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**The Gaps between Values and Practices of Global Citizenship Education:
A Critical Analysis of Global Citizenship Education in South Korea**

A Dissertation Presented

by

HYE SEUNG CHO

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

September 2016

College of Education

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**The Gaps between Values and Practices of Global Citizenship Education:
A Critical Analysis of Global Citizenship Education in South Korea**

A Dissertation Presented

by

HYE SEUNG CHO

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DEDICATION

I dedicate this dissertation to my wonderful family.

I also dedicate this dissertation to my Lord who has given me the strength to start
and complete this journey.

ACKNOWLEDGMENTS

This dissertation would not have been possible without the support of many people. I would like to first thank the educators in South Korea who generously shared their knowledge and experience with me during my research period. Your willingness to participate made this study possible. I hope that the findings presented below can help inform the work of those educators who are advancing global citizenship education.

I wish to express my sincere gratitude to my committee members for their guidance and encouragement. I would like to especially recognize Dr. Jacqueline Mosselson who believed in and supported me throughout the program. You were a great mentor and advisor to me. I am deeply thankful for your keen insights and feedback in my research. I also thank Dr. Moon-Kie Jung and Dr. Bjorn Nordtveit for their patience and direction. I am honored to have had you on my committee. I also want to extend my gratitude to Dr. Gretchen Rossman for her advice and thoughtful attention.

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ABSTRACT

THE GAPS BETWEEN VALUES AND PRACTICES OF GLOBAL CITIZENSHIP EDUCATION: A CRITICAL ANALYSIS OF GLOBAL CITIZENSHIP EDUCATION IN SOUTH KOREA

SEPTEMBER 2016

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This study examines how Global Citizenship Education (GCE) is perceived and implemented in South Korea. GCE has received much attention worldwide among educators, policy makers, and organizations, as reflected by the Global Education First Initiative (GEFI), the Post-2015 education agenda, and The Sustainable Development Goals (SDGs). Consistent with this global trend, the World Education Forum, held in South Korea, also facilitated interest and discussions in GCE in South Korea. Within the context of heightened interest in GCE both in the global society and South Korea as well, my dissertation explores the core features of GCE in South Korea focusing on rationales, contents, and implementation from a critical perspective.

The analysis in this study is informed by the concept of a critical approach of GCE (Andreotti, 2006; Davies, 2006; Shultz, 2007) along with critical social theories with particular emphases on the theory of hegemony, cultural reproduction, and critical race theory. This study employed a qualitative research approach relying on documents analysis and a series of interviews. I analyzed five teachers' guidebooks for promotion of GCE developed by government related organizations. Interviews were conducted with

twenty education stakeholders in charge of GCE including a government officer, three International organization staff, eight NGO workers, and eight teachers.

Through a critical analysis of GCE in South Korea, this study offers a detailed understanding of how different ideologies regarding GCE exist in a complex manner within a Korean context by extending the existing literature. This research demonstrates that despite the possibility of GCE serving as a counter-hegemonic force, the values and curricula of GCE in South Korea also reproduce hegemonic ideals of neoliberalism, dichotomous views of economic status, and binary views on core-periphery relationships. This study also illustrates conceptual and structural restraints that reinforce hegemonic ideas of GCE. Based on the findings, I argue GCE should be carefully addressed and implemented considering its different ideological foundations and aspects which potentially reinforce hegemonic ideas. Without taking these features into account, GCE may be well intended but in fact fails to open possibilities to transform discursive practices towards the values of social justice.

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CHAPTER 1

INTRODUCTION

Introduction

As globalization becomes a contemporary reality, educators need to incorporate various global issues and problems into the education arena (Davies, Evans, and Reid, 2005; Mannion, Biesta, Priestley, & Ross, 2011). Global citizenship education (GCE) has received much attention in international discussions around the Global Education First Initiative (GEFI), the Post-2015 education agenda, and The Sustainable Development Goals (SDGs). The UN emphasizes fostering global citizenship as one of the priorities of the GEFI (United Nations Secretary-General, 2012). More recently, in the World Education Forum (WEF) 2015, the Incheon Declaration proclaims GCE as an important area within the Post-2015 education agenda. In addition, the SDGs reaffirmed the commitment of the global society to promote GCE as stated in goal 4.7¹.

Along with these international initiatives, GCE has been advocated for and implemented through various organizations. For example, Oxfam has played an active role in promoting global citizenship education worldwide (Oxfam, 2006). The Department for International Development (DfID) also emphasizes the importance of learning global perspectives and provides funding and support to NGOs and schools to implement GCE and development curricula (Hicks, 2003). In addition to interests in GCE

¹ SDG 4.7 states “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 non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development” (United Nations General Assembly, 2015, p. 17)

by international organizations, it is often a compulsory course offered by schools such as in British Columbia, Canada (Leduc, 2013).

Consistent with this global trend, the Republic of Korea (hereafter South Korea) joined the GEFI as the 15th Champion Country in 2014 (Ministry of Foreign Affairs, 2014). More notably, the WEF 2015, held in South Korea, also facilitated interest and discussions in GCE in South Korea (Ministry of Foreign Affairs, 2014). Shown increasing interest, GCE has been addressed and undertaken by several stakeholders such as Non-Governmental Organizations (NGOs), International Organizations (IOs), and schools. However, research that empirically shows how GCE is implemented in Korean educational practice is scarce. Also, since the notion of GCE is contextually situated (Andreotti, 2011a; Park, 2013), its application should be analyzed at the country level considering its political, economic, and cultural trends.

Within the context of heightened interest in GCE both in the global society and South Korea as well, my dissertation explores the core features of GCE in South Korea. More specifically, I aim to investigate the key features of GCE in South Korea from a critical perspective by analyzing documents and interviews. My research design for this study entails qualitative methods, relying on document analysis that is published by government-related organizations, and in-depth analysis of interviews with teachers and educational practitioners including NGOs, International Organizations, and a government officer.

In this chapter, I present a statement of the problem by highlighting the importance of GCE and the need to analyze GCE from a critical perspective. Next, I

propose the principal research questions and discuss the significance of this study. At the end of this chapter I provide an outline of the dissertation's organization.

Statement of the Problem

The importance of GCE is currently widely discussed particularly due to the impact of globalization (Rapoport, 2010; Davies & Pike, 2011). Before discussing why GCE matters, defining globalization would be helpful to clarify the concept of GCE. Since globalization is a complex and wide-ranging phenomenon, it is difficult to simply define globalization. However, most scholars would agree that globalization permeates various areas such as economic, political, and cultural domains (Guttek, 2006; Humes, 2008). More specifically, economic globalization refers to “the international integration of economies worldwide” (Guttek, 2006, p. 103), involving international trade and commerce by the exchange of capital and labor. Political globalization denotes the movement toward a political organization beyond a national state, which is represented by transnational agencies such as the United Nations (UN) and the Organization for Economic Cooperation and Development (OECD), and the European Union (EU). Cultural globalization implies “a trend towards standardization of tastes in things like fashion, popular culture, music, film, television” which provides diverse customs, attitudes and beliefs (Humes, 2008, p. 43). To put it simply, Park (2013) defines globalization as “a process where time and space are compressed to make other peoples’ lives and conditions relevant to one’s own” (p. 22). Given the different domains represented by globalization, I view globalization to be a dynamic and ongoing process

that promotes interconnectedness and interdependence worldwide in diverse spheres economically, socially, politically, and culturally.

Within the contemporary phenomenon of globalization, education is required to respond to globalization and prepare learners to engage more effectively and actively in the global community. GCE is perceived as the epitome of such a response (Park, 2013). Pashby (2011) explains that the pervasive discourse of globalization has led the field of education to engage in global issues and trends associated with global responsibility. In other words, GCE has emerged as paradigm shift in the role of education from instilling national identity into people in a defined national territory to promoting a broader sense of belonging to a global community (Park, 2013). The emergence of GCE is significant in mainly three ways.

First, it is obvious that we are facing global challenges that require collective awareness and action at the global level. Many global issues such as poverty, war, environmental problems, sustainable development, and political instability are considered as pressing challenges confronting people in the global community and demanding a shared response. In order to solve global problems and promote sustainable development, importance has been given to education that teaches about various global issues and challenges that call for collective responsibility at the global level.

Second, GCE is important in that it attempts to provide comprehensive and inclusive learning in dealing with complex and controversial social, political, and global issues (Park, 2013; Oxfam, 2015). Traditional forms of education which focus on acquiring cognitive knowledge and academic achievement have been questioned for their relevancy in solving complex and dynamic social and global issues such as conflict,

environmental change, and inequality (Park, 2013; Oxfam, 2015). In other words, since individuals are increasingly influenced by other parts of the world, it is necessary that they learn not only cognitive knowledge, but also non-cognitive elements such as the values and attitudes needed to contribute to their own and others' well-being (Oxfam, 2006). This shift in educational discourse has led to the call to include comprehensive components in education such as “peace, human rights, equity, acceptance of diversity, and sustainable development issues” (Park, 2013, p. 30). GCE encourages learners to become equipped with knowledge, skills, and attitudes in resolving complex challenges in the globalized setting.

Third, GCE can be transformative education providing learners with the opportunities and competencies necessary to become active contributors to a more just, inclusive, and equitable world (UNESCO, 2013; Reilly & Niens, 2014; Oxfam, 2015). To make a better world, GCE encourages learners to challenge inequalities imbedded in society ranging from the local to the global level (Andreotti, 2006; Davies, 2006; Reilly & Niens, 2014). In other words, social justice is one of the key aspects of GCE. In particular, the critical approach of GCE, which I will discuss in Chapter 2, argues that social justice and reducing global (and local) power imbalance is a key concern of GCE (Andreotti, 2006; Pashby; 2011). From this perspective, GCE aims for transformation of the hegemonic status quo by promoting individuals to critically analyze their positions, assumptions, and issues ranging from the local to the global context. While GCE cannot be a panacea, I agree with the possibility of GCE contributing to a better world particularly in terms of social justice. I view that GCE can play an important role in contributing to social justice by addressing social issues and increasing participation.

Given the importance of GCE, its concepts have been widely discussed over the past decades (Parmenter, 2011). However, GCE is complex and needs to be deconstructed, since it may produce biased values grounded in different assumptions or ideologies. Indeed, there are competing ideological foundations within GCE (Enns, 2015; Evans, Ingram, MacDonald, & Weber, 2009; Shultz, 2007; Andreotti, 2006). In this study, based on a literature review, I suggest three different ideological perspectives: the neo-liberal, humanistic and critical approaches of GCE (A more detailed description is provided in Chapter 2). According to the neoliberal discourse which highlights the global community in relation to market rationality, students should be encouraged to equip themselves with certain skills, such as English, to compete in the globalized market through GCE (Camicia & Franklin, 2011). From a humanistic viewpoint, moral responsibility and human rights as a universal value are highlighted. Meanwhile, the critical approach of GCE argues that GCE focusing on a humanistic approach can be problematic in that it is often used to tacitly propagate Western perspectives over other cultures' views (Mannion et al., 2011). For example, through a post-colonialist lens, Pashby (2011) criticizes the assumption of conceptualizing GCE stating that GCE relies on a particular normative national citizen who represents the unequal power relationships present in the global society. In this sense, although GCE is widely mentioned and employed, what people/organizations mean by GCE may differ depending on their perspectives and ideologies.

In addition, while GCE has drawn increasing attention and discussion in academia, most GCE research has been conducted predominantly within a Western context (Parmenter, 2011). However, the power imbalance in knowledge production in the field

of GCE is particularly problematic given that GCE urges learners to take into account a wide variety of global perspectives (Parmenter, 2011). Thus, it is necessary to take into account non-Western or under-represented contexts of GCE to expand knowledge and get insights for implementation as well. This argument was strongly voiced from Parmenter (2011) that:

There is an urgent imperative to widen representation in research on global citizenship education, to actively seek out, listen to and engage in dialogue with those whose knowledges are not yet represented in the global discourse on global citizenship education and, in doing so, to begin to restructure the regime of the production of global discourse in the field (p. 370).

Therefore, this dissertation research attempts to contribute to widening GCE discourse by exploring GCE in a non-Western and under-represented case, South Korea. South Korea provides a fascinating site for analysis because GCE has been recently receiving great attention nationwide. Since UNESCO launched GEFI and WEF 2015, South Korea has been heavily involved in discussions on GCE and continues to introduce GCE into educational practice. However, empirical studies that explore GCE in South Korea are limited. The majority of empirical studies about GCE in South Korea focus on curriculum or textbooks. More specifically, several research studies show how GCE is represented in curricula in South Korea, analyzing specific textbook subjects such as moral education (Byeon, 2012), social studies (Ma, 2006; Mo & Lim, 2014), and geography education (Lee & Kim, 2010; Lee & Goh, 2015). Although these studies shed light on implications for GCE, they focus on texts not necessarily designed for GCE. In addition, several studies investigating GCE application in practice have focused on teachers (Lee, Kim, Chung, Park, Jo, & Son, 2015; Ko, 2015), or NGOs (KoFID, 2015) respectively. However, in order to reveal the comprehensive features of GCE in South

Korea, it is useful to analyze different stakeholders including teachers, NGOs, and IOs, along with exploring curricula or documents developed for GCE.

In this context, this research explores how GCE is perceived and implemented in South Korea by analyzing the documents distinctly designed for GCE as well as interviews with different stakeholders. Although GCE in South Korea was facilitated by a global initiative, its conceptualization and application may take on different appearances since GCE is contextually situated as Andreotti (2011a) argue. Accordingly, investigating how GCE initiatives are applied within South Korea's educational system would be imperative to improve the implementation of GCE in the country. Therefore, this research aims to investigate the main features of GCE with a particular focus on the critical approach of GCE.

Purpose of the Study

The purpose of this research is to explore the major features of GCE in South Korea through the concept of the critical approach of GCE (Andreotti, 2006; Davies, 2006; Shultz, 2007) along with critical social theories. This study addresses one overarching research question and three sub-questions.

Overarching research questions: What are the main features of GCE in South Korea?

How do they correspond to the critical approach of GCE?

- What are the rationales of GCE in South Korea in relation to GCE's ideological foundations?
- How do the contents of GCE transform or reinforce the hegemonic status quo?

- What are the primary issues and challenges that hinder the critical approach of GCE in practice?

In order to explore these questions, this study employs a qualitative research approach relying on documents analysis and a series of interviews. More specifically, I analyzed five documents for promotion of GCE developed by government related organizations such as guide books for teachers ranging from preschool to high schools. Interviews are conducted with twenty educators in charge of GCE including a government officer, IO staff, NGO workers, and teachers. A more detailed information about research methodology will be discussed in chapter 3.

Significance of the Study

This research contributes to the knowledge base about understanding GCE at the national level. The findings of this research contribute to research on GCE in general, while also shedding light on the background of GCE in a South Korean context, which had previously been overlooked. Since the current global discourse on GCE is dominated by Western voices (Parmenter, 2011), this research contributes to widening the GCE discourse by presenting the case that is not yet prominently shared in the global discourse. It also provides a conceptual framework to understand GCE in practice by capturing competing ideological foundations. A critical understanding of GCE derived from this research may inspire or provoke a larger discussion on GCE in academia and in practice in South Korea.

The findings of this study can be useful for those education stakeholders responsible for planning, designing, and delivering GCE in practice. For example, a curriculum developer can utilize the information in this study to develop quality contents for GCE by adding critical reflections. Education policy makers can employ the results and recommendations of this study to develop educational policy or national curricula reflecting challenges and issues that educators confront in implementing GCE. In addition, in order to expand and foster GCE, it is necessary to explore issues and challenges regarding GCE at the country level (UNESCO, 2013). Thus, the results of my study may also provide significant information to South Korea and other countries, as well, by showing empirical data about how GCE is contextually understood and applied at the national level.

Organization of the Study

Chapter 1: Introduction

In Chapter 1, I provide an overview of the research interests of this dissertation by presenting the statement of the problem, purpose of the study, and significance of the study. Overall, this introductory chapter offers a rationale and direction for this research.

Chapter 2: Conceptual Framework and Literature Review

Chapter 2 presents a conceptual framework and literature review which guide my research question and analysis. In Chapter 2, I review the conceptual underpinnings of GCE focusing on key components of global citizenship, goals and dimensions of GCE, themes within GCE, and GCE in practice. Drawing upon a literature review, I then

present three competing ideological frameworks within GCE; neoliberal, humanistic, and the critical approach of GCE. I also discuss critical theory as a theoretical framework of this research focusing on three branch theories: the theory of Hegemony, Cultural Reproduction, and Critical Race Theory. Finally, I propose a conceptual framework of this research relying on the critical approach of GCE and critical theory.

Chapter 3: Research Design and Methods

In Chapter 3, I present a detailed description of the methodology and procedures used to collect data for my study. This chapter starts by providing an overall research design using a qualitative research approach and then presents an overview and background information of the research setting, South Korea. Next, I move to describe data collection and analysis methods that comprise document analysis and interviews. This chapter also discusses four strategies that the researcher employed to ensure trustworthiness of the study. This chapter further presents the researcher's stance and the limitations of the research.

