-El-Aal et al. 2013; De Welde 2015). Other than these two, there is one editorial about the relationship between ESD and GCE (Sarabhai 2013). In *The Journal of Teacher Education for Sustainability*, there is only one research by Inman et al. (2010) that focuses on sustainable development and global citizenship. As such, the majority of the research on ESD are centered on environmental issues.

Apparently, while ESD researchers are focusing on environmental issues, government officials and practitioners in schools and lifelong learning accept ESD as an umbrella term encompassing various activities and programs. Thus, the DESD final report states:

> "*Many governments have also used ESD as an umbrella policy framework to integrate so-called 'adjectival' educations in primary and secondary schools: climate change education, health education, peace education, environmental education, human rights education, HIV and AIDS education, multicultural education, and so on. As education policy-makers explore the relevance and purpose of education in society, they begin to adopt and integrate the broader lens of ESD and use that lens to reform educational policy, curricula, learning outcomes and skills attainment across all levels of education (UNESCO 2014b, p.51).*

Such a high level of comprehensiveness in the implementation of ESD topics is well reflected in the best practice examples of ESD published by the UNESCO (UNESCO 2007a, 2007b, 2007c & 2012d, 2012e, 2012f). In the Earth Kids Space Program of Japan selected in 2012 as one of the 12 best practices, the themes of the program are stated as ethics, intercultural understanding, cultural diversity, peace, human rights and security, environment, water, biodiversity, responsibility in local and global context. Such a wide variety of subjects to pursue in ESD is likely to dilute the emphasis on any particular subject so as to make it simply "one of them". In this respect, global citizenship is no exception.

Such a comprehensiveness of ESD, for example, goes even further to encompass EFA activities (UNESCO 2008). It seems reasonable to argue that the provision of opportunity for basic education through EFA is a pre-requisite for ESD. Likewise, ESD has been extending its reach ubiquitously. For instance, the perspective of "ESD Holism"

allows ESD to closely relate with other educational activities such as development education, environmental education, human rights education, climate change education, disaster risk reduction education, consumer education, and global citizenship education (UNESCO 2012c, p. 71). Differences and conflicts of interest between national citizenship and global citizenship are often inadequately addressed in ESD programs. National interests are not always identical with the interests of the global community.

ESD and global citizenship education

While practitioners diverge as described above, the UNESCO has been putting its own efforts toward providing concepts of global citizenship through its publications. It seems that in the Asia Pacific region the UNESCO has been emphasizing the linkage of ESD to other on-going UNESCO programs such as education for international understanding (EIU). Indeed, EIU is the flagship education activity of UNESCO which evolved from peace education, the foundational cause of establishing the UNESCO after the WW II. Peace education and EIU are closely related to fostering global citizenship. For instance, in 2007 the Asia Pacific Center for Education for International Understanding (APCEIU) and UNESCO Bangkok Office distributed a small pamphlet titled *Two Concepts One Goal: Education for International Understanding and Education for Sustainable Development*. This pamphlet argues that the issues of EIU such as human rights, peace, and gender should be related to ESD to create a synergy effect. Such a linkage of EIU to ESD seems to facilitate the inclusion of global citizenship education in ESD.

On the other side, in the UK ESD was perceived in relationship with development education that goes beyond environmental issues in developing countries. Bourn (2005) argue that ESD in the UK should go beyond environmental education to related goals and emphases of the nation's education development, such as citizenship and stewardship. As such by the midpoint of the UNDESD (2005-2014) it became evident that ESD should be extended beyond environment education. The Bonn Declaration (UNESCO 2009) clarified that ESD transcends mere environmental and technical concerns. Also, the component of global citizenship education was secured in the teaching and learning of ESD. For instance, UNESCO Teaching and Learning for a Sustainable Future, a program created in 2010 on the website for UNDESD, includes citizenship education as one of the sustainable development topics to be included across the curriculum.

Through UNDESD the concept of global citizenship became an indispensable element in implementing ESD content and pedagogy. In this regard, the UNESCO published practical guide for learning and teaching global citizenship in ESD. For instance, in its 2010 publication of *Education for Sustainable Development Lens : A Policy and Practice Review Tool*, it states that in reviewing the national policies of ESD, informed citizenship is regarded as an important tool for changing communities, organizations, and global relations. The UNESCO continued publications such *as*

Exploring Sustainable Development: A Multiple-Perspective Approach. It articulated 8 perspectives of scientific, historical, geographical, human rights, gender equality, values, cultural diversity, and sustainability to be applied in classrooms. Also, in a source book for ESD, UNESCO (2012b, p.27), it announced citizenship as a topic in the ESD Lesson Plan to introduce teaching techniques of storytelling. As such, citizenship is regarded as an important subject to develop a specific pedagogy in teaching and learning of ESD.

Finally, the Aichi-Nagoya Declaration on ESD in November 4, 2014 requires global citizenship to change the learners and their societies. However, although ESD has been encompassing citizenship and global citizenship as one of the core learning contents of ESD, the Aichi-Nagoya Declaration acknowledges the global citizenship in ESD to be reinforced as pointed out in the Roadmap for Global Action Program. In ESD there seems to be some semiotic issues regarding the meaning of global citizenship. As seen in the above discussion, there are discrepancies among academicians, practitioners, and international organization (IO) officials in the meaning of global citizenship education and its pedagogy. However, risking somewhat over-simplification, it may be said that ESD aims at teaching and learning of global interconnectedness in environment, economy, and society. Global citizenship in ESD expects to bring about behavioral changes in individuals, for instance, resource savings and proper consumption of goods to protect the environment. In ESD, global citizens are as those who understand the connectedness of global environmental issues and economic activities. This seems to fit the category of "soft global citizenship" suggested by Andreotti (2006) that will be discussed later in this study.

Evolution from civic education to GCED

While ESD extends itself to encompass global citizenship for sustainable development, on the other hand, civic education in nation-states has been incorporating globalization so as to go beyond national boundary. In retrospect, the formation of public education systems originally intended to foster citizens of nation-state (Green 1990 & 2013). Globalization imperatively requires national education system to teach about global community and global citizenship. However, the concept of global citizenship has been debated in comparison to national citizenship. For instance, global citizenship is often regarded as merely a rhetoric compared to national citizenship, as the global society still lacks important aspects of organized polity such as rule of law, democracy, representativeness, and accountability. Nevertheless, evolution of civic education into global citizenship education seems to be irrecoverable.

Reviewing the citizenship curriculum, Kerr and Cleaver (2004) identified a holistic approach to curriculum linking citizenship education to global dimensions to promote global citizenship. Such an evolution of civic education at national level into global level citizenship seems to expedite GCED to become a SDG agenda in parallel with ESD. Recently, GCED is discussed in its potential for global anti-violence and security against terrorism. Earlier, Davies (2006) argued that global citizenship in the UK should

be seriously discussed in relation to civic education particularly due to the new threat of terrorism. Indeed, the consequences of global terrorism were serious enough to make DfID even include the topic of development aid after September 11(Robertson et al. 2007). She put emphases on social justice, rights, culture, global links and global conflict, and argued that these elements should be included in curriculum and teachers' practices. Particularly, she referred to the Oxfam definition of Global Citizen that includes those people who is outraged by social injustice.

In those aspects of nation-state origin, emphasis on civic education, democracy, politics, and even anti-terrorism, GCED seems to be discerned from ESD which has been mainly focusing on global environmental issues such as climate change, bio-diversity, consumer behavior, and so forth. In this regard, GCED could have been differentiated from ESD to become a separate sustainable development goal in education sector.