Chapter 4: Contextual overview

Chapter 4 lays out the basis for understanding the context and overall status of GEC in South Korea. Here, I briefly describe how GCE is reflected in both current educational policy and recent curriculum reform and introduce what projects and programs are operated by the government, international organizations, and NGOs in South Korea.

Chapter 5-7: Findings

In Chapters 5, 6, and 7, I report and discuss the findings of my research in three categories based on sub-research questions: the rationale, contents, and constraints of GCE in practice. Chapter 5 analyzes how national discourse and educational practice identify their rationales. This chapter reveals that three different ideologies are intertwined in GCE. Chapter 6 address how the values and curricula of GCE transform and reinforce hegemonic ideas by exploring a desirable perception of global citizens, a binary representation about the world, the way in which critical thinking is emphasized, and the lack of emphasis of behavioral components especially civic engagement. In Chapter 7, I describe contextual constraints that may impede critical approach of GCE in practice. Chapter 7 illustrates conceptual ambiguity, contradictory values in educational practice and social atmosphere, teachers' skeptical perceptions, and NGOs' challenges.

Chapter 8: Conclusion

In this final chapter I synthesize my research findings and draw implications as well. Based on a conceptual framework, I present implications for practical field and theoretical discussions. This leads to a discussion of recommendations for future research. Finally, I conclude by stressing my argument that GCE should be carefully addressed and implemented considering its different ideological foundations and aspects which potentially reinforce hegemonic ideas.

CHAPTER 2

CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW

This research explores the features of GCE in South Korea through the lens of the critical approach of GCE. In order to probe GCE in South Korea, this chapter presents the conceptual underpinnings and theoretical framework that provides a knowledge base and analytic lens. In this chapter, I start by discussing the conceptual underpinnings of global citizenship education by providing the concepts of global citizenship and GCE. I then go on to examine the critical approach of GCE along with the neoliberal and humanistic approaches of GCE, since this critical approach competes with these approaches within GCE. Later, this chapter examines the theoretical framework, borrowing from critical theory with particular emphases on the theory of hegemony, cultural reproduction, and critical race theory. Based on the conceptual underpinnings and theoretical frameworks, this chapter provides the analysis of this research through being informed by the concept of the critical approach of GCE (Andreotti, 2006; Davies, 2006; Shultz, 2007) along with critical social theories.

Conceptual Underpinnings of Global Citizenship Education

What is Global Citizenship?

Here I will briefly define citizenship, then discuss the concept of global citizen. The notion of global citizenship is controversial. When it comes to the notion of global citizenship, there has been a great deal of discussion whether there is or can be a global citizen (Pashby, 2011; Davies & Pike, 2011; Tawil, 2013). Pashby (2011) explains this controversial debate may be attributed to the question of: “Who is the global citizen if

there is no global state/political structure?” (p. 437). Traditionally, the concept of citizenship had been confined within nation-state and indicated rights, privileges and responsibilities of people born or relocated to a clear territorial boundary (Peters, Britton, & Blee, 2008). According to the philosophers of the Enlightenment, people acquire citizenship by agreeing with a legal consent regarding their rights and freedoms for the “common good and collective security” (Peters et al., 2008, p. 2). Thus, when we refer to *citizenship*, it connotes the meaning of membership to a community especially to a political unit that entails *responsibilities* and *rights*.

However, the concept of citizenship has been broadened over time, especially in a globalized context (Evans et al., 2009; UNESCO, 2014). It has become inclusive and extended beyond the nation state due to several global changes such as the expansion of transnational organizations and civic society and social movements, the progress of international human rights frameworks, and formation of international conventions (UNESCO, 2015). In addition, an increasing interdependency and interconnectedness between countries, such as growing international trade and migration, continue to change the concept of citizenship (UNESCO, 2014). Drawing on multiple scholars who reflected these globalized and diversified societies into the definitions of citizens and citizenship, Banks (2004) defines the notion of citizens within multicultural nation-states as who:

endorse the overarching ideals of nation-state such as justice and equality, are committed to the maintenance and perpetuation of these ideas, and are willing and able to take action to help close the gap between their nations’ democratic ideals and practices that violate those ideas, such as social, racial, cultural, and economic inequality (p. 4).

This definition implies that the concept of citizenship not only represents legal status but also the overarching ideals of nations and one’s willingness to achieve these values.

Likely, the concept of global citizenship includes the responsibility and rights towards achieving the ideals of global community. However, the notion of global citizenship is not embedded in either national citizenship or robust policies and laws (Pashby, 2011; Davies & Pike, 2011). Global citizenship is not based on certain legal and political trappings; rather, it is more about “a state of mind, an awareness of the broader context in which each nation is situated and an understanding of citizens’ concomitant rights and responsibilities at multiple levels” (Davies & Pike, 2011, p. 67). While global citizenship does not exist from a strict legal perspective, global citizenship has been understood as an ethos or metaphor (Tawil, 2013; UNESCO, 2013). Thus, the literature and discourse reflect a variety of interpretations of the meaning of GCE, eliciting a need for further exploration. With this basic concept of citizen in mind, let us turn to further discussion of the conceptual foundation and components of global citizenship.

Foundation of Global Citizenship: A Sense of Belonging to the Global Community

While there is no legal global government, global citizenship is based on the concept of the individual’s affinity and moral obligations toward the world community, called *cosmopolitanism*, which becomes the foundation of global citizenship. Cosmopolitanism needs to be closely examined to understand the historical origin of the term “global citizens”. The roots of cosmopolitanism, first recorded in 1828, reach back to ancient Greek society (Peters et al., 2008). Greek Stoics believed there is a single moral community, using the Greek term *cosmopolis and cosmopolites*, meaning the city of the world and world citizens (Carter, 2001). Later, in the Enlightenment, Kant also famously argued for a single moral community, and asserted that individuals may be

considered as citizens of a universal mankind, or as he termed it, “cosmopolitan rights” (Carter, 2001, p. 2). This became a major theoretical foundation for the concept of universal human rights extending beyond all national and cultural boundaries (Peters et al., 2008). In this sense, the basic idea of cosmopolitanism is that individuals are not only members of nation-states, but also citizens of a global community of human beings, which buttresses the concept of global citizenship as being closely linked to the ideas of cosmopolitanism.

Based on this cosmopolitan thread, a sense of belonging to universal mankind and moral responsibility are considered as central principles regarding global citizenship. These elements are commonly identified by scholars and institutions. According to UNESCO (2013), global citizenship is defined as “a sense of belonging to the global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level” (p. 3). UNESCO connects global citizenship with individuals’ perceptions of their own identity concerning global community. For example, UNESCO used the term “psychosocial framework” to describe global citizenship (p. 3). This indicates that UNESCO’s global citizenship focuses on the moral or psychosocial dimension. Schattle (2009) also traces the meaning of global citizenship in relation to the cosmopolitan tradition. He explains that global citizenship is “a sense of affinity with all humanity and the universe” (Schattle, 2009, p. 4). Like Schattle, Tawil (2013) supports the principle of universality, which is instrumental to “humanist, humanitarian, and human rights perspectives”, also drawing on cosmopolitanism (p. 2). While he endorses the principle of universality, he also recognizes “an acknowledgement of difference, [and] a

commitment to pluralism” in order to respect diversity as another central tenet of cosmopolitanism (Tawil, 2013, p. 3). Based on its philosophical grounding in cosmopolitanism, a global citizen has a sense of belonging as a member of the global community.

Core Components: Social Responsibility, Global Competence, and Participation

In addition to a sense of belonging to the global community, there are other main characteristics of the global citizen. In this section, I present three additional core components of global citizenship that will guide my view of the global citizen.

While it is hard to say there is a particular component of global citizenship, there is consensus within the existing literature about the core conceptual components. Schattle (2009) addresses the concept of global citizenship by exploring how individuals consider themselves as global citizens and integrate it into their lives. Schattle (2009) proposes that “awareness, responsibility, and participation” are the primary concepts of global citizenship, and “cross-cultural empathy, personal achievement, and international mobility” are the secondary concepts (p. 10). According to his theorizing, individuals who self-describe as global citizens are aware of complex issues around the world, global interdependence, take responsibility for universal human rights, and carry out actions for reforms.

In alignment with Schattle (2009), Morais and Odgen (2011) propose three overarching dimensions of global citizenship: “social responsibility, global competence, and global civic engagement” (p. 3) drawing on an array of literature. According to Morais and Odgen (2011), social responsibility entails individuals’ social concerns such

as global justice and reducing disparity to others and society with “altruism and empathy” and understanding “global interconnectedness and personal responsibility” (p. 448).

Global competence is recognition of students’ own limitations and ability to become involved in intercultural settings, ability for intercultural communication, and knowledge about global issues and events (Morais & Odgen, 2011). Global civic engagement is involvement in local, national, and global issues such as through “civic organization”, “political voice”, and “glocal civic activism” (Morais & Odgen, 2011, p. 448). They specify each dimension with sub-dimensions as Table 1 shows.

Table 1. Dimensions and sub-dimensions of Global Citizenship

Dimensions	Sub-dimensions	Description
Social responsibility	Global justice and disparities	Students evaluate social issues and identify instances and examples of global injustice and disparity.
	Altruism and empathy	Students examine and respect diverse perspectives and construct an ethic of social service to address global and local issues.
	Global interconnectedness and personal responsibility	Students understand the interconnectedness between local behaviors and their global consequences.
Global competence	Self-awareness	Students recognize their own limitations and ability to engage successfully in an intercultural encounter.
	Intercultural communication	Students demonstrate an array of intercultural communication skills and have the ability to engage successfully in intercultural encounters.
	Global knowledge	Students display interest and knowledge about world issues and events.
Global civic engagement.	Involvement in civic organizations	Students engage in or contribute to volunteer work or assistance in global civic organizations.
	Political voice	Students construct their political voice by synthesizing their global knowledge and experiences in the public domain.

	Glocal civic activism	Students engage in purposeful local behaviors that advance global agendas.
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Source: Adopted from “Initial Development and Validation of the Global Citizenship Scale,” by Morais, D. B. & Odgen, A. C, 2011, *Journal of Studies in International Education*, 15(5), p. 446-447.

Morais and Odgen (2011) argue that each of these dimensions can lead to global citizenship. They also provide several examples to help understand this statement. For example, one can have sufficient global knowledge and communication skills, but not engage in actual local or global issues. Similarly, one can contribute to local and global issues with strong social responsibility, yet with little knowledge of global issues or intercultural communication skills.

While I support Morais and Odgen (2011) through their model of global citizenship, they do not take into account sufficient political and economic drivers, such as the unequal power relations between the global North and the global South, which may distort universal principles. Thus, in addition, I draw on the concept of global citizenship from the work of Oxfam (2006; 2015) and Davies (2006). Oxfam is one of the most prominent institutes to espouse and implement global citizenship education worldwide. Oxfam defines a global citizen as someone who:

- “is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in and contributes to the community at a range of levels from local to global
- is willing to act in order to make the world a more equitable and sustainable place

- takes responsibility for their actions” (Oxfam, 2006, p. 3).

This definition includes not only a sense of empathy but also outrage, which indicates that Oxfam emphasizes the high motivations for social change with global citizenship education (Davies, 2008). In other words, Oxfam links values with global citizenship. For example, a business person with companies in multiple countries, who travels extensively around the world may not be a global citizen, according to Oxfam, since his/her identity and actions are not necessarily related to values such as social justice or equity.

Davies (2006) also emphasizes the importance of understanding the background of the notion of global citizenship while considering global power relations. She explores how the concept of global citizenship is conceptualized and why it is considered important by focusing on three aspects: a concern for social justice; rights; and culture and cultural conflict. In his explanation, a global citizen is a person who is struggling for social justice, asking questions about rights and culture, and taking responsibility and actions (Davies, 2006). She also acknowledges that cultural linkage and possible tensions between local and global are important issues of global citizenship.

Thus far, I have explored various notions of global citizenship. As different scholars and organizations suggest, the notion of global citizenship is diverse. In light of these variations in definitions, I identified four key aspects of global citizenship in Figure 1: a sense of belonging to the global community; social responsibility regarding social justice; global competence; and participation for social change. Accordingly, I see a global citizen as being aware of one’s identity in relation to, not only the local or national, but also the global world; as one who understands broader global concerns critically

based on complex relations, and willing to commit oneself to positive social change with social responsibility.

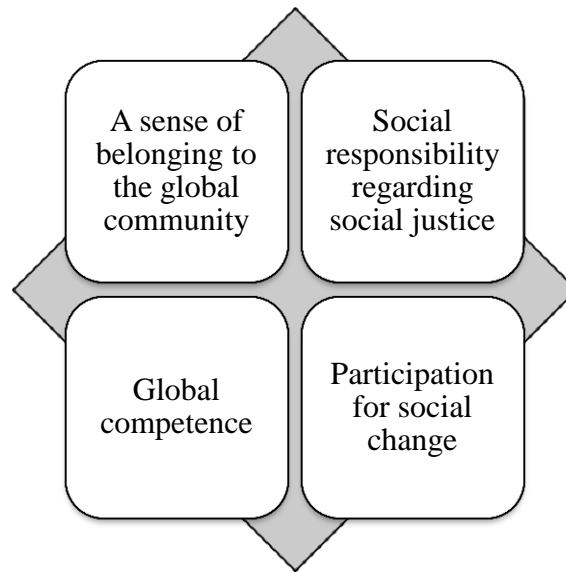


Figure 1: Key components of global citizenship

What is Global Citizenship Education?

In order to shed light on GCE in South Korea, it would be helpful to investigate how GCE is conceptualized in both global discourse and the existing literature. Here I aim to articulate how GCE is defined by different institutions or scholars, focusing on the goals and core dimensions of GCE. To understand various themes within GCE, I also delve into how GCE evolves from different educational frameworks. Synthesizing the goals, domains, and themes of GCE components will facilitate a better understanding of the concept of GCE. Later, I briefly discuss how GCE can be implemented in practice. This section provides the conceptual basis of this research and for the following discussion of the different ideological forms of GCE.

Goals and Dimensions of GCE

With the introduction of the concept of global citizenship to the educational field came dynamic discussions of the notion of GCE. Despite varied definitions and interpretations, scholars and institutions seem to be in agreement about the goals of GCE serving a need to increase the understanding of global issues with slight difference of emphasis in two ways. First, one trend focuses more on solving global problems such as poverty and war through GCE (Education Above All, 2012; UNESCO, 2013; Farahani, 2014); the other places more emphasis on social justice and reducing inequalities (Andreotti, 2006; Davies, 2006; Oxfam, 2006).

The first objective is solving global problems. One of the popular and mainstream concepts of GCE comes from UNESCO. UNESCO (2013) states GCE is “transformative, giving learners the opportunity and competencies to realise their rights and obligations to promote a better world and future” (p. 3). More specifically, the goal of GCE is “to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world” (p. 3). In other words, according to UNESCO, the main goal of GCE is to empower individuals and enable them to actively participate in solving international problems.

In line with UNESCO, Farahani (2014) also posits that GCE is “to help learners to attain an individual, national, and global identity so they will be able to participate actively in solving international problems such as opposition, war, ADIS, global poverty” (p. 934). These goals tend to focus on GCE as means of raising awareness about international challenges and problem solving. Similarly, Education Above All (2012) also

states that GCE is “to solve shared problems in a peaceful way” (p. 15). Although they view the goal of GCE as problem solving, this goal also emphasizes local, as well as global issues. Education Above All (2012) specifies that the central goal of GCE is “to prepare students to play an active and positive role in their dealings with school, family, society and globally” (p. 15). This goal indicates that the values of GCE can be applied not only to global issues but also to individuals’ practical lives where they face pressing issues including school, family, and community.

On the other hand, several scholars and institutions advocate a more abstract but transformative purpose of GCE, challenging power imbalances and pursuing justice. For example, drawing on Nussbaum’s (1997) concept, Reilly and Niens (2014) suggest the aim of GCE is “to enable students to challenge power imbalances, to negotiate identities and, ultimately, to achieve greater equality, justice, democracy and peace via individual and societal transformation” (p. 53-54). Andreotti (2006) also argues that social justice and reducing inequity are the main goals of GCE. Andreotti (2006) suggests “whether and how to address the economic and cultural roots of the inequalities in power and wealth/labor distribution in a global complex” is a central issue of GCE. Based on this argument, Andreotti (2006) points to the need for critical global citizenship education, which we will explore in a later section.

One may argue that the main idea of GCE is an attempt to interweave the issues of global concern into existing formal or non-formal education programs. Indeed, Tawil (2013) argues that “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. 6). However, this idea considers GCE

to be a simplified or limited concept. GCE is more than an international awareness; rather, its direct concern is empowering individuals to play a positive role in their lives in a globalized context in order to solve various problems regarding social justice.

Given the goals of GCE, Oxfam (2015) categorizes GCE into three domains: knowledge and understanding; skills; and values and attitudes as table 2 shows. Oxfam (2015) suggests various elements for GCE, particularly focusing on social justice, for example, knowledge “about social justice and equity” and attitudes of “commitment to social justice and equity” (Oxfam, 2015, p. 8). These three domains show GCE includes not only knowledge, but also attitudes and behavioral aspects.

Table 2: The Key Elements for active and responsible Global Citizenship

Knowledge and Understanding	Skills	Values and Attitudes
Social justice and equity	Critical and creative thinking	Sense of identity and self-esteem
Identity and Diversity	Empathy	Commitment to social justice and equity
Globalisation and interdependence	Self-awareness and reflection	Respect for people and human rights
Sustainable development	Communication	Value diversity
Peace and conflict	Cooperation and conflict resolution	Concern for the environment and commitment to sustainable development
Human rights	Ability to manage complexity and uncertainty	Commitment to participation and inclusion
Power and governance	Informed and reflective action	Belief that people can bring about change

Source: Adopted from “Education for Global Citizenship: A guide for schools,” by Oxfam, 2015, p. 8.

Similarly, UNESCO (2015) also identifies three core conceptual dimensions: cognitive, socio-emotional, and behavioral dimensions. However, UNESCO sets apart the behavioral dimension from the cognitive and socio-emotional dimensions. The cognitive dimension includes knowledge, understanding and critical thinking about issues and trends ranging from global to local levels. The socio-emotional dimension embraces non-cognitive attitudes such as a sense of belonging, sharing values, responsibility, empathy, and respect for differences and diversity.

Table 3: Dimensions of education for global citizenship

cognitive	To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations
Socio-emotional	To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity
Behavioral	To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Source: Adopted from “*Global Citizenship Education: Topics and learning objectives*,” by UNESCO, 2015, p. 15

As Oxfam’s (2015) and UNESCO’s (2015) classifications show, GCE emphasizes socio-emotional learning and behavioral changes. Davies (2006) posits that it is active participation that differentiates global *citizenship* education from global education:

Citizenship clearly has implications both of rights and responsibilities, of duties and entitlements, concepts which are not necessarily explicit in global education. One can have the emotions and identities without having to do much about them. Citizenship implies a more active role (p. 6).

Accordingly, GCE is not just about international awareness; rather it entails change in one’s values and attitudes, and one’s involvement in proactive actions.

Themes within Global Citizenship Education

GCE contains diverse themes and is often used as an “umbrella term” (Education Above All, 2012, p. 15). Indeed, GCE has “trans-disciplinary trends” since it merges two or more topics or concerns from existing fields such as global education and citizenship education (Parmenter, 2011, p. 367). Accordingly, the trans-disciplinary idea of GCE entails “a range of theoretical interpretations, contexts, and methodologies, which in turn has generated a rich multitude of conceptualizations and concerns” (Parmenter, 2011, p. 368). Accordingly, in this part, I discuss how GCE is conceptualized from various educational trends. By understanding the conceptual development of GCE, we can examine why there are various themes and frameworks within GCE.

GCE is often conceptualized within various frameworks such as international education, multicultural education, global education, human rights education, peace education, or education for sustainable development (Rapoport, 2010; UNESCO; 2013). Mannion et al. (2011) articulate one perspective of the meaning of GCE by investigating three educational sub-fields: environmental education (EE), citizenship education (CE), and development education (DE), based on the context of the United Kingdom (UK). As figure 2 shows, GCE has evolved mainly from three educational traditions and it “seeks to ‘wrap up’ environmental and development agendas within a new found citizenship education” (Mannion et al., 2011, p. 453).



Figure 2: The EE, DC, and CE lineages potentially converging on a nodal point in their respective discourse

Source: Adopted from “The global dimension in education and education for global citizenship: genealogy and critique,” by Mannion et al., 2011, p. 448.

To be specific, in the 1980s, environmental education attempted to fold political dimensions into environmental issues, and later global issues were also taken into consideration. In particular, after the Rio Summit of 1992, education areas tried to focus on the “environmentally responsible citizen” considering global environmental issues (Mannion et al., 2011, p. 446). GCE also traces back to development education and to Third World pedagogy. Development education educators and theorists were interested in worldwide social justice especially in Third World countries along with sustainable development. Later, global education components were embedded into development education with the field becoming more professionalized with funding from the UK government. The third lineage of GCE is citizenship education (CE). Regarding CE, global perspectives became intertwined with citizenship education in response to globalization, which led to strong connections to GCE. Accordingly, Mannion *et al.* (2011) argue these three educational traditions created potential synergies and a nodal point of GCE.

Besides environmental education, development education, and citizenship education, GCE includes a variety of other themes such as “education for tolerance and appreciation of diversity, conflict resolution and peace, humanitarian action, and introduction to the principles of human rights and humanitarian law, as well as civic responsibility” (Education Above All, 2012, p. 15). As seen in Table 4, GCE accepts value education, peace education, human rights education, and education in humanitarian norms, history education reform, and the psychosocial dimension as well.

Table 4: Themes within the field of education for global citizenship

Themes	Contents
Value education and life skills education	Core values such as empathy for other human beings and respect for human dignity, together with core life skills, including intra-personal skills such as emotional awareness, and inter-personal skills such as communication, cooperation, problem-solving, conflict resolution and advocacy.
Peace education	Core values and skills, and an introduction to human rights, since respect for human rights is needed for “positive peace.” “Education for tolerance” has similar concerns. Peace education may also include studies of the causes of conflict and its transformation, and other global issues.
Human rights education	Core skills and values such as critical thinking, empathy, avoiding stereotyping and exclusion, and the concepts associated with human rights and responsibilities. It usually introduces some elements of specific human rights instruments (e.g. the Convention on the Rights of the Child) and consideration of how human rights principles, such as participation and non-discrimination, might be reflected in the lives of students themselves.
Citizenship or civic education	Learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation, etc. has moved towards including items above (Value education and life skills education, Peace education, and Human rights education), especially to encourage social cohesion in a divided society. A core aim is to get citizens with diverse backgrounds to cooperate peacefully to ensure that the

	basic human rights of all are met without discrimination and without violence.
Education in humanitarian norms	a) Humanitarian values and action, which include elements from items above (Value education and life skills education, Peace education, and Human rights education and Citizenship education); (b) introduction to principles underlying humanitarian law.
History education reform	To move away from a narrow sense of identity and view of past events to a more objective vision drawing on multiple perspectives.
The psychosocial dimension	Approaches focused on psychosocial needs and child-friendly approaches to pedagogy aim to help students cope with emotional stress and develop pro-social behavior.

Source: Adopted from “*Education for Global Citizenship*,” by Education Above All, 2012, p. 16-17.

Unlike the work of Mannion *et al.* (2011), Education Above All (2012) broadens themes of GCE including values education, life skills education, human rights education, history education, and the psychosocial dimension. Table 4 represents various themes with respect to GCE. This classification shows how GCE can be applied with different focuses and approaches. For example, creating “healing classrooms” to provide child-friendly spaces can represent GCE in a broad sense, although it may not appear directly relevant for enhancing skills, values, and knowledge for GCE (Education Above All, 2012, p. 17). However, while Table 4 shows a wide range of themes within GCE, it does not fully reflect power relations or social and global disparity issues, according to critical perspective GCE researchers (See Pashby, 2012; Andreotti, 2010; Andreotti, 2006; Shultz, 2009; Davies, 2006). In this sense, we will explore critical perspectives about GCE and the concept of critical GCE in the next section.

In this part, we explored how GCE is conceptualized by synthesizing research about the goals and themes of GCE. While there are various foci, the overarching agreement in the existing literature is that GCE is more than increasing awareness of

global issues; rather it is empowering learners to learn about global issues and knowledge and to engage in social justice. Then, what does GCE look like in educational practice? How is global citizenship education implemented? I turn to the next part to address these questions.

Global Citizenship Education in Practice

As part of ongoing GCE discourse, diverse approaches to and implementations of GCE have been undertaken. In order to conceptualize the notion of GCE, it is also useful to look at how it is taught and implemented in education practice. GCE can be employed either explicitly or implicitly (Davies et al., 2005; Education Above All, 2012). In other words, GCE can be taught either as a stand-alone subject or with other curricula such as social studies (Myers, 2006) or even English, mathematics and science (Lim, 2008). In addition, a variety of learning activities are frequently used to promote GCE such as art, drama, poetry, creative writing, music (Education Above All, 2012), and games (Lim, 2008). Furthermore, GCE can be employed not only through curricula, but also through a supportive learning environment (Education Above All, 2012). For instance, creating a culture of respect within the classroom, working cooperatively with peers and other staff, providing service activities in schools and communities are all suggested for a GCE-friendly school and classroom climate (Education Above All, 2012).

While there are various approaches in providing GCE, textbooks or texts represent one of the predominant vehicles to convey GCE (Education Above All, 2012). GCE has become mandatory within school curricula in several countries such as in British Columbia, Canada (Leduc, 2013). However, GCE is often represented differently

depending on the texts. Ibrahim (2005) shows GCE can be framed by different publications as in the United Kingdom. Ibrahim's (2005) analysis of selected secondary school texts developed by commercial publishers and development agencies revealed there were different emphases within texts depending on the provider. For example, texts from Oxfam put more stress on developing skills and values, enabling learners to actively participate in global citizenship issues. In contrast, commercially produced texts were more context-based, providing ample information and sources.

In addition, educators also significantly influence implementing GCE. More specifically, educators' understanding or interest in GCE is closely related to GCE practice. According to Mayer's (2006) research, while GCE was employed in the U.S. through social studies by teaching about global issues, it tended to remain resistant to reflecting international issues and rather focused merely on the national context. Myers (2006) argues that social studies curricula hardly explained the relationship between local and global phenomenon and that human rights and other global issues are rarely taught in social studies courses in the U.S. For example, human rights issues are introduced only in extracurricular activities, and when teachers are asked about representation of human rights in their class, they mentioned several historical events such as World War II, but none mentioned human rights pertaining to international covenants. Recent research also addressed this critique that GCE in the U.S. tends to demonstrate "advantages of the U.S. citizenship and the learning role of American democracy in the World" and an extension of national citizenship education (Rapoport, 2013, p. 418). In this sense, GCE can be conceptualized and implemented differently based on educators' understandings of GCE and their unique experiences.

Accordingly, both texts and educators play important roles in providing GCE. GCE is often employed insufficiently or differently depending on the contents of a curriculum and educators' perceptions. Therefore, this research explores GCE texts and educators' understandings to reveal both the concepts and implementation of GCE. In addition, the application of GCE is also related to its ideological frameworks. For now, I turn to conflicting ideological foundations within GCE, which will help us understand global citizenship education comprehensively and critically.

Competing Ideological Approaches within Global Citizenship Education

GCE suggests “a shift or transformation in the purpose and objective” of education rather than limiting its role to economic growth and development (Enns, 2015, p. 370). However, many studies point out there are competing ideological foundations within GCE (Enns, 2015; Evans et al, 2009; Shultz, 2007; Veugelers, 2011). By borrowing Hamilton's (1987) concept, Schattle (2008) provides a basic but helpful definition of ideology to be a collective belief that both justifies behaviors and attitudes and advocates a specific pattern of social relations and structures. Despite slightly different explanations and languages among scholars, there are three main ideological foundations: neoliberal, humanistic, and critical approaches. In this section, drawing on these different ideological frameworks, I propose the critical approach of GCE as the central conceptual framework of my analysis. Literature about the critical approach of GCE informed this study to examine how a critical perspective of GCE is evidenced in documents and the understanding of educators in South Korea. In addition, an examination of these three competing ideological foundations within GCE will help

reveal the extent to which GCE in South Korea advocates the neoliberal, humanistic, or critical approach.

These three different theoretical and philosophical perspectives are well described in the literature as seen in Table 5.

Table 5: Ideological approaches within GCE in the literature

	Neoliberal approach	Humanistic approach	Critical approach
Enns (2015)	Human capital, development based	Equity-right based	
Dill (2013)	Global competencies approach	Global consciousness approach	
Camicia and Franklin (2011)	Neoliberal cosmopolitanism		Critical democratic cosmopolitanism
Veugelers (2011)	Open GCE	Moral GCE	Social-political GCE
Evans, Ingram, Macdonald, and Weber (2009).	Instrumentalist orientations		Transformative orientations
Shultz (2007)	Neoliberal approach	Radical approach	Transformative approach
Andreotti (2006)		Soft global citizenship education	Critical global citizenship education

While I propose distinctions between the frameworks of the neoliberal, humanistic, and critical approaches, I acknowledge the complexity among these ideologies derived from “the [varied] needs of individuals, organizations and government” (Evans et al., 2009, p. 23). These approaches could be represented in a blended manner because GCE is imbedded “in a dynamic network of power relations” (Camicia & Franklin, 2011, p. 314). However, I lay out this distinct framework to provide a conceptual lens to understand the

notions of GCE that will help my analysis in this research. Thus, I note that this trichotomy does not represent a clear differentiation among the three perspectives; rather, it should be understood as a philosophical orientation that can be found in the concept, discourse, and practice of GCE. Based on its ideological approach, GCE represents a “distinct understanding of the role of the global citizen, as well as particular normative, existential, and aspirational claims” (Shultz, 2007, p. 249). Now, I turn to describing how these three ideological approaches present GCE.

Neoliberal Approach of GCE

The neoliberal approach of GCE relies on a market-based economic rationale that intends to maximize individual freedom of choice and economic globalization free markets (Carter, 2001). This perspective views the global community in relation to market rationality and the promotion of economic globalization (Carter, 2001; Hyslop-Margison & Sears, 2008). The neoliberal approach highlights the development of skills and knowledges required to participate in a competitive global market place, in what Evans et al. (2009) call “instrumentalist orientations” (p. 22) or in Dill’s (2013) view, a global competencies approach. This approach is associated with the human capital theory, where education is primarily considered as a means to build competencies to achieve individual or/and national economic prosperity (Evans et al., 2009; Hyslop-Margison and Sears, 2008). The main assumption of GCE from a market-based economic rationale involves “equipping employers, employees and students with ‘the skills needed for a global economy’ such as the learning of economically-useful languages” (Marshall, 2011,

p. 8). From a neoliberal approach, a global citizen is “one who is a successful participant in a liberal economy driven by capitalism and technology” (Shultz, 2007).

Neoliberal rationales have an impact on global citizenship education practice. For example, Camicia and Franklin (2011) show how market-based economic conceptions are embedded in curriculum reforms in the United Kingdom and the Philippines. In the Philippines context, the ability to speak English is underlined as an essential global citizen competency to be involved in the global marketplace. Global citizens are described in the Philippines curriculum reform as those “who are empowered through a world market and also given access to English-speaking journals, journals which increase the presence of Filipina/o scholars in global academic settings” (p. 316). Similarly in educational practice, there are influences of market-based economic logic on GCE discourse. Marshall (2011) provides an example that Dutch GCE that is perceived from a number of upper-middle class parents as a strategy that provides students with competitive knowledge, skills, and attitude in the globalizing social arenas. These examples show the neoliberal approach has become predominantly embedded in GCE globally, especially in Western societies.

The neoliberal approach is often criticized in terms of its limitations. Hyslop-Margison and Sears (2008) argue that neo-liberalism has shifted the context of contemporary society by dismantling public mechanisms, stating that:

Neo-liberal ideology removes the economic sphere from moral or social discussion by portraying these latter realms of discourses as entirely dependent on the forms. In other words, appropriate social and moral action is determined by what works for the market ... All other spheres of life are correspondingly designed to address the needs of the marketplace and any interference with market logic becomes unthinkable let alone possible (p. 303).

Further, Hyslop-Margison and Sears (2008) criticize that neo-liberal policies are even threatening the public spaces in education by imposing “instrumental human capital preparation” (p. 313). In a market-based economic dominant education, education is likely to be used as a “labor market adjustment strategy,” rather than promoting critical thinking or active engagement for social change (Hyslop-Margison & Sears, 2008, p. 308). Thus, they argue that neo-liberal notions within education should be challenged in order to create future citizens who have rights and responsibilities for shaping their personal and social progress. In addition, by focusing on economic values, a neoliberal approach of GCE rarely tends to consider moral values or social justice. Marshall (2011) argues that GCE should include not only economic values but also other values, as well, such as ecological, aesthetic, or spiritual values. Therefore, several scholars suggest a humanistic approach of GCE, which I now turn to.

Humanistic Approach of GCE

The central aspect of the humanistic approach of GCE is moral duty based on cosmopolitanism which I addressed earlier in this chapter. Cosmopolitanism believes that there is “legitimacy of the principle of universality” to support human rights and dignity (Tawil, 2013, p. 2). Carter (2001) endorses this idea that “as moral beings individuals have a duty to *obey* universal imperatives” (p. 155). Reflecting on this, the moral sense of responsibility and obligations to others are essential and distinguishing components of the cosmopolitan perspective of global citizenship. From this philosophical background, the humanistic approach of GCE place values on “an awareness of other perspectives, a vision of oneself as part of a global community of humanity as a whole, and a moral

consciences to act for the good of the world” (Dill, 2013, p. 2). Shultz (2007) suggests a radical approach of GCE, where a global citizen understands global poverty and systems that create poverty and oppression and therefore has a responsibility to challenge the status quo. Andreotti (2006) proposed a similar concept using the phrase *soft GCE* that is grounded in humanitarian and moral obligations.