EFA and GCED

In order to understand the relatedness of EFA and GCED it is worthwhile to review the UN GEFI in 2012. In GEFI the role of education to meet global challenges is highlighted and global citizenship education is one of the three pillars of the GEFI together with access to and quality of education (UN 2012). Ever since, global citizenship education has been the core of concern of the UNESCO and the Korean government in preparation of the post-2015 sustainable development goals vis-à-vis ESD (Pak 2013).

It is odd that GEFI does not mention ESD at all, even though ESD has been emphasizing global citizenship for sustainable development. In the GEFI brochure education is highlighted as a smart choice for environmental sustainability along with three other goals such as gender equality, health, and economic opportunity (UN 2012, p. 11). Perhaps GEFI regards ESD and its global citizenship component as confined to environmental programs. In this vein, GEFI looks the other way around to suggest fostering global citizenship to transform the way people think and act for just, peaceful, tolerant and inclusive societies (UN2012, p. 20). It seems that GEFI defines GCED as more political aspects of education rather than environmental.

To a considerable degree GEFI more closely resembles EFA rather than ESD as it emphasizes access and quality in education. Adding global citizenship to such EFA-type goals seems rationalized in that education could foster democracy and citizenship. King (2014) pointed out that EFA has been emphasizing education for building the foundation of citizenship, participation, and democracy in states, but hardly a notion of global citizenship is discussed in EFA. In this aspect, GEFI has opened the path for EFA toward global citizenship education.

UNESCO and GCED

As the need to figure out the relationship between ESD and GCED is growing, Tawil

(2013) of UNESCO tries to put focus on the aspect of civic education in global citizenship education, stating:

"In short, 'global citizenship education' is nothing more than an adaptation and enrichment of local and national citizenship education programs, whatever their approach, to the context of the intensified globalization"(p. 9).

In somewhat different strain, Sarabhai (2013), the editor-in-chief of The Journal of ESD, argued that the emerging global citizenship education should be delivered as a part of ESD already in place and familiar to classroom teachers. Later, in her concept note for the UNESCO Forum on Global Citizenship Education in Bangkok, Soo-Hyang Choi (2013), the education director of UNESCO, proposes to explore more of the sensitive political topics in global citizenship education, compared to apolitical global citizenship in the ESD context. For instance,

Interface between local, national and global and multiple levels of identity; global vs. national tensions, i.e. how to reconcile global citizenship and national citizenship (patriotism, nationalism); global vs. local tensions, i.e. how to reconcile global citizenship and ethnic, religious and tribal identities; interdependency/ interconnectedness and new forms of civic and political engagement beyond national boundaries; increasing role of local actors linking directly with the global level, which sometimes provokes with national sovereignty and interest (e.g. migrants, 'green' movement…).

In response to the UNESCO, the APCEIU of Korea took the initiative to lead discussions on global citizenship education to be included in the post-2015 sustainable development goals. In an APCEIU publication, Pak (2013) makes it clear that the emergence of GCED is the direct influence of the GEFI (UN 2012, p. 15). He relates GCED with ESD and EIU as complements and refinements of the ethos of the two. He argues that, "GCE takes such understanding as a basis for inducing a sense of duty and volunteerism for the common good of humanity. GCE is also intertwined with a number of overlapping education sub-fields including democratic education, peace education, environment education, and human rights education." (p. 33)

In September 2013 the UNESCO and the Korean government initiated to convene a consultation meeting preparing global citizenship education as an SDG agenda. Compiling the results from the two consultation meetings in 2013 at Seoul and Bangkok in preparation for the World Education Forum in Incheon Korea, the UNESCO (2014c, p.18) admitted that there are tensions between global and local identities or actors, as GCED requires the re-examination of existing perceptions, values, beliefs and worldviews. This implies that GCED should call for actions to transform or challenge the status quo. Eventually, the UNESCO (2015) came out with more articulated concept,

topics and learning objectives to guide GCED. It states that GCED is employing concepts and methodologies of other UNESCO adjectival programs such as human rights education, peace education, ESD and EIU. However, interestingly throughout the report, the relationship between GCED and ESD is not mentioned at all.