The important elements of GCE are moral responsibility and the emphasis of human rights as universal rights. However, a humanistic approach of GCE is often criticized as “a new paradoxical policy slogan” that may be “functioning as an ideological concept that travels well, but is working (sometimes inadvertently, sometimes concerted) as a tool of Western modern imperialism” (Mannion *et al.*, 2011, p. 451). Andreotti (2006) criticizes the assumption of soft GCE which perpetuates the First World’s discourse of the development and “sanctioned ignorance” about the history of imperialism and continuing unequal power imbalance between the North and the South (p. 44). Recognizing this critique, scholars propose a more critical approach of GCE.

Critical Approach of GCE

From a critical approach, a key aspect of GCE is social justice and reducing global (and local) inequalities (Ibrahim, 2005; Andreotti, 2006; Davies, 2006). The critical approach of GCE highlights critical reflection on one’s own position and situations in relation to local and global issues and justice, as well as cultural sensitivity and humanistic values (Dill, 2013; Andreotti, 2006; Shultz, 2009). Despite a slight different emphasis, GCE from a critical ideological framework is “equity- and rights-based approach” (Enns, 2015, p. 376).

Andreotti (2006) proposes *critical GCE* as a contrast with soft GCE, from the analyses of Dobson and Spivak’s arguments, as seen in Table 6. Since Andreotti’s concept of *critical GCE* is one of the central conceptual foundations for my analysis of this research, I will describe this concept in detail. Given that globalization is an asymmetrical phenomenon due to the unequal power relations between Northern/Southern elites and others, Andreotti (2006) argues the problems that need to be solved are inequality and injustice, rather than just poverty or lack of development. Andreotti (2006) views all knowledge to be imperfect and determined by contexts, cultures, and experiences. In this vein, critical GCE requires critical literacy that enables individuals to analyze their identity, positions and assumptions in relation to complex local and global structures (Andreotti, 2006). Andreotti (2006) stresses that “critical literacy is not about ‘unveiling’ the ‘truth’ for the learners, but about providing the space for them to reflect on their context and their own and others’ epistemological and ontological assumptions” (p. 49). Reflexivity is also a critical component of critical GCE, which entails critical engagement as well. Thus, the goal of critical GCE is to promote individuals to reflect on their contexts and positions critically and help them participate in creating a different future based on social justice.

Table 6: Soft versus critical citizenship education.

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
Nature of the problem	Lack of ‘development’, education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to

		eliminate difference.
Justification for positions of privilege (in the North and in the South)	‘Development’, ‘history’, education, harder work, better organisation, better use of resources, technology.	Benefit from and control over unjust and violent systems and structures.
Basis for caring	Common humanity/being good/sharing and caring. Responsibility FOR the other (or to teach the other).	Justice/complicity in harm. Responsibility TOWARDS the other (or to learn with the other) accountability.
Grounds 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, and we can all do the same thing.	Asymmetrical globalization, unequal power relations, Northern and Southern elites imposing own assumptions as universal.
What needs to change	Structures, institutions and individuals that are a barrier to development.	Structures, (belief) systems, institutions, assumptions, cultures, individuals, relationships.
What for	So that everyone achieves development, harmony, tolerance and equality.	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development.
Role of ‘ordinary’ individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures.	We are all part of the problem and part of the solution.
What individuals can do	Support campaigns to change structures, donate time, expertise and resources.	Analyze own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts.
How does change happen	From the outside to the inside (imposed change).	From the inside to the outside.
Basic principle for change	Universalism (nonnegotiable vision of how everyone should live what everyone should want or should be).	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity).
Goal of global citizenship	Empower individuals to act (or become active citizens) according to what has been	Empower individuals to reflect critically on the legacies and processes of their cultures, to

education	defined for them as a good life or ideal world.	imagine different futures and to take responsibility for decisions and actions.
Strategies for global citizenship education	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 of global citizenship education	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor.	Independent/critical thinking and 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.

Source: Adopted from “Soft versus critical global citizenship education,” by Andreotti, V. 2006, p. 46-48.

Similarly, Mannion et al. (2011) also stress that GCE should encourage students to learn critical literacy and reflexivity so that they can recognize their positions, identities, and power relations in a complex globalized structure. Mannion *et al.* (2011) analyze official policy discourse around global citizens and conclude that the current official curriculum contains the predominant form of globalization based on Western-centered economic development. Based on this, Mannion *et al.* (2011) argue that “global citizenship is really an educational response apposite to developed countries”, because globalization is supposedly led by developed countries (p.452). In addition, Shultz (2009) points out “new patterns of inclusion and exclusion” (p. 254) that derived from complex and dynamic of relations in international, national, and local contexts. In other words, unequal wealth distribution and power imbalance exist not only between the North and

South, but also within each society. Thus, Shultz's (2009) transformative approach of GCE emphasizes understanding the complexity of diverse relations and actions linked to local *and* global experiences.

Accepting the perspective of the critical approach of GCE, I view GCE playing a role in contributing to social justice and global equity by empowering individuals to think critically about their identities, positions, and the world in relation to the social and global structure where they live. I do not think the critical approach of GCE denies either the neoliberal or humanistic approach; rather, from my point of view, it embraces several beliefs of those perspectives such as individual prosperity and universal values such as human rights and respect for differences. However, critical GCE expands the scope and orientation from just economic prosperity or moral obligations to more holistic prosperity and political/social obligations, which requires active engagements in our real life to seeking a better world depicted as a more just, equitable, and peaceful world. Given this notion, I believe critical GCE can play an important role in creating social justice by encouraging learners to critically reflect on their worlds and identities and to be actively engaged in positive social change.

Theoretical Framework: Critical Theory

In addition to the critical approach of GCE, the analysis of this study is informed by critical theory. Critical theory is a grand social theory involving various social debates, including GCE discourse. While there is a wide range of branch theories, explanations and issues surrounding critical theory, this paper does not attempt a full-fledged account of it. Instead, this section aims to provide a major thrust of critical theory and three

branch theories— Gramsci’s theory of hegemony, Bourdieu’s cultural reproduction, and critical race theory that are associated with my theoretical framework for analyzing GCE. At its most basic, critical theory accounts for a social world “that attempts to understand and explain the causes of structural domination and inequality in order to facilitate human emancipation and equity” (Levinson, 2011, p. 2). The term domination can refer to “the condition in which some people are unfree, unable to realize their full human dignity in society, and unable to have fair access to the basic social material goods of a society” (Levinson, 2011, p. 11). Structural domination means the patterned and deeply entrenched domination in our society and everyday practices (Levinson, 2011). Given these basic concepts, critical theory tries to challenge domination, aiming for social transformation.

Critical theories distinguish a dominant group and a subordinate group (or oppressed group); power relations and inequalities exist between these two groups. For instance, post-colonialism, a branch of critical theory, explains that the world can be understood as two parts, the colonizer and the colonized, or the First world and the Third world. Power relations function through certain thoughts and discourse that provide “former colonies official sovereignty while they are, in fact, still dominated by Western nations” (Pashby, 2012, p. 12). Based on the concept of power relations, post-colonialism has played a pivotal role in identifying and challenging the dominant Eurocentric and Western-centered ideas that are mainly taken for granted. Likely, critical theories have tried to illuminate how domination operates by critiquing unequal power relations and mechanisms of domination.

In GCE discourse, critical theory helps us critically examine the notion of global citizen, values and knowledge that are considered to be accepted worldwide. A number of scholars have recently suggested utilizing a critical lens through which to view GCE, raising several fundamental questions (Andreotti, 2011b; Pashby, 2012; Wright, 2012). Pashby (2012) questions whose experience, knowledge, and ways of knowing are situated in the center of global citizenship education pedagogy. Pashby (2012) also proposes the question of who is “the imagined subject” of GCE initiatives and “who is the object of study” (p. 16). In other words, identifying who are expected to be the learners and whose knowledge is taught in GCE implies that global citizenship education may exclude some knowledge or certain groups of people. Parmenter (2011) proffers that GCE research merely considers the global North as the subject and object of investigation.

Indeed, Wright (2012) argues that Eurocentric forms of universalism and Western-centered modernity are identified within GCE. Pashby (2012) also criticizes that GCE is “overwhelmingly Western-American-Global North-centric and it emphasizes neoliberal values of consumerism over critical democratic engagement while celebrating globalization from above” (p. 11). Even in educational practice, GCE is often perceived as a new type of colonialism by teachers (Clifford & Montgomery, 2014). Accordingly, GCE is considered to promote on-going “epistemic violence” that people should be more modernized to follow the globalized (Andreotti, 2006, p. 45). This argument is not surprising considering that discourse of GCE is dominated by a Western voice, especially from United States of America. In fact, 56% of authors are affiliated with the United States institutions among current GCE related researchers (Parmenter, 2011). Pashby (2011) challenges the pervasively accepted definition that an assumption of

conceptualizing global citizenship education is “a particular normative national citizen” needing to be scrutinized and made more overt (Pashby, 2011, p. 430). In this sense, critical theory expands GCE discourse by providing various critiques and different perspectives, as Pashby (2012) states that:

‘Critical’ approach to GCE opens up spaces for interrogating privileged assumptions and value systems and to promote changes in the hegemonic systems that continue to reinscribe inequalities, the extent to which educators engaging in GCE are prepared to do the difficult work of acknowledging the complicity of and limitations of their own approaches is not clear (p.22).

Consequently, critical theory allows us to think critically about the values, identities, and power relations within GCE, which provides a foundation from which to explore GCE further. I believe critical theory offers valuable, critical insights in the GCE arena, because it enjoins us to critically examine values and knowledge that are taught under GCE and to pursue social justice by challenging social inequality. Among an array of branch theories of critical theory, I borrow particularly from three branch theories to help me in my analysis: theory of hegemony; cultural reproduction; and critical race theory. Next I discuss key concepts of these theories and how they inform my analysis.

Theory of Hegemony

The theory of hegemony, articulated by Gramsci, is one of the best-known theories that explains the ways in which dominant groups maintain social order. The theory of hegemony guided me to analyze the discourse and contents of GCE to determine whether and/or how *hegemonic* and *counter-hegemonic* ideas are represented through GCE. This part articulate the concept of hegemony, drawing on Gross’s (2011)

work of *Education and Hegemony: The influence of Antonio Gramsci* which provides a detailed and helpful understanding of Gramsci's theory of hegemony.

Gramsci elaborates hegemony as a theory for understanding the predominant structure of power in societies. Gramsci's view is that domination is operated through consent and coercion. In other words, the dominant group seeks legitimacy by balancing two actions: *coercion* which is "the threat or use of force" and *consent* which is "tacit support for the dominant group" (Gross, 2011, p. 53). In particular, Gramsci focused on consent as the stronger force perpetuating domination more than coercion². According to Gramsci, individuals often give implicit or/and explicit support for domination that fails to challenge unfavorable or injustice conditions for them, "based in part on the beliefs, ideas, and world-view they have inherited"³(Gross, 2011, p. 52). Gramsci highlights the ways in which this explicit and/or implicit consent is created, which is what Gramsci calls *hegemony*. According to Gramsci, superstructures such as law, culture, education, and religion represent in shaping hegemony.

Hegemony is closely related to education. Gramsci views the creation of hegemony to be perceived as an educational phenomenon, since a set of values systems is constructed by social structures including schooling and family. Gramsci argues knowledge is not pure, but often serves to maintain hegemony. This knowledge may be transferred through hidden curricula containing "the norms, values, and beliefs that are conveyed implicitly through the cultures and structures of educational institutions"

² Such consent may be "partially or entirely invisible to an individual" (Gross, 2011, p. 59) and might be purposefully given for one's benefit (active consent), or it may be the consequences of ignorance of one's unquestioned assumptions and domination (passive consent)

³ This is in Gramsci's term, *common sense*, which is a set of value systems that are generally shared in a society

(Gross, 2011, p.67). However, at the same time Gramsci also claims that schools are a potential place to challenge hegemony by fostering critical consciousness. Critical consciousness is “the process of reflecting critically on one’s position in society relative to broader social structures (such as religion, culture, and the state)”, thereby hegemony becomes visible (Gross, 2011, p. 56). Thus, Gramsci views education not only as place for forming hegemony, but also as the crucial domain of counter-hegemony, which contributes to critical pedagogy.

The concept of the critical approach of GCE closely resembles Gramsci’s critical consciousness in fostering critical thinking, self-reflection in relation to a broader structure (in the case of GCE, the boundary extends to global structure, not limited by a state’s structure), and seeking equity by challenging dominant ideologies. The term hegemony in GCE may refer to the unquestioned knowledge and assumption that rationalizes domination at the local, national, and global level. In this sense, the Gramscian concept of hegemony guides my examination of how GCE in South Korea might a play role in justifying dominant discourse practices and the existing social order.

Cultural Reproduction

The analysis of this research is also informed by Bourdieu’s concept of cultural reproduction. French sociologist Pierre Bourdieu’s work of cultural reproduction theory has significantly influenced unveiling the relationship between education (or schooling) and reproducing inequality. Bourdieu argued that schools tended to produce inequality entrenched in social structures, although the liberal democratic society considers public schools as fair and equal system (Levinson, 2011). To explain the mechanism how the

educational system serves to reproduce unequal class structures, Bourdieu focused on the power of culture, using the term *habitus*.⁴ Habitus serves not only to bind the members of a certain social group together, but also to separate them from different cultural groups (Feinberg & Soltis, 2009). In this sense, Levinson (2011) uses the term “class culture” (p. 120) to differentiate habitus from the general notion of culture to emphasize different cultural knowledge depending on the social class. Habitus can be represented as a form of capital, called *cultural capital*, which is “a kind of symbolic credit that one acquires through learning to enact and embody the desired signs of social standing within a social field” (Levinson, 2011, p. 121), and therefore produces a symbol of the dominant group’s culture.

Although this research does not include classroom observation or students’ perceptions about GCE, Bourdieu’s concepts of cultural capital and habitus provide me with significant insights through analyzing interviews with educators such as teachers and NGO workers to understand the potential dangers of reproducing inequality in implementing GCE. The concept of cultural capital has been applied to explain how schooling may lead to unequal or negative consequences for students from monodominant groups. More specifically, habitus can be a “base-line” for students in terms of identity formation and aspiration for their life including career decision-making (Levinson, 2011, p. 126). In other words, students tend to calculate their chances of

⁴ According to Bourdieu ([1980], 1990, p. 55) habitus “produces individual and collective practices ... in accordance with the schemes generated by history. It ensures the active presence of past experiences, which, deposited in each organism in the form of schemes of perception, thought, and action, tend to guarantee the ‘correctness’ of practices and their constancy over time, more reliably than all formal rules and explicit norms” (Levinson, 2011, p. 120). In other words, habitus is a way of thinking and acting deeply rooted in history and passed on over generations.

success based on their social-class positions and decide whether they will compete with others (probably with students of different social classes) (Feinberg & Soltis, 2009). In this way, Bourdieu's concept of cultural capital explains how education— in my research how GCE— may reproduce inequality according to students' social backgrounds.

Critical Race Theory

Critical race theory (CRT) assisted me in investigating how GCE in South Korea reflects or incorporates racial issues. CRT provides a provocative lens to articulate and discuss “the centrality and permanence of racism” (Kumasi, 2011, p. 201). Kumasi (2011) views CRT to be a philosophical orientation that addresses the oppression of racial minority groups' experiences. CRT differentiates racial discrimination from other dominations such as class or social order. CRT pays strict attention to avoid adopting “cultural –deficit paradigms” to demonstrate the pervasive gaps among different racial groups (Kumasi, 2011, p. 200). Duncan (2002) points out that CRT is a useful theoretical framework for researchers to reflect on their own assumption about race. According to Kumasi (2011), CRT is referred to as a “powerful weapon that can help us understand and fight the lingering effects of racism, both in school systems and in everyday life” (p. 217). Through the lens of CRT, I explore whether and how racial domination and discrimination are represented in GCE in South Korea.

Summary of Conceptual Framework

In order to understand the overall outline of the study, it would be helpful to construct a summarized conceptual framework that serving as a significant baseline will

guide and support my argument of the research (Ravitch & Riggan, 2012). The conceptual framework of my research contains theoretical frameworks that inform the analysis of this study, which consists of the critical approach of GCE and critical theory. Although I acknowledge that the critical approach is also informed by critical theory, I differentiate it to clearly identify it as GCE's ideological foundation. Along with critical theory as my foundational perspective, three specific branches of critical theory shed light on the analysis: theory of hegemony; cultural reproduction; and critical race theory. Through these theoretical frameworks, this study examines the main features of GCE in South Korea and in what ways GCE in South Korea correspond to critical GCE. To answer this, I explored (1) the rationales of GCE in South Korea that different actors of GCE identified; (2) how the contents of GCE in South Korea transform or reinforce hegemonic ideas; and (3) based on interviews with these different actors, I also examined the implementation of GCE and specifically identify the primary issues and challenges hindering the critical approach of GCE. Figure 3 visually explains my conceptual framework which served to shape the structure of my study.