The comprehensive diagram of GCED in the Table 1 below describes the focus laid on critical knowledge, socio-emotional dimension, and transformative action beyond environmental concerns on consumer behavior to preserve natural resources. In short, since the GEFI of 2012 and through the discussions for post-2015 SDG agenda-setting, it became apparent that global citizenship education was emphasized in terms of human rights, democracy, critical knowledge and action which are the traits more of civic education of political socialization rather than science and technology-related environmental concerns.

Table 1. Learning Contents of Global Citizenship Education. UNESCO (2015, p.29)

Domains of learning		
Cognitive	Socio-emotional	Behavioral
Key learning outcomes		
• Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations • Learners develop skills for critical thinking and analysis	• Learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights • Learners develop attitudes of empathy, solidarity and respect for differences and diversity	• Learners act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world • Learners develop motivation and willingness to take necessary actions
Key learner attributes		
Informed and critically literate • Know about local, national and global issues, governance systems and structures • Understand the interdependence and connections of global and local concerns • Develop skills for critical inquiry and analysis	Socially connected and respectful of diversity • Cultivate and manage identities, relationships and feeling of belongingness • Share values and responsibilities based on human rights • Develop attitudes to appreciate and respect differences and diversity	Ethically responsible and engaged • Enact appropriate skills, values, beliefs and attitudes • Demonstrate personal and social responsibility for a peaceful and sustainable world • Develop motivation and willingness to care for the common good

Topics		
1. Local, national, and global systems and structures 2. Issues affecting interaction and connectedness of communities at local, national and global levels 3. Underlying assumptions and power dynamics	4. Different levels of identity 5.Different communities people belong to and how these are connected 6. Difference and respect for Diversity	7. Actions that can be taken individually and collectively 8. Ethically responsible behavior 9. Getting engaged and taking action

Typology of Global Citizenship Education

As the notion of global citizenship encompasses a wide range of values, attitudes, and practices, there is a need to analyze and classify them. Andreotti (2006) makes two categories of global citizenship: soft global citizenship and critical global citizenship. In a similar vein, Torres (2009) emphasizes critical social and political perspectives in citizenship against the globalization by neo-liberal market dominance and nation-state penetration. He argues that global citizenship should be concerned with those subaltern problems such as class, gender, race, multi-culture and related structural inequalities.

In Table 2 below a broad conceptualization or ideal type differentiation between soft global citizenship and critical global citizenship is provided. When applying Andreotti's typology to the above Table 1, it seems apparent that the recent conceptualization of GCED in UNESCO (2015) closely resembles the core concepts of critical global citizenship. Particularly regarding the socio-emotional and behavioral domains of GCED of as articulated by the UNESCO, critical global citizenship bears much resemblance emphasizing political and civic values and action.

Table 2. Soft vs Critical GCED. Revised from Andreotti (2006, p.46-48).

	Soft Global Citizenship Education	**Critical Global Citizenship Education**
Goals	To empower individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world	To empower individuals a) to reflect critically on the legacies and processes of their cultures, b) to imagine different futures, c) to take responsibility for decisions and actions

Strategies	Raising awareness of global issues and promoting campaigns	Promoting engagement with global issues and perspectives and an ethical relationship to difference Addressing complexity and power relations
Potential benefits	Greater awareness of some of the problems Support for campaigns Greater motivation to help/do something Feel good factor	Independent/critical thinking More informed, responsible and ethical action
Potential problems	Feeling of self-importance and self-righteousness and/ or Cultural supremacy Reinforcement of colonial assumptions and relations Reinforcement of privilege Partial alienation Uncritical action	Guilt, internal conflict and paralysis Critical disengagement Feeling of helplessness
Ground for acting	Humanitarian /moral (based on normative principles for thought and action)	Political/ethical (based on normative principles for relationships)
Understanding of interdependence	We are all equally interconnected We all want the same thing We can all do the same thing	Asymmetrical globalization Unequal power relations Northern and Southern elites imposing own assumptions as universal
Problem and its nature	Poverty, helplessness Lack of development, education, resources, skills, culture, technology, etc.	Inequality, injustice Complex structures, systems, assumptions, power relations Attitudes that create and maintain exploitation Enforced disempowerment and tend to eliminate difference
What needs to change	Structures, institutions and individuals that are barrier to development	Structures, systems, institutions, assumptions, cultures, individuals, relationships
Basic principle for change	Universalism (non-negotiable vision of how everyone should live and what everyone should want or should be)	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity)