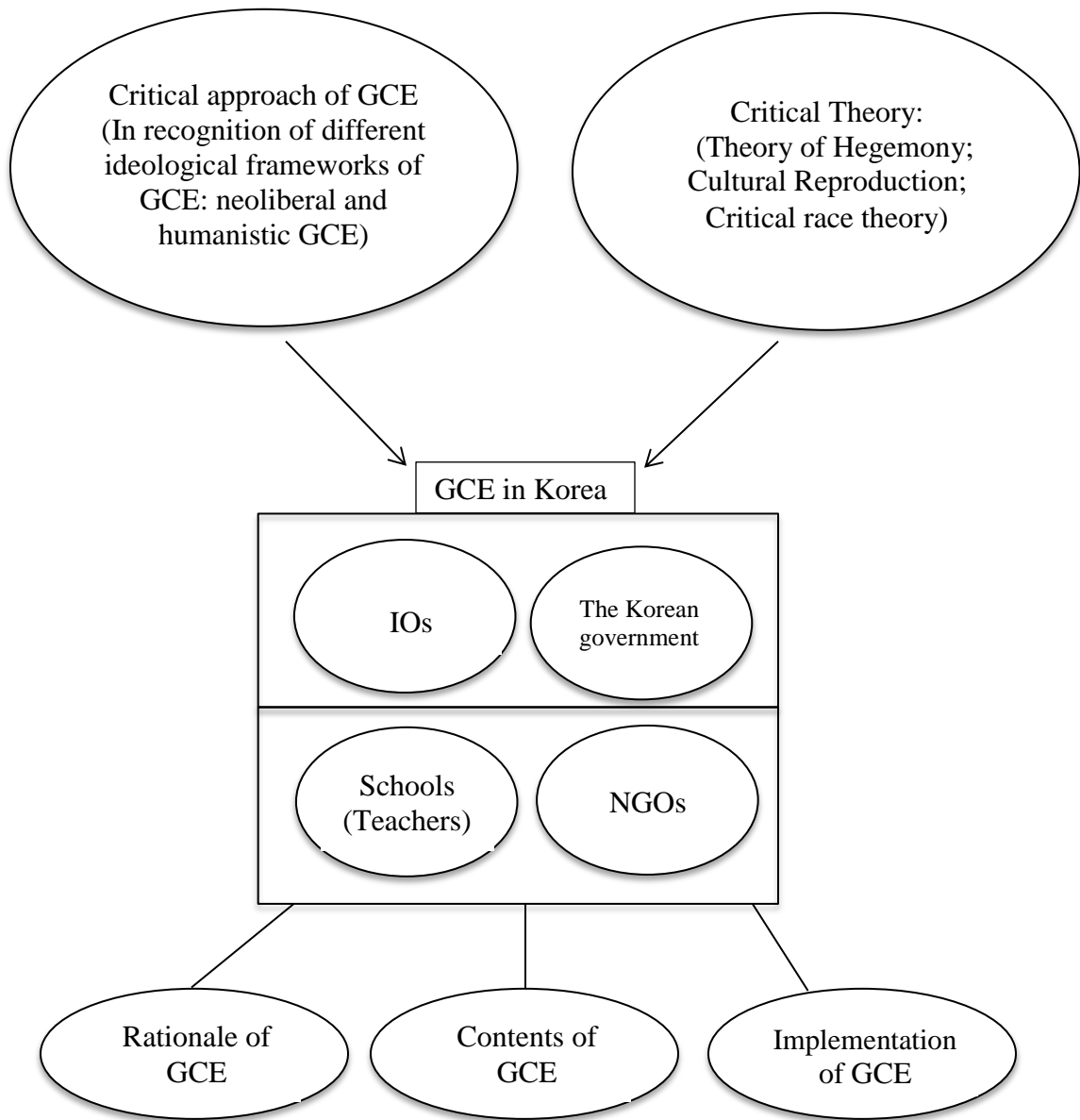


Figure 3: Conceptual framework of the study

CHAPTER 3

RESEARCH DESIGN AND METHODS

This chapter describes the qualitative research design and procedures utilized for this study. This chapter begins by presenting the overarching research design and then illustrates the background information of the research setting. Later, this chapter discusses how the data was gathered and analyzed. This chapter also addresses how the trustworthiness of the research has been maintained as well as the ethical considerations in terms of ethical issues and procedural approval of it. Lastly, I discuss limitations of this research.

Research Design Overview

To explore the features of GCE in South Korea focusing on its rationales, contents, and issues and challenges in practice, this study will use a qualitative research approach. To facilitate understanding the research approach, it is necessary to disclose my epistemological stance. My viewpoint on the world as well as knowledge is situated within the constructivist paradigm. Mertens (2012) explains the fundamental assumptions of constructivism, adopting Schwandt's (2000) idea, that "knowledge is socially constructed by people active in the research process, and that researchers should attempt to understand the complex world of lived experience from the point of view who live it" (p. 16). Further, the constructivist approach stresses that "research is a product of the values of researchers and cannot be independent of them" (Mertens, 2012, p. 16). Consistent with constructivism, I view that knowledge can evolve, be interpreted, and be interactive depending on researchers, and that knowledge is one piece of the accumulated

parts of information to understand the truth. While I admit there would be multiple ways to explore complex social phenomena, I uphold knowledge and truth to be mainly socially constructed as constructivists argue. Given that this assumption, I chose qualitative methods to understand a complex social phenomenon, GCE in South Korea, which may be also socially situated.

This study employed the combination of document analysis and interviews. Document analysis, using qualitative content analysis and thematic analysis, is utilized to understand mainly how the national discourse conceptualizes GCE, exploring the documents generated by government-related institutions. Document analysis was also utilized to determine how educational materials which are utilized in education practice describe GCE. Interviewing represented the other research method of this study. I conducted interviews with education stakeholders who are in charge or who implement GCE such as teachers, GO/IO/NGO officers, in order to gauge educators' perceived rationales and implementing GCE.

More specifically, in order to capture a comprehensive understanding of Korean GCE, my research included two dimensions: national discourse and education practice. As a way of investigating national discourse, document analysis was used mainly to understand the government's perspective on GCE, exploring the documents generated by government-related institutions. Interviews with a government officer and international organization staff⁵ in South Korea provided additional information to understand the

⁵I note that I include the government organizations and UN organizations as well at the national level. Although I admit UN organizations have special functions and identity as international agencies, three UN organizations in my research serve as the Korean National Commission, as the name "Korean National Commission for UNESCO" or "Korean Committee for UNICEF" shows. In the case of APCIEU, established as a UNESCO's Category II institute, it should be

government's perspective on GCE. In the realm of education practice, interviews with teachers and NGO workers became the primary data source, and the educational materials that educators utilize in practice offered supplementary data source. That is, while both sets of data collection methods, document analysis and interviews, were employed for each dimension, the weights of the document analysis and interviews may not be equal. At the national level, weight is given to document analysis, and interviews are used to complement the analysis and the interpretation of document analysis. In contrast, in the dimension of education practice, priority was given to interview analysis over document analysis, since that there were a few documents created by NGOs or teachers, and interviews were a useful approach to participants' views and experience in practice.

Overall, my study proceeded in four phases: first, interviews with education stakeholders including teachers and GO/IO/NGO officers; second, analysis of interviews; third, document analysis; and fourth, analysis of the entire data. Figure 4 illustrates the research process of this study.

strictly categorized into an international organization. Yet given the purpose of the research, I classify it also into the governmental sector.

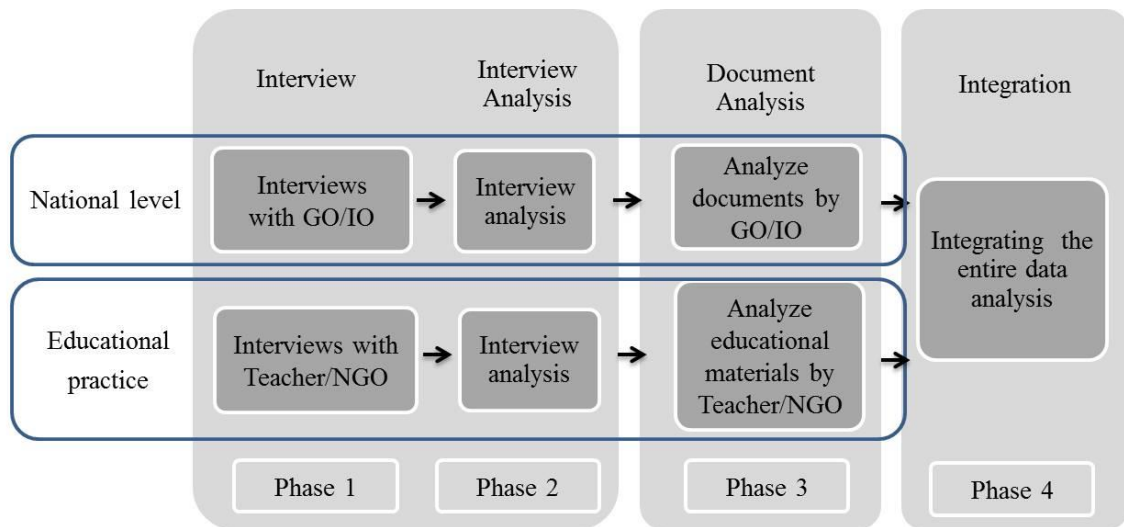


Figure 4: Overall design of the study

In the initial phase, in order to grasp how GCE is understood and applied in education practice, I interviewed educators who implement GCE such as teachers, NGO workers, and officers of GO and IOs in South Korea. To acquire additional information regarding the application of GCE, when I contacted them, I also collected documents and education materials that they utilize for GCE in their education practice. In phase 2, I analyzed the data from the interviews. In phase 3, using five documents published by government-related institutions, I performed document analysis to explore how the Korean government conceptualizes GCE. Educational materials used by teachers and NGOs were also analyzed as a supplemental data set. Finally, I integrated the themes drawing on the previous set of data analysis. Each phase of the study complimented the others by providing more holistic explanations.

Before delving further into each research method, it is helpful to understand the research setting and research groups pertaining to my study. Now, I turn to an overview

of GCE in South Korea to provide brief background information about my research setting.

Background Overview of Research Setting

The research setting is South Korea. Recently, South Korea has been actively involved in discussions about GCE. For example, Korea co-hosted the ‘Technical Consultation on Global Citizenship Education’ with UNESCO in September 2013 in order to deepen understandings of GCE. In addition, in November 2013 at UNESCO’s General Conference, the delegation of the Korean Ministry of Education (herein MoE) strongly expressed that “Education for Peace and Cooperation” and “Enriching Global Citizenship Education” should be thoroughly addressed within the 2015 World Education Forum (Kim, Cha, Park, & Lee, 2014, p. 3). South Korea also hosted the World Education Forum in May 2015 (19-22) to discuss post-2015 educational development goals priorities and strategies including GCE. In brief, South Korea is one of the countries actively involved in GCE.

Indeed, two current international events, the Global Education First Initiative (GEFI) and the World Education Forum (WEF) 2015, have particularly led South Korea to become deeply involved in GCE issues (KoFid, 2015; Lee et. al, 2015). After the UN included GCE as one of the three pillars of GEFI in 2012, the Korean government joined the GEFI as the 15th Champion Country in 2014 (Lee et. al, 2015). Also, as Korea hosted the WEF in Incheon in May, 2015, the government put forward GCE as an essential agenda (Kim & Kang, 2015; Choi et al, 2014). In this context, the government has tried

to promote GCE and expressed its intention publically. For example, at the opening of the WEF 2015 President Park Geun-hye stressed:

South Korea, as a champion country of the 2015 World Education Forum, will actively contribute to achieving and expanding education goals that will be adopted. In particular, South Korea will continue to spread global citizenship education to raise global citizens living together with understanding differences and respect (Park, 2015 May).

That is, with these two impetuses, GEFI and WEF 2015, great attention has been shown to GCE within South Korea. In this context, GCE has become an emerging issue among Korean educators. Accordingly, various actors have become involved in GCE in different domains such as the government sector, international organizations, NGOs, and schools. While I will address in greater detail information about each sector's programs and approaches in a later chapter, I provide a brief background of the context here.

Since the WEF 2015, the government has continuously tried to promote GCE through establishing policy and allocating budgets. Regarding curriculum, though GCE is not compulsory education within school curricula, the Korean Ministry of Education officially tried to embed the concept of global citizenship and international understanding into the regular school curriculum (Lee & Kim, 2010). In line with the MoE, other government organizations such as provincial Offices of Education and the Korea International Cooperation Agency (KOICA) have also tried to promote GCE by producing documents such as guide books for teachers. Thus, GCE is often offered in schools by teachers either within either a regular curriculum or as extra- curricular material in a stand-alone GCE class.

Other main actors are UN organizations in South Korea. Among a range of international organizations, it is worth paying attention to three UN associated institutes:

the Korean National Committee for UNICEF (herein UNICEF Korea); the Korean National Commission for UNESCO (herein UNESCO Korea); and the Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO (APCIEU). These three organizations place special emphasis on GCE. Briefly explaining, in 2004 UNICEF Korea started global citizenship education titled Nakerna in order to train elementary school teachers in concert with the Seoul providential office of education, but stopped in 2008 (Lee et. al, 2009). UNESCO Korea provides various activities for both teachers and students. One example is UNESCO's Rainbow Youth global citizenship project started in 2010, where UNESCO-associated schools are selected to implement GCE. APCIEU has also undertaken a great deal of programs such as teacher training and developing educational materials for GCE.

GCE has also been promoted and implemented through NGOs and UN organizations in South Korea. NGOs are one of the prominent actors of GCE in South Korea. KoFid (2015) argues that civil society including NGOs has actively led GCE in South Korea since late 2000. In recent years, there has been an increase in the number of NGOs undertaking GCE, estimated to be more than 25 NGOs in 2015 (KoFID, 2015) including, Korean Food for the Hungry International, World Vision Korea, and Good Neighbors. More detailed information about NGOs, including a list of NGOs and their programs, is provided in Chapter 4. While GCE programs have been implemented through NGOs, their resources are not sufficiently shared with few reports showing the progress and evaluation of the programs. Given this background, in order to understand how GCE is conceptualized and applied in South Korea, this research was designed to

collect data from interviews with NGO educational practitioners who are in charge of GCE-related works.

Besides NGOs, this research included teachers' perceptions of exploring how GCE is conceptualized and implemented in schools. In order to include teachers' voice, I chose a specific elementary school teachers' group, called Edujam, who are interested in GCE and have implemented it in their classrooms. Edujam is a teachers' community that was voluntarily established in 2012 by several elementary school teachers for the purpose of professional development. In 2015, Edujam was designated as a GCE-specialized teachers' club along with other 19 clubs by the Seoul Metropolitan Office of Education. Edujam consists of 10-15 teachers who work in elementary schools located near Seoul, the capital of South Korea. They meet regularly, once a month discuss to share their experiences with GCE. I have chosen this group because they are teachers who actually apply GCE in their classrooms. As I mentioned earlier, GCE is not mandatory in schools, thus the availability of GCE depends mainly on teachers' autonomy. Consequently, most teachers may not be familiar with or interested in implementing GCE. Thus, this group of teachers provided an appropriate case for my study to examine the application of GCE, since they are already familiar with GCE and are currently trying to implement it in their classrooms.

Here, I briefly outlined the background information as to research settings and participants. The detailed information about GEC programs and policies which will help us better understand current status and context of GEC in South Korea will be taken up again in chapter 4.

Data Collection Method

In this section, I provide an overview of the research methods that I employed during this research as well as the data collection procedures. My research relied on document analysis and interviews. In order to analyze the national discourse of GCE, I conducted document analysis informed by the critical theory of national documents. In addition, the educational materials utilized by teachers in education practice were examined using document analysis. In order to explore the perception and implementation of GCE in South Korea, I conducted interviews with educators who implement GCE in their classrooms or who are in charge of GCE works. In this section, I describe these research methods and the types of data that I utilized for my study.

Document Analysis

To explore the national discourse of GCE, I employed document analysis using a critical perspective.⁶ According to Bowen (2009), document analysis is “a systematic process for reviewing or evaluating documents” (p. 27). It is vital to note that document analysis requires a systematic review and evaluation, as articulated by Bowen (2009):

Document analysis, then, is not a matter of lining up a series of excerpts from printed material to convey whatever idea comes to the researcher’s mind. Rather, it is a process of evaluating documents in such a way that empirical knowledge is produced and understanding is developed. In the process, the researcher should strive for objectivity and sensitivity, and maintain balance between both (p. 33-34).

⁶ According to Jorgensen and Phillips (2002), discourse is situated in “a dialectical relationship with other social dimensions” and discourse and social structures mutually influence each other (p. 61). That is, discourse cannot exist independent from authors’ intentions. For example, as Prunty (1985) argues, policy documents present the agenda, values, attitudes, or beliefs of their speaker (Woodside-Jiron, 2003). In this research, I view five teachers’ guidebooks produced by government-related organizations which present the national understandings of GCE.

Moreover, when conducting document analysis, a researcher needs to pay attention that “certain matters have been given little attention or that certain voices have not been heard” within documents (Bowen, 2009, p. 33). Document analysis from a critical perspective enables exploring underlying issues or power and ideology embedded within texts, not simply accepting the given messages of a speaker (Woodside-Jiron, 2003). In this research, document analysis from a critical perspective was used to investigate the dominant messages and values of GCE by uncovering the meanings beyond what is written in the documents such as hidden meanings or what is omitted from the text (Rogers, 2013). Thus, document analysis allowed me to investigate the conceptualization of GCE, by delving into whose values and voices are embedded in the national discourse surrounding GCE.

The documents I analyzed include guidebooks for teachers to promote GCE, published by government-related organizations. More specifically, I analyzed the documents produced by three different government-related organizations such as the Ministry of Education, the Gyeonggi-do Providential Office of Education, and KOICA—the Korea NGO Council for Overseas Development Cooperation (KCOC). The documents that I analyzed for national discourse are indicated in the following.

Table 7: The list of analyzed texts for global citizenship education in South Korea

Title	Year	Target	Publisher
Early Childhood global citizenship education	2009	Teachers in preschool (age of 3, 4, 5 children)	Ministry of Education, Science and Technology
Global citizenship Education: International Understanding Education Program Guidebook	2009	Teachers in general	Gyeonggi-do Providential Office of Education

We are global citizens: Learning for sharing	2013	Teachers in elementary school	KOICA-KCOC
We are global citizens: Learning for sharing	2013	Teachers in middle school	KOICA-KCOC
We are global citizens: Learning for sharing	2013	Teachers in high school	KOICA-KCOC

After reviewing various documents including research, policy papers, and reports regarding global citizenship education in South Korea, I selected these five documents to analyze. These five resources are targeted for teachers who want to implement GCE and provide the key concepts and various activities regarding GCE. They were created from 2009 to 2013. Two texts produced in 2009, *Early Childhood Global Citizenship Education* and *Global Citizenship Education: International Understanding Education Program Guidebook*, were published directly from the Ministry of Education and Gyeonggi-do Providential Office of Education respectively. The other three documents were created by the Korea NGO Council for Overseas Development Cooperation (KCOC), funded by the Korea International Cooperation Agency (KOICA). Although KCOC is categorized as an NGO, their texts are funded and supervised by KOICA, which is a government institute in charge of development cooperation for foreign countries. Thus, I included five texts generated by government-related organizations as my main resources to be thoroughly analyzed. Besides the above documents, other educational materials are also collected to obtain complementary information, such as brochures, flyers, and magazines that are published by APCIEU, UNICEF Korea, and UNESCO Korea.

In addition to documents that represent national discourse, I also collected educational materials that educators utilize for GCE in education practice in order to explore the perceptions and applications of GCE in education practice. These data include various types of materials such as Power Point slides, individual lesson plans, and individual class notes. While I conducted interviews with educators, I sought their permission to share educational materials that they use for GCE. Since several interviewees were not comfortable with sharing their materials, I was able to collect selective educational materials from only some participants.

Interviews

Interviewing is useful to gather rich and in-depth understanding of participants' thinking and perspectives (Rossman & Rallis, 2102). I conducted interviews tailoring my approach to deepen the understanding of educators' perceived rationales, contents, and issues and challenges in applying GCE. The interview guide approach is a typical type of interview in which the researcher develops a few broad topics to guide the interview but remains open to topics suggested by the participants (Rossman & Rallis, 2102). I see this approach as useful to capture participants' views and experiences by allowing more flexibility for participants themselves. Each interview was designed to be face to face and lasted about 60 minutes. Interviews took place between October and December 2015 and all interviews were conducted in the Korean language.

The participants of my research were educators and education stakeholders involved in delivery, design, and organizing of GCE in four different groups: government organizations, UN organizations, NGOs, and teachers. To provide an understanding

complementary to my document analysis of national discourse, I interviewed four respondents including one government official and three UN organization staff. For government officials, I interviewed an officer at the Ministry of Education. Regarding International organizations, I interviewed three staff at UN organizations in South Korea: one interviewee from APCEIU, UNESCO Korea, and UNICEF Korea, respectively. For these interviews, I used a purposeful sampling strategy to determine the participants. To be specific, I interviewed an official at the Ministry of Education who was involved in organizing the WEF 2015. I also tried to contact another official Ministry of Education who was particularly involved in management of education agendas including GCE in WEF, however, s/he did not respond to my requests for an interview. To identify the participants in UN organizations, I searched each organization's official webpage and found people in charge of GCE-related works and contacted them by e-mail to ask their permission to participate in my research. Through this procedure, I was able to interview with the chief of the GCE-related team at each institution.

To obtain understanding of GCE in education practice, I also interviewed teachers and NGO staff; eight teachers participated. First of all, I approached a teacher community, Edujam, to determine interviewees, because they have a rich knowledge and experience related to GCE, which allowed me to collect in-depth data for my research. Before identifying participants in this teachers' group, I attended the regular meetings of Edujam, held once a month for 2 -3 hours, from June to September, as a process of building rapport with them. It needs to be clearly noted that attending the regular meetings was meant to only establish rapport with the interviewees, but not be a part of my data collection process. Attending regular meetings enabled me not only to establish rapport

with the teachers, but also to provide the opportunity to explain my research topic and purpose to the teachers. Based on establishing this rapport with the teachers, I approached teachers at Edujam to identify participants, and six teachers volunteered as informants. In addition to these six teachers at Edujam, I added two teachers using a purposeful snowball sampling strategy which is useful to identify respondents who have information regarding a study (Mertons, 2010). Thus, including the two teachers recommended as additional respondents during another interview process, eight teachers in total participated in this study.

Moreover, NGOs' workers were interviewed as educators in practice. Based on a literature review, I selected a number of NGOs known to be active in engaging in GCE. To identify these participants, I first contacted each organization by e-mail and asked them to provide lists of individuals who are in charge of GCE work and would volunteer to participate in my study, explaining the purpose of my study. Similar to my experience with the teachers, I also used the snowball sampling strategy to increase the number of participants. Namely, I first started conducting interviews with several participants and then asked them to suggest additional informants in other institutions who were able or willing to participate in my study. Through this process, I interviewed eight NGO staff at seven NGOs, since one interview was conducted with two staff at the same institution. Interviews were conducted in a private meeting room of each institute or classroom. Two interviews were conducted in a coffee shop for the interviewee's convenience. Table 8 shows brief details of the information for the participants in each group.

Table 8: Brief Details of the Participants

Category (The number of participants)	Interviewee	Institutes	Working experiences
Teachers (8)	Teacher A	Elementary school in Seoul	5 years
	Teacher B	Elementary school in Seoul	7 years
	Teacher C	Elementary school in Seoul	10 years
	Teacher D	Elementary school in Seoul	6 years
	Teacher E	Elementary school in Seoul	3 years
	Teacher F	Elementary school in Incheon	7 years
	Teacher G	Elementary school in Gyeonggi-do	15 years
	Teacher H	Elementary school in Gyeonggi-do	23 years
NGOs (8)	NGO worker A	World Vision	9 years
	NGO worker B	Korean Food for the Hungry International	15 years
	NGO worker C	KCOC	8 years
	NGO worker D	Save the Children	4 years
	NGO worker E	Glo Ed.	2 years
	NGO worker F	Copion	5 years
	NGO worker G	Copion	—
	NGO worker H	The Beautiful Foundation	1.5 years
International Organizations (3)	IO staff A	APCIEU	9 years
	IO staff B	UNESCO Korea	20 years
	IO staff C	UNICEF Korea	10 years
The Government (1)	The MoE officer	The Ministry of Education	1 year
Total number: 20			

Each interview procedure was guided according to the interview protocol. The interview protocol mainly included the introduction of the interview, the body of the interview, and the closure of the interview (Rossman & Rallis, 2102). In the introduction, I explained the purpose of the study and asked for informed consent. Then, I asked the interviewees for permission to record the conversations and recorded interviews based on their permissions, except one interviewee who expressed discomfort with recording. In the body of the interview, the guiding questions were shared with follow up questions.

During the interviews, I took notes to capture not only key points but also nonverbal cues or facial expressions during the interviews. Considering that the quality of an interview rests on “the relevancy of questions” and “the skills in asking follow-up questions” (Rossman & Rallis, 2102, p. 182), I carefully listened and interacted with the informants. The guiding questions were sent to participants prior to the interviews via e-mail. The guiding questions included questions such as:

- Briefly describe your role as it relates to GCE.
- How did you get involved in GCE in your work?
- How do you describe a global citizen?
- What motivates you to implement GCE in your teaching? (for teachers)
- What do you think are the rationales of GCE in general in South Korea?
- How do you describe the concept of a global citizen?
- What do you teach in your GCE classrooms/programs?
- What kinds of knowledge, skills, and attitudes are needed for GCE?
- How do you view the importance/relevance of GCE in Korean educational practice?
- What are the challenges and issues when you are implementing GCE?
- How do you describe the future direction of GCE in South Korea?

In the closing stage, I expressed thanks to the participants and explained the future of this study. Participants were also informed that they may be contacted if clarifications and follow-up questions proved necessary.

Data Analysis Strategy

In this section, I describe data analysis strategies as well as the data management process. Data analysis is an ongoing process that requires asking analytic questions and continued reflection (Creswell, 2009; Rossman & Rallis, 2012). Rossman & Rallis (2012) use the metaphors of organizing “a closet full of clothes” and a “child’s playroom filled with toys” to explain analyzing qualitative data (p. 263). This illustrates that data analysis can be both a complicated and exciting process. To aid this complicated process, Rossman & Rallis (2012) suggest eight phases: organizing the data, emersion in the data, identifying categories, coding the data, generating themes, interpreting, searching for alternative understandings, writing the report (Rossman & Rallis, 2012). These eight steps helped guide my data analysis process.

In my study, two types of data were analyzed: interview transcripts and documents. In the first analysis stage, I analyzed the interview data to provide in-depth information about educational practices of GCE, as well as background and complementary information to document analysis. In the second analysis stage, document analysis of national documents was undertaken, which provided useful information to answer how GCE is conceptualized in national discourse. In addition, additional document analysis of educational materials that I collected during interviews was undertaken. In the final analysis of the study, I integrated and merged the themes from these two types of data to answer my research questions.

Once I had organized the data, I began to create codes and categories. According to Graneheim & Lundman (2004), a code is a meaning unit that “words, sentences or paragraphs containing aspects [are] related to each other through their content and

context” (p. 106), and a category is referred to as a “descriptive level of content and can thus be seen as an expression of the manifest content of the text” (p. 107). During my research analysis process, each type of data was coded in accordance with the conceptual framework that embraces three domains: rationales, contents, and implementation of GCE. Each domain contains predetermined overall categories as shown in figure 5. As my coding progressed, I also created categories by merging and dividing the codes according to their shared similarities and emerging themes. I provide each data analysis procedure, document analysis and interview analysis, in more detail in the following sections below.

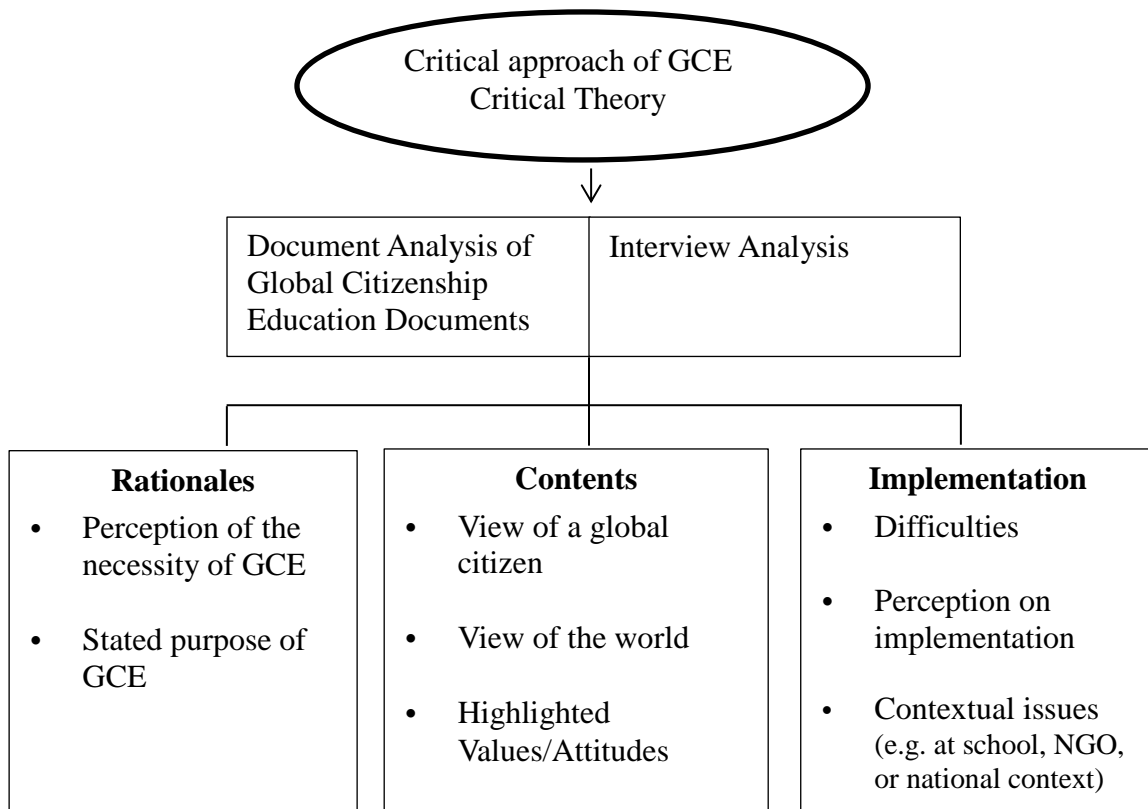


Figure 5: Analytic framework of the study

Using the qualitative data analysis software NVIVO helped me organize my data, documents associated with GCE and interview transcripts. It is important to note that while I used NVIVO as a supplementary tool in organizing my data, I also utilized a traditional way of a coding system, utilizing paper transcripts, documents and pencil, which helped me focus on thinking and analyzing the data recursively. For example, I made notes of emerging concepts in the margins of my paper transcripts and documents. An in-depth description of the analytic strategies regarding document analysis and interview is provided below.

Document Analysis

In order to analyze national understandings and educational practice of GCE, I employed document analysis using qualitative content analysis and thematic analysis.⁷ Document analysis requires an iterative process of skimming, reading, and interpretation, which procedures incorporate both the elements of “content analysis and thematic analysis” (Bowen, 2009, p. 32). Content analysis is defined as “the process of organising information into categories related to the central questions of the research” and entails a researcher’s “a first-pass document review”, in which the researcher recognizes meaningful and related passages of the data (Bowen, 2009, p. 32). Thematic analysis is “a form of pattern recognition within the data, with emerging themes becoming the categories for analysis” (Bowen, 2009, p. 32). When conducting thematic analysis, a researcher takes a careful look at “the selected data documents and performs coding and

⁷ One may say that content analysis is a quantitative approach, not a qualitative approach. Indeed, content analysis has been more typically used in a quantitative way; however, over time it has been expanded to also include a qualitative approach by involving “interpretations of latent content” (Graneheim & Lundman, 2004, p. 105).

category construction, based on the data's characteristics, to uncover themes pertinent to a phenomenon" (Bowen, 2009, p. 32). These content and thematic analyses were applied during the document analysis process of this research.

Accordingly, in my study, the document analysis process involved a) reading repeatedly and thoroughly the selected documents, b) coding according to the preliminary list of themes based on the conceptual framework (See Figure 5), as well as emerging themes c) generating categories by classifying codes into groups, d) creating themes and sub-themes based on these categories, e) interpreting the patterns. NVIVO helped me create codes and categories of data in the documents. Through these steps, I tried to examine what messages and values are promoted to readers in accordance with the conceptual framework that contains the three main categories: rationales, contents, and implementations of GCE. Furthermore, I also looked at what vocabulary and metaphors are used to explore the agendas, messages, or implications being represented. For example, focusing on grammar, such as modality, shows the speaker's degree of affinity with the statement (Jorgensen & Phillips, 2002). During the document analysis process, I, as Bowen (2009) asked of a researcher, tried to ensure "objectivity (seeking to represent the research material fairly) and sensitivity (responding to even subtle cues to meaning) in the selection and analysis of data from documents". (p. 32). Thus, in the final stage of document analysis, drawing on my theoretical framework, I sought to determine whether or how the documents surrounding GCE strengthen global inequality and unequal power relationships. This part of my analysis was integrated with the analysis of the interviews.

Analysis of Interview Data

For preparation of the data, all of the interviews, except one interview, were recorded with the participants' permission. Once I collected audio recordings, I stored them on a separated folder on my computer and on an external drive. To the extent possible, I uploaded and transcribed the recordings on the same day an interview was conducted. According to Mertens (2010), transcription is that part of the data analysis process which allows the researcher to interact with the data intensively. Writing a transcription is not merely a technical issue; rather, it is an interpretative task which requires researchers to make decisions about what to include and exclude in the paper (Lapadat & Lindsey, 1999). In addition, transcription is very critical work in that it may cause distortion in the research results by exaggerating the participants' statements or omitting meaningful points (Tilley, 2003). Because of these factors, I needed to carefully transcribe the recorded interviews. Besides the interview transcriptions, I also typed the notes that I took during the interviews. All transcription and analytic memos were typed in Korean and later selectively translated into English according to their relevancy to my research. In other words, due to time constraints, instead of translating all the interview data from Korean into English, I translated only those parts of the interviews I deemed important and/or potential themes for my study.