While Andreotti (2006) distinguishes two types of GCED, Schattle (2008) discovers that while many education programs and institutions have moral visions of global citizenship which converges with elements of moral cosmopolitanism and liberal multiculturalism, there are other kinds of educational programs associated with neoliberalism, which aim to improve one's competencies to compete in the world economy. Some programs do not advocate specific political or social relationships but emphasize the importance of high achievement of competencies. In this aspect, Veugelers (2011) distinguishes three forms of modern global citizenship: open, moral and social-political. Based on such discussions to articulate the characteristics of global citizenship education, this study suggests three types of GCED, they are: competency-based GCED, moral GCED, and critical GCED as shown in Table 3.

Table 3. Competency-based, Moral and Critical GCED.

	Competency-based GCED	**Moral GCED**	**Critical GCED**
Perspectives on global citizenship	Neo-liberalism Liberalism (in a broad sense)	Moral cosmopolitanism Multiculturalism Universalism Humanist-liberalism	Post-colonialism Critical theory
Purpose of education	To be aware of global interdependency To equip with knowledge and skills required in the competitive world	To be aware of global issues/conflicts and take responsibilities To respect different cultures To engage in solutions	To recognize global issues/conflicts in terms of global structure/systems and power relations To critically reflect on the conflicts To transform structures
Educational Topic/Theme	Global economy International organizations Foreign language/ literacy	Global issues/problems Human rights Different cultures	Power relations/dynamics Global systems/structures

Findings and Arguments

This study started with a question that in major IO documents, such as those of Muscat Agreement (2014), Incheon Declaration (2015), and the UN General Assembly resolution (UN2015), GCED and ESD began to appear side by side without articulated explanations about the relationship between them. Lately, UNESCO issued several publications about what to teach and what the learning objectives of global citizenship education should be. However, the relationship between ESD and GCED still remains

unclear.

The ESD originated from global concerns on environmental problems, as epitomized in a series of international gatherings such as the Earth Summit in 1992 (Rio), 2002 (Johannesburg), and 2012 (Rio). Education has been regarded as playing an important role in responding to global environmental problems. Particularly, the UNDESD was introduced in 2005 as suggested at Johannesburg and Japan, through UNESCO, assumed the managing role. Through UNDESD, ESD's focus on environmental concerns extended and evolved into the quest for sustainable development that encompasses environmental, economic, and social aspects. Indeed sustainability or sustainable development is quite a broad umbrella terminology. Following such an evolution ESD has been incorporating social aspects of sustainable development including global citizenship education for sustainable future.

Despite such an inclusion of global citizenship in principle, in practice, ESD has been focusing more on environmental issues. Moreover, even when ESD practices involve global citizenship, its concept and value orientation are mostly apolitical, neutral, and technical in the sense that it puts less emphasis on the critical awareness of political, economic, and social inequalities. For instance, ESD recommends changes in lifestyle or consumption pattern as an element of citizenship or global citizenship for the purpose of environmental protection. As such, when applying the classification in Table 3, GCED in ESD is competency-based and/or soft global citizenship. Considering the emphasis on sustainable global market economy for sustainable development, economic competencies of global citizens are supposed to be the content of GCED programs in ESD.