After cleaning up the interview data, it is important to read through transcriptions and analytic memos to obtain a general understanding of the information (Creswell, 2009). The transcripts and memos were carefully read several times to acquire a sense of understanding the whole. With a general sense of the information, all the data was then coded drawing on the analytic framework. The preliminary coding categories consisted of

rationales, contents, and application issues of GCE. The data was also coded based on the emerging themes from the interviews with participants. To make a code, I used the qualitative software NVIVO to aid in categorizing the data. Utilizing NVIVO was useful in managing a great deal of data. As my coding progressed, I clustered together codes that shared similarities and threaded them into groups. During this iterative process, I identified themes separating evidence and also patterns within and between the categories. I also searched for direct quotes that would capture and elaborate on the findings effectively. Based on the themes and quotes, the findings from the interview data were described with interpretations in relation to the conceptual framework.

Integration of the Analysis

In the final stage of analysis, I synthesized the analysis by comparing and crosschecking the findings derived from both the document analysis and interviews. In this way, I integrated and merged the themes that cut across the entire data source to answer the overarching research question: What are the features of GCE in South Korea focusing on rationales, contents and implementations of GCE? This process was extended to interpretation of all the data by connecting the findings within a larger context in South Korea as well as the global community (Rossman & Rallis, 2012). As Creswell (2012) suggests “interpretation in qualitative research means that the researcher steps back and forms some larger meaning about the phenomenon based on personal views, comparison with past studies, or both” (p. 257), I tried to envision comparing my findings with the literature surrounding global discourse of GCE and past studies about perceptions of GCE in other contexts.

Trustworthiness

A qualitative researcher should pay attention to obtain trustworthiness concerning reliability, validity, and ethical issues (Rossman & Rallis, 2012). Trustworthy research relies on accuracy of the knowledge (credibility) and rigorous use of methodology (rigorousness). In order to ensure credibility and rigorousness of a qualitative study, I used four general strategies that Rossman & Rallis (2012) suggest: triangulation; prolonged engagement; using a critical friend; using the community of practice.

First, triangulation is one of the important techniques that captures the complexity of what the researcher wants to understand, by using multiple methodologies, varied sources of data, and different points of data collection time (Rossman & Rallis, 2012). Two different data sets obtained from documents and interviews provided me a comprehensive understanding about GCE in South Korea. I collected my data from different sources and groups by incorporating three different publishers' documents and four different groups of interviewees such as teachers, NGO workers, IO staff, and a government officer, which helped me attain and understand different perspectives about GCE in South Korea. I gathered my data at multiple different times. For example, I approached potential interviewees from June to September 2015 and conducted interviews over three months between October and December 2015. With these techniques, I tried to draw my data from a variety of methodologies, sources, and points in time.

Second, engaging in a research setting over a long period of time is helpful to ensure a thorough understanding of the research topic. Being present in my research

setting, South Korea, for nine months from June 2015 to February 2016 allowed me to have a substantial amount of time to become immersed in my research context. During that time, I was able to not only conduct data collection, but also attend several conferences and workshops in relation to GCE held in South Korea. For example, an international symposium on global citizenship education organized by the Korean Educational Development Institute on November 2015 helped me understand current theoretical discussions regarding GCE within a Korean educational context. I also attended KOICA's global citizenship education workshops in December 2015 where various educational stakeholders participated including teachers, school leadership, government officials, and students. Spending nine months in Korea helped me better understand about GCE in South Korea and its contextual background as well.

Third, critical friends helped me develop and modify my research design and analyze the data as “intellectual watchdog[s]” (Rossman & Rallis, 2012, p. 65). While developing my research proposal, I had frequent meeting with two critical friends— one who was also in the process of developing a theoretical framework for a dissertation and the other who was in the data analysis stage of her dissertation— to share our research ideas and feedback. After returning to school from collecting data in South Korea, I continued having meetings with two other critical peers who were developing their own dissertation proposals. Having discussions with these critical friends offered me not only useful feedback, but also space for reflection on my research.

Lastly, I had regular, frequent meetings with my academic advisor where I was able to deepen my understandings and seek alternative interpretations about my analysis based on her critical and acute feedback. I also participated in a dissertation workshop in

the Comparative and International Education Society in March 2016, where I discussed my tentative analysis findings with three faculty mentors and one colleague. In addition, I presented part of my findings at the same conference in a general session. Such professional intellectual engagement at a conference helped me reconsider the data analysis methods and research structure.

In addition to these strategies, conducting research ethically is an equal or more important component to ensure trustworthiness of the study, to which I will now turn.

Ethical Considerations

To create a trustworthy study, researchers should carefully consider ethical issues (Rossman & Rallis, 2012). Basically, I tried to respect the participants and build good relationships with teachers and students by being “open and honest” as much as possible throughout the research (Rossman & Rallis, 2012, p. 75). More specifically, in order to conduct ethical research, not only “procedural ethics,” but also “ethics in practice” are very essential (Guillemin & Gillam, 2004, p. 263/264). Procedural ethics is critical in that it provides an appropriate approval from a relevant ethics committee and minimizes any possible ethical problems; ethics in practice deal with actual ethical issues which have arisen from the research (Guillemin & Gillam, 2004). In this section, I address ethical concerns in my study, considering procedural ethics and ethics in practice as well.

In order to ensure procedural ethics, I created an informed consent form for participants, using a model provided by the College of Education at the University of Massachusetts Amherst. It is important to note that since the participants of this study do not speak English as their first language, I created the informed consent form in Korean

for all my interviewees and translated it into an English version for the Institutional Review Board (IRB) process. After submitting paperwork for the IRB, I obtained approval for my research design in October 2015 and then started the interviews.

Regarding ethics in practice, I made sure to sufficiently explain to the participants the purpose of the study and the procedure of the interviews before collecting the informed consent forms and starting interviews. The predominant ethical issue that I encountered during my fieldwork was confidentiality. As Hemmings (2006) pointed out, “ensuring confidentiality and anonymity is always challenging in fieldwork” (p. 17). Although the topic of my research may not be a sensitive issue, I acknowledged the potential hazards that interviewees may not feel comfortable if they need to present opinions opposing their school principals or government policies. In addition, as the research proceeded, I began to recognize competitive relationships among different stakeholders, for example among NGOs or between NGOs and IOs. This made me mindful of the importance of protecting the confidentiality of all participants in my study. Accordingly, I assured the participants that the data they would provide would be cautiously managed throughout the research process, and it was not being shared with others including other participants (Rossman & Rallis, 2012). In order to ensure confidentiality of the participants, interview recording files were stored in a locked folder on the researcher’s computer and removed from any recording apparatus and the computer immediately after transcription. Also, when referencing participants in my paper, I identified them by position and affiliation (e.g., Teacher A said ... NGO worker A mentioned...) to maintain anonymity.

Reciprocity is another important ethical concern. Rossman & Rallis (2012) highlights that a qualitative researcher needs to pay attention to mutual benefits between researcher and research participants. As a gesture of reciprocation, I provided participants with a symbolic gift such as cookies or chocolates in order to show my appreciation for their time and sharing their thoughts. I also believe that my research findings may prove beneficial to research participants by providing diverse stakeholders' perspectives different their own. Indeed, several interviewees wanted to know about the findings and asked me to share the final product. Thus, I will gratefully return to the participants to share the results of this research either in person or via e-mail.

Mindful of these ethical issues, I made efforts to reflect on ethical concerns during my research. In addition to these ethical considerations, a researcher's stance could affect an entire research process. I will address my brief biography in a research context.

Researcher's Stance

Not only my identity is situated within a given research context, but also where my research is located depends on my identity (Wagle & Cantaffa, 2008). In other words, my identity shapes how I see the issue of this research, and my research can also change my identity by highlighting a certain identity, or by acknowledging new identities. In this section, I briefly disclose this researcher's stance to help readers understand potential strengths and weaknesses of this research resulting from my positionality.

My nationality, Korean, may affect this research in diverse ways. First, as a Korean who was born and studied in South Korea before starting a PhD program, I was able to understand the Korean educational context deeply based on my own experience

and knowledge. In addition, my national identity made me an insider in the relationship between the researcher and research participants. This helped me approach potential participants of this research in South Korea, because a shared identity is useful in establishing rapport and recovering “authentic accounts” (Foster, 1944, p. 131). I was able to comfortably communicate in Korean with my participants, which helped me understand the nuances of our conversations.

However, I acknowledge that my nationality may also hinder my investigating GCE in South Korea. There may be some potentially important points that I could overlook due to my familiarity with the context and assumptions that I took for granted. Furthermore, as Foster (1994) mentions that “even members of the same speech and cultural community are differentiated by other equally important characteristics that make the researcher both an insider as well as an outsider” (p132), my lack of work experience as teacher, NGO/IO worker, or government officer also makes me an outsider from the participants. Although I have little experience working at school or at an NGO, I do recognize that it is hard to fully appreciate each participant’s context. Therefore, I acknowledge that my interpretation of the findings in this research may be limited based on my personal and cultural background.

In this sense, my subjectivity, which consists of my identities, influences my research. As Peshkin (1988) argues, I tried not to reject my subjectivity, but embrace and manage it when I conducted this research. My identity made me both an insider and outsider with the participants. Yet, neither insider nor outsider can seize the whole experience of an entire community (Foster, 1994). Therefore, accepting that no one has

“the power to know all things” (Foster, 1994, p. 144), I humbly tried to learn from the participants by monitoring myself through all phases of the research.

Limitations of the Study

There are several limitations of this research. First, although I intended to include a variety of groups of educators such as teachers and GO/NGO/IO officers, it is not appropriate to generalize the findings of this research to the whole of the South Korean educational context. Since participants were recruited based on their experience with GCE, this study reflects only educators who are relatively familiar with GCE. In addition, since the workplaces of most participants of this study are located in or near Seoul, this restricted the geographic diversity. It is quite possible that the understanding and application of GCE in urban areas may differ from those of teachers in rural areas.

Second, although this research tried to understand the government’s perspective through interviews as well as documents, I acknowledge that this study may not fully capture the voice of the government due to the small sample size. Unlike the sample size of the number of teachers and NGOs, I was able to interview only one government officer and three IO staff. I approached three additional government officers during my data collection procedure. Nevertheless, they were not available or unwilling to be involved in the research. In addition, given that three IOs serve national commissions and/or work closely with the Ministry of Education, I did not differentiate IO staff and a government officer in my findings, since it was not the major focus or scope of this research. However, it could be meaningful to distinguish their voices to highlight potentially

different positions between the central government and IOs in South Korea in future research.

Third, since all data including documents and interviews are produced in the Korean language, I translated and presented them in English which is my second language in this dissertation. Although I tried to do my best to capture interviewees' words and meanings, I acknowledge that my translation might be interpreted differently by different people. In order to reduce potential distortion of the original meanings, parts of the translations were reviewed by a native English speaker who has intermediate ability in Korean. Yet, most translations were my own due to financial and time constraints. Language differences between Korean and English and my translation may dilute the original meanings both of participants' conversations and in the documents.

Lastly, this research may not fully reflect the current discourse of GCE in South Korea after the WEF which was held in May 2015. Although interviews were conducted between October and December 2015 following the WEF, documents that this research analyzed were published between 2009 and 2013. In addition, because the WEF provoked great interest and discussions regarding GCE in South Korea (Lee et al., 2015; KoFID, 2015), new documents, policies and discussion regarding GCE are rapidly increasing⁸. However, because of time constraints and the scope of my research, I was not able to fully review the most recently developed documents or information. This will be addressed in future research.

⁸ I will address a new policy regarding GCE in chapter 4.

CHAPTER 4.

THE CURRENT STATUS OF GCE IN KOREA

In this chapter, I depict the current status of global citizenship education (GCE) by mapping-out the policies and programs regarding GCE held by diverse stakeholders including the government, international organizations (IOs), and NGOs (non-government organizations). This chapter containing the current status of GCE in South Korea will provide the contextual foundation for the analysis to follow of this research.

According to UNESCO (2015), South Korea promotes GCE through “tripartite cooperation involving the central government, provincial governments and schools” (p. 47). Although these three stakeholders play important roles in delivering GCE, I believe this government-focused representation does not truly capture a holistic picture of GCE in South Korea. Rather, diverse non-governmental agencies such as IOs and NGOs should also be included as GCE actors. Since GCE was initiated by the UN, UN-associated IOs in South Korea have also been actively involved in promoting GCE. Thus, I include three such institutes—APCIEU⁹, Korean UNESCO, and Korean UNICEF—where GCE is actively promoted. In addition, recent research shows that NGOs have been leading stakeholders in GCE since the late 2000s in South Korea, and the number of NGOs which implement GCE is increasing (KoFID, 2015). Thus, this research attempts to map out the actors and projects associated with GCE by encompassing government

⁹ APCIEU, established in 2000 to promote International Understanding and Peace through Education as a UNESCO's Category II institute, is considered a key player of GCE. For example, President Park Geun-hye pointed out at the opening of the WEF 2015 that “Korea has contributed to expand education for international understanding and global citizenship education through APCIEU, and will actively support it to serve as a center of excellence for global citizenship education (Park, 2015 May).

agencies, as well as IOs and NGOs, in order to produce comprehensive understanding of the current status of GCE in Korea.

Therefore, to provide the contextual information regarding GCE in Korea, this chapter presents what approach or projects are implemented for GCE by different stakeholders. First, regarding the government's approach, I introduce how GCE is imbedded in educational policies and school curricula by the Ministry of Education. Second, as examples of IOs, I include three UN-affiliated organizations-- APCIEU, the Korean National Commission for UNESCO (UNESCO Korea), and The Korean National Committee for UNICEF (UNICEF Korea). Third, I then continue to describe NGOs' approaches with a list of the organizations, programs, and their brief contents of GCE.

The Government's GCE

The Korean government has officially tried to promote GCE in its formal education system since late 2000s. The MoE set out the national curriculum that "outlines and specifically emphasizes the importance of being a global citizen, equipped with relevant competencies such as tolerance, empathy and cultural literacy" (UNESCO, 2015, p. 47). Through the 2007 curricular reform, global citizenship and international understanding of education-related contents have become imbedded in the regular school curriculum in elementary, middle, and high schools (Lee & Kim, 2010). Later, through the 2009 curriculum reform, notions of global citizenship and the global community were explicitly addressed in several subjects (Mo & Lim, 2014). Although there is no separate subject for GCE, much research shows that the current school curriculum in South Korea includes both explicit and implicit GCE components (Ma, 2006; Choi & Cho, 2009; Lee

& Kim, 2010; Byeon, 2012; Kim et al., 2014; Mo & Lim, 2014; Lee & Goh, 2015). To be specific, globalization, cultural diversity, global problems, and the responsibilities of global citizens were addressed mainly through several subjects such as moral education (Byeon, 2012); social studies (Ma, 2006; Mo & Lim, 2014); geography education (Lee & Kim, 2010; Lee & Goh, 2015). (See the Appendix for a list of subjects regarding/incorporating GCE in school curricula.)

Most recently, according to 2016 Education Policy plans¹⁰ (2016), the MoE includes global citizenship education as one of the policies under the slogan of “promoting Korean education that leads the world” (MoE, 2016, p. 27). When it comes to GCE-related policies, the MoE proposes specific policies at both the national and international level (MoE, 2016, p. 27), as seen in Table 9. At the domestic level, the MoE (2016) plans to disseminate GCE throughout all educational levels ranging from primary, secondary, to higher education, by developing teaching materials and fostering GCE teachers. The government also set up a GCE-International Organization Exhibition in collaboration with APCIEU.

Table 9: 2016 Policies for global citizenship education in the Ministry of Education

Disseminating Global Citizenship Education among primary/secondary schools and college students	Strengthening international cooperation for promotion of GCE
<ul style="list-style-type: none"> • Developing a GCE model and teaching materials (2016) • Fostering more than 700 GCE teachers by providing training to teachers and 	<ul style="list-style-type: none"> • Developing country-specific GCE curricula and teaching materials (2016-2018) ✂ Target countries: (Asia) Mongolia;

¹⁰ In the 2016 Education Policy plans, there are five major polices: providing education that nurtures dreams and talents; fostering human resources that meet social demand; providing education that leaves no child behind; creating a safe school environment; promoting Korean education that leads the world (MoE, 2016)

<p>officials at local offices of education nationwide</p> <ul style="list-style-type: none"> • Setting up “GCE-International Organization Exhibition Hall” at APCEIU (2016) 	<p>Cambodia; (Africa) Uganda; (Latin America) four countries including Colombia</p> <ul style="list-style-type: none"> • Providing training for teachers and government officials of Official Development Assistance recipient countries to foster GCE experts • Establishing and operating a UNESCO-GCE website and developing online courses • Strengthening international cooperation by establishing a GCE network and holding international forum of UN, UNESCO, OECD, etc.
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Source: Adopted from “2016 Education Policy Plans: Happy Education for All, Creative Talents Shapes the Future” by the Ministry of Education Republic of Korea, 2016, p. 27

In this sense, the government has tried to expand GCE nationwide through curricula and various programs in cooperation with other stakeholders such as IOs and NGOs. Now, let’s turn to IOs’ engagement in GCE.