On the other hand, critical global citizenship as described in Table 2 and Table 3 is concerned with political, economic, and social inequalities and related problems such as human rights, democracy, conflict and peace. Global citizenship from the tradition of civic and political education, particularly in the UK, calls for democratic ideals and proactive engagement for sustainable development. In this regard, the concept of global citizenship in the GCED could be termed as "hardliner or critical citizenship" compared to "soft" global citizenship in ESD.

UN GEFI has brought in the issue of global citizenship education into the mainstream discourse of international development community. GEFI emphasizes the role of education for gender equality, economic opportunity, health, and sustainable development (UN 2012, p.11). Likewise, GEFI clearly acknowledges the educational significance of ESD. Notwithstanding, GEFI as a UN project also announces global citizenship, not ESD, along with access and quality of education as its three pillars of structural design. It implies that GECD and ESD are different despite some global citizenship elements in ESD. However, the relationship between ESD and GEFI's global citizenship is not articulated in its somewhat discursive description of the goals, rationales, and activities.

Recent events have made a serious impact on citizenship or global citizenship education. Particularly since the early 2000s responses to rising terrorism, such as the

attack on the World Trade Center in New York and the suicide bombing in London, emerged in civic education area focusing on democratic values, global citizenship, participation, and action. For instance, the fact that the terrorists of London bombing were British citizens born, raised in Britain and attended British schools, provoked serious debates on civic education in the UK. Traditional civic education for nation-state building has necessarily expanded to the inter-national dimension in the globalizing world.

The UNESCO's activities have always been deeply rooted in peace issues. UNESCO puts much emphasis on peace and ways to secure peace in the world. The UNESCO Constitution of 1945 stated that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Such a strong emphasis on peace has been supporting peace education programs as UNESCO's priority. Peace education of the UNESCO has persisted to this day, although several adjectival education programs are intertwined with it, such as EIU, multicultural education, conflict resolution education, and citizenship education. Even the UNESCO admits in the final report of the UNDESD that peace education could be included in country ESD programs. Peace is required to protect the environment, as wars and armed conflicts devastate the natural habitat.

In the year 2000 Korea established the APCEIU as a category II institution of the UNESCO. Since then, it has been delivering various ESD programs in close collaboration with the UNDESD. It is worth noting here that EIU of UNESCO is mostly based on civic education so as to encompass critical understanding of the global and subaltern problems. APCEIU has been designated as a clearing house for GCED by the UNESCO. The Korean government made pledges to international community to support it in the Presidential address to the UNGeneral Assembly in September 2015. It seems that the common elements of peace and sustainable development make the compatibility of ESD and EIU possible, regardless of the environmental emphases in actual ESD programs being implemented in schools.

From APCEIU's perspective the renewed emphasis on GCED in the SDGs seems to return and reinforce the familiar tradition of peace education of the UNESCO. In short, relating ESD and GCED is not a choice issue of take-it or leave-it. In a way, the re-emergence of GCED is expanding beyond the soft global citizenship components of ESD, as it emphasizes those politically critical aspects of human rights, democracy, justice, equality, and resistance. As such, the GCED initiated by GEFI has facilitated global citizenship, particularly of critical nature, to be reinvigorated through the awareness of global social and political interconnectedness.

However, there are some serious problems in differentiating or relating GCED and ESD. The tradition of EIU and civic education now reflected in GCED in SDG have been putting emphasis on critical consciousness and action against global social, economic, and political problems. Such characteristics are value-oriented rather than value-neutral. Moreover, what makes GCED more complicated is that it supports Western-biased universalism rather than locally contextualized political, cultural and economic legitimacy. For instance, there are debates on free trade and protectionism, globalization of neo-liberal

capitalism, and religious and cultural diversities to name a few. In this regard, criticism and pro-activeness engaged in civic education and its derivative GCED in SDG might not be easily combined in reality with environmentally oriented "soft global citizenship" of ESD.

In retrospect, GCED was strongly propelled as a UN agenda by the Korean government in the course of preparing for the World Education Forum 2015 and the UN General Assembly for the SDGs. But it is rather unclear what their intents and expectations are, whether overt or hidden as well would be like. Arguably, the complicated nature of global citizenship, such as competency, morality, criticism, and political activism with transformation does not seem to be fully recognized, although there were two brainstorming-type of seminal meetings on global citizenship education organized by the APCEIU and the UNESCO in Seoul and Bangkok in 2013 (UNESCO 2013 & 2014c). It seems apparent that through these two meetings the global citizenship for SDG by the UNESCO has been shaped and directed toward critical, reflective, and transformative nature.

Particularly the possible conflict between "soft/competency-based" and "critical" GCED would be serious to schools and teachers in practice. They are not prepared with what and how to teach when there is an inconsistency between the Korean government's narrow policy interests and the global public good in idealistic transformation of the interconnected world. For instance, the Korean economy is heavily dependent on manufacturing, export, and free trade, while Korea's per-capita CO_2 emission level is among the highest in the world.

In Korea as in other industrialized countries, policies on climate change and emission control are at the core of conflicting economic interests. In this regard, how to define the causes of such conflict and what to do for change are closely related to competency, morality, and critical reflections of global citizenship. However, the political economy of curriculum management is likely to intervene to guide GCED and ESD in schools, causing tensions among the government, NGOs, academia, and public opinion makers in the news media. Considering the emphasis on critical thinking and action in GCED in SDG, such tensions are by no means trivial concerns.

The situation of Korea might be similarly happening in many other countries, particularly so in developing countries where the ideal and the reality in development cooperation are in great disagreement. Fortunately or unfortunately, teachers in classrooms tend to avoid politically sensitive issues out of sheer ignorance or intentionally to keep in good terms with curriculum authorities and parents. In many classrooms, it is like business as usual even if GCED in SDG emphasizes critical thinking, engagement, and transformation. However, that should not be an excuse for academics to avoid clarifying the theoretical and practical relationships between GCED in ESD and GCED in SDG in terms of their values and methods.

Concluding Remarks

Chung (2014) once described GCED as possibly a double-edged sword for the Korean government in its curriculum control, as elements of critical thinking and proactive participation within GCED might cause conflict with the nation's education authority. Indeed, the consciousness-raising by critical and moral GCED is likely to be at odds with conservative and conformist status quo. In this aspect, the GCED in SDG seems to include an element of Freirean conscientization in that it urges to reject the banking education enforcing knowledge from above so as to be aware of the imperative to change the current state of affairs of unfairness, injustice, and inequality. That seems to be the reason behind the UNESCO's concerns with tensions and possible conflicts of interest between local and global identities the (UNESCO 2014c, p.18-20). At any rate, UNESCO, and the UN as well, have cast the die by going beyond "soft" global citizenship education of previous ESD to "hardliner and critical" global citizenship education. Probably the tension between global vs local or IO vs state government will be intensified over GCED. Torres (2015) aptly and timely asks universities and intellectuals to intervene to ease such tensions. This discursive study of the relationship between ESD and GCED regarding global citizenship education would be a small contribution of the authors to the intellectual intervention of such kind.

Indeed, ESD has been an ambitious, inclusive, and attractive education agenda for global education community. Considerable efforts and dedication made by the IOs, governments, NGOs and individuals are impressive and vivid enough to carry on the task of ESD in the post-2015 SDGs. Through this study, the add-on of GCED to ESD in the SDGs is interpreted as an imperative to extend from or go beyond soft global citizenship to critical global citizenship. How do governments, NGOs and individuals respond to such an imperative remains to be seen from now on. That would be a significant but most likely unnoticed barometer on whether we can indeed change the world for the better for our coming generations. In November 2014 concluding the UNDESD at Nagoya, the Japanese government stated that the ESD endeavor would be continued through the Global Action Programs (UNESCO 2014a). This is the time for Korea and Japan to search for ways to cooperate in classrooms in theory and practice. Hopefully, this study would contribute to the first steps toward collaborations between the two leading countries.

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