International Organizations’ GCE

Along with the government’s efforts toward GCE, IOs also play important roles in expanding GCE. As mentioned earlier, three institutes are illustrated here: APCEIU, UNESCO Korea, and UNICEF Korea. Table 10 represents a summary of each institution’s projects.

Table 10: GCE programs of the UN related organizations

Institute	Category	Program
APCEIU	Teacher training workshops	Asia-Pacific Teacher Training Workshop on EIC/GCE Asia-Pacific Leadership Academy for School Principals Sub-regional Workshop on EIU/GCE for Central Asia Training Workshop for Korean Educators

		GCE Youth Leadership Workshop
	Research and policy development	Development of Monitoring Methodology and Guidelines for EIU/GCE GCE Clearinghouse website
	Teaching materials development	Development and publication of GCE advocacy booklet
	Teacher exchange program	Asia-Pacific Teacher Exchange for Global Education (e.g. Korea-Mongolia, Korea-Philippines, Korea-Indonesia)
	Public events	EIU/GCE Storytelling Project: Contest and exhibitions, and publication of EIU/GCE story collection
UNESCO Korea	Teacher training	Providing ASP net teachers with various opportunities for training and capacity-building (e.g. UNESCO Korea-Japan Teachers' Dialogue)
	School support	UNESCO ASP net, UNESCO Associated Schools Project Network Rainbow Youth Global Citizenship Project: Designation of groups of schools/student and providing a yearlong GCE program.
	Support club	Designation of GCE clubs of university students and supporting their independently developed activities
	GCE camp	UNESCO Kids camp (for elementary school students) Youth camp for volunteer works
	Public events	Youth Forum of the UNESCO General Conference UNESCO Climate Change Youth Frontier Initiative-Workshop
UNICEF Korea	Children's Rights Education	Providing children's rights education for elementary, middle school, and high school students by teachers trained by UNICEF

Source: Adopted from APCEIU Website (<http://www.unescoapceiu.org>), UNESCO Korea Website (<http://www.unesco.or.kr/>), Seo (2015, December), UNICEF Korea Website (<http://www.unicef.or.kr/>)

Looking at APCIEU's work, APCIEU undertakes various programs nationally and internationally to promote GECD. First of all, APCIEU organizes training workshops to provide information and lessons to encourage and implement GCE, targeting educators including teachers and principals in the Asia-Pacific regions. Before the WEF 2015, APCEIU had started carrying out training for GCE lead teachers who are expected to

spread GCE to other teachers in their provinces. Recently, the second GCE lead teachers' training was implemented in February 2016 (APCEIU, 2016 February 26). Second, APCIEU also makes efforts to develop monitoring methodology and guidelines for GEC and to share information about GCE by developing a global database 'clearing house'¹¹, which contains policies, good practices, teaching and learning materials, and research on GCE. Third, to spread GCE, several publications of GCE such as an advocacy booklet and *SangSaeng* (periodic publication) have been published. Fourth, international teacher exchanges, typical programs of APCIEU, are held in which teachers share their culture and teaching activities. Fifth, in order to disseminate GCE among schools, students and the public, public events are organized such as GCE story-telling contests and exhibitions.

Like APCIEU, UNESCO Korea provides various activities for teachers-- especially teachers in UNESCO Associated Schools. Since 1961, UNESCO Korea has organized a UNESCO Associated School Project Network (ASP net) to promote international understanding and GCE among schools where Rainbow Youth global citizenship projects have been implemented. In collaboration with the provincial Office of Education, UNESCO's Rainbow Youth global citizenship project was begun in 2010 and expanded to 77 schools by 2013 (Kim et al, 2014, p. 31). This program covers seven themes encompassing "peace, human rights, multiculturalism, the environment, globalization, local cultures, and economic justice" (UNESCO ASP Website, 2015) to foster global citizens. Furthermore, UNESCO Korea also supports students' clubs where students implement independent GCE-related projects. In addition, a variety of camps are

¹¹ <http://www.gcedclearinghouse.org/>

held for students ranging from elementary school to university students. For instance, at Kids' Camp, students learn international issues focusing on peace and culture at the summer World Camp. Youth can participate in Work Camp with the opportunity to become involved in various activities such as manual labor and educational and cultural activities.

In contrast to APCIEU and UNESCO Korea, UNICEF Korea focuses on children instead of teachers or schools. Previously, UNICEF Korea ran teacher training programs in global citizenship education: *나커라* [*Nakerna*], for elementary school teachers from 2004 in cooperation with the Seoul providential Office of Education, but it ceased in 2008 (Lee et. al., 2009). Currently, UNICEF Korea offers mainly children's rights education regarding GCE for elementary, middle, and high school students.

Thus, given that these three IOs, APCIEU, UNESCO Korea, and UNICEF Korea, play active roles in promoting GCE, I undertook interviews with each institution's staff to gain an in-depth understanding of their perceptions of GCE. Before moving to the next section, it is useful to understand that these three organizations have some connections with the government sector. In other words, although they are identified as international agencies, these three UN organizations serve as the Korean National Commission, representing the name "Korean National Commission for UNESCO" or "Korean Committee for UNICEF" APCIEU, established as a UNESCO's Category II institute which has strong connections with not only the UNESCO office but also the Korean government by collaborating closely with both parties. Thus, although IOs play different roles in GCE, this research clearly differentiates the government and IOs in my analysis

especially in Chapter 5. With these considerations in mind, let us now describe NGOs' GCE.

NGOs' GCE

GCE is often presented in schools in association with several NGOs as well as international organizations. In particular, since the late 2000s, NGOs have played key roles in implementing GCE (KoFID, 2015). In 2015, it is estimated that more than 25 NGOs are offering GCE (KoFID, 2015). Table 11 lists NGOs and their programs presented. I constructed this table, drawing on the work of KoFID (2015)¹², as well as the information at each NGO's official website. Before proceeding further, it is necessary to note that KCOC is one of the NGOs. As seen in Table 11, NGOs offer GCE using mainly five different approaches: visiting schools and operating GCE classes for students; developing education materials; training GCE lecturers (for volunteers); providing teacher trainings; and holding camps. The principal way of implementing GCE by NGOs is offering GCE classes in schools (KoFID, 2015). Here, NGO staff or teachers trained by NGOs give classes to students ranging from elementary to high school. These classes can be either regular or extra-curricular. Depending on the requests of schools or the capacity of NGOs, the class is delivered as a one-time class or multiple sessions. Many NGOs have developed their own education materials for GCE lectures. A few NGOs, for example Copion, utilize translated materials that are published by foreign institutions such as Oxfam (from England) and DEAR (from Japan). In addition, to foster more

¹²To find out the civil society's GCE projects, KoFid (2015) conducted a survey and interviews including 25 NGO's survey responses and 19 interviews of GCE program staff.

trainers, NGOs often train volunteers or professional lecturers to dispatch to schools. Also, several NGOs provide teacher training, targeting school teachers who are willing to apply GCE in their classrooms. Apart from school-based GCE, NGOs hold camps or workshops and support students' extra-curricular clubs related to GCE activities.

Table 11: Overview of NGOs' global citizenship education programs in Korea

Program title	Institute	Programs					
		School visit & GCE class	Education Materials Development	Lecturer Education	School Teacher training	amp	etc.
Global (세계[segye], direct translated of world) citizenship education	Good Neighbors	Elementary	∨				Support club
	World Vision*	Preschool, Elementary,, Middle, High	∨	∨	∨		GCE Experience Center Support school clubs
	World Together	Elementary,, Middle, High	∨	∨			Youth workshop Support school clubs
	Better World	High	∨				Support school clubs
	Join Together Society (JTS) Korean						Youth Workshop
	HoE		∨		∨		Support school clubs
Global (지구[Jigu], direct translated of earth) citizenship education	Copion*	Preschool, Elementary, Middle, High	∨	∨			Support club
	Caritas Korea	Elementary, Middle					
	Korea YMCA						Support school clubs
	One-Body One-Spirit	Middle, High	∨				
	Korean Food for the Hungry International*	Preschool, Elementary,, Middle, High	∨				Operation of Youth Group : Volunteers group
	GO&DO	Elementary, Middle, High	With KCOC	∨			
	Global Civic Sharing						Volunteer education
Sharing Education	Beautiful Store	Elementary, Middle, High					
	The Beautiful	Elementary,		∨			

	Foundation*	Middle, High					
Future Citizenship Education	Good People						Operation of Youth Group: GLP (Global Leadership Program)
Global Citizen School	Service for Peace						
Development Education	Medi Peace						Lecture, Mentoring
	KCOC	Elementary,, Middle, High	∨	∨	∨		Network Activity : Collaboration with NGOs
Global Development Cooperation Education	Educators Without Borders				∨		
	Team & Team international	Elementary,, Middle, High	∨	∨	∨		Support Club: Youth Global Action (YGA)
Global Leader Education	Friend Asia						Support school clubs

Source: Adopted from “*Trends and tasks on national and international civic society's education development cooperation,*” by KoFID, 2015, p. 106-107

It is interesting to note that not only the projects described as ‘global citizenship education,’ but also various titles/ descriptions of programs are classified into GCE by KoFID (2015) and KCOC: Global (or Earth) citizenship education, Sharing education, Future citizenship education, Global Citizen School, Development Education, Global development cooperation education, and Global Leader education. These various terms encompass a broad offering of GCE by embracing relevant sub-fields such as development education and sharing education. Another interpretation can be related to the Korean language itself. In the Korean language, *global* can be translated in different ways, meaning either *world* (세계 [segye]), or *earth* (지구 [Jigu]). Thus, although I differentiated these two terms in Table 11 distinguishing between global citizenship and earth citizenship education based on direct translation, this may not necessarily indicate different meanings. However, it may be plausible that each NGO’s unique emphasis or interest may be embedded in the program titles. For example, a staff member of Copion in an interview posited that Copion use ‘Earth’ citizenship education instead of ‘Global,’ because according to Copion, *earth* indicates natural connotations, whereas *global* implies economic globalization. It is reasonable to assume that each NGO adopts slightly different terms for GCE for different emphasis, but this assumption needs to be explored further with empirical data in future research.

Thus far, I’ve outlined the involvement in GCE by different stakeholders including the government, IOs, and NGOs. This forms the basis for interviews with the diverse actors and their approaches to GCE in South Korea. Keeping this recent trend in GCE in Korea in mind, let us turn to the first analysis chapter, how GCE is rationalized in South Korea.

CHAPTER 5.

TANGLED RATIONALES OF GCE

Introduction

In this chapter, I examine the rationales for GCE at two different levels—the national discourse and educational practice— by analyzing interviews and documents published by government-related organizations. This chapter consists of four sections. First, I discuss the rationale from the government’s point of view, addressing two themes—positioning South Korea in global society and global workers. Second, NGOs’ rationales will be presented in two ways: challenging the stereotyping narrative about poverty and the developing world, and promoting public engagement of international development. Third, teachers’ motivation and a broader rationale focusing on students’ well-being and teachers’ educational philosophy will be covered. Finally, this chapter will conclude by discussing the divergence in rationalizing GCE with regard to answering the research question: What are the rationales of GCE in South Korea in relation to GCE’s ideological foundations?

I attempt to show how different ideologies are imbedded in each stakeholder’s rationales with regard to GCE. This chapter reveals the existence of competing ideological struggles within GCE in South Korea. Although educators pursue the critical approach to some extent, their own interests and particularly the government’s approach that is occupied predominantly by neoliberal and humanistic ideas conflict with the transformative values of GCE.

The Government: Neoliberal and Humanistic Orientation

As GCE has received much attention in international discussions of GEFI, post-2015 education agenda, and SDGs, South Korea has joined this global trend by becoming the 15th Champion Country of GEFI in 2014 and hosting international forums such as the UNESCO Technical Consultation on Global Citizenship Education. More notably, the WEF 2015, held in South Korea, facilitates South Korea's involvement in discussions of GCE not only domestically, but internationally. As the host country of the WEF, the South Korean government proposed GCE as one of the key agendas for a post 2015 educational initiative (Choi et al, 2014; interviewee with IO staff A). In other words, GCE is not only the given international agenda, but also the agenda put forward by South Korea itself. In this sense, the South Korean government's interests and involvement in GCE is noticeable as the following presidential speech represents.

Korea has been actively engaging in the Global Education First Initiative (GEFI) as a champion country. ... In particular, South Korea will continue to work with UNESCO to spread global citizenship education (Park, 2015a September)¹³

Given this context, I seek to explore why the South Korean government is interested in GCE. Informed by analyzing documents and interviews with a government officer and IO staff, this section discusses two main rationales of the government's GCE. First, the Korean government seems to desire to play a leading role in promoting GCE in the international community. Second, promoting GCE is necessary in that it would help domestic people work globally. Through presenting these rationales, I present that the government's approach is situated in a blended orientation of neoliberal and humanistic approaches.

¹³ This speech was presented at the 70th Session of the General Assembly of the United Nations in 2015 September

Positioning South Korea in a Global Society

The (Korean) government wants to demonstrate the excellence of the Korean education system by spreading the Korean educational model to developing countries and desires to spread its successful case. ... Then it (the Korean government) may pursue taking a leading role [in global citizenship education] in the international community. (The MoE officer)

As noted by this MoE officer, one of the rationales of the Korean government seems to be the desire to taking a leading role in GCE. Indeed, this message is often observed throughout public speeches and documents. For example, at the high-level meeting of the Global Education First Initiative on September 25, 2014 President Park Geun-hye represented the government's strong intention toward GCE, stating that "as a major champion of Global Citizenship Education, South Korea will show *leadership* in placing GCE at the center of the new educational agenda"¹⁴(Park, 2014, September). In addition, according to the 2016 educational policy, GCE is stated under the title of "*leading* Global Citizenship Education" (MoE, 2016, p. 27).¹⁵ As illustrated by the frequent references to 'leading,' the Korean government tends to view GCE as one part of a strategy of positioning within the global society.

More specifically, the Korean government appears to attempt to show leadership in contributing to international development by making a link to GCE. In fact, "strengthening international cooperation for promotion of GCE" is one of the main foundations of GCE policy (MoE, 2016, p. 27). According to the 2016 Education Policy plans (2016), the MoE aims to strengthen international cooperation by providing a GCE

¹⁴ Leadership is italicized by the author for the purpose of highlighting.

¹⁵ Leading is italicized by the author for the purpose of highlighting.

curriculum, teaching materials, and training to Official Development Assistance (ODA) recipient countries. The MoE (2016) states that “by establishing a GCE network,” it seeks to strengthen international cooperation (p. 27). In this sense, the Korean government identified GCE as fields in which Korea can contribute to international development, integrating its competitiveness and the needs of developing countries (Choi et al., 2013). In other words, GCE can be an instrumental strategy for the Korean government to position itself in the global society modeled on its humanistic approach by providing implicit messages to boost its national image as a global helper (or donor) especially with regard to Korean education.

At first glance, Korea’s intention to contribute to developing countries through the channel of GCE may look unproblematic. However, upon closer examination, it may be questionable. Some anonymous interviews have observed that the Korean government proposed GCE according to political motivations caused by global trends and agenda setting, but not drawing from a sufficiently GCE-centered discussion. In other words, it can be argued that GCE has been rationalized by the Korean government in an effort to obtain global recognition as a developed and committed nation-state of the global community. While it may not be possible to entirely separate GCE from national interests, the priority of national concerns over educational concerns needs to be carefully considered. This echoes Parmenter’s argument (2011, p. 371):

When national concerns come to dominate global research production...there is a danger of distortion of the research agenda, and significant danger of distortion of the academic discourse of global citizenship education.

Indeed, the national concerns that GCE as a channel for “sharing the experience of Korean education,” (MoE, 2016, p. 28) or “the excellence of Korean education system”

(interviewed with MoE) with developing countries may distort the core meanings of GCE. As evidenced by the slogan regarding GCE policy which states “promoting Korean education that leads the world” (MoE, 2016, p. 27), the Korean government highlights the Korean educational model or the Korean educational development experience. In South Korea, education tends to be perceived as leverage for cultivating human capital and national development (especially in terms of economic development), as exemplified by an excerpt from the President of Korea’s speech:

Korea is a vivid testament to all that education can do: to how much individual lives can be transformed, and how far nations can go. ... The government held back nothing, if it served to cultivate human talent. It was precisely because we were so passionate about education, and because we invested in education, that the Miracle on the Han River took place.¹⁶ (Park, 2015b, September)

This statement shows that the role of education in Korea’s economic development tends to be principally perceived as a means of cultivating human resources and national development. This Korean-centered perception that highlights its experience with Korean education seems to neglect the core key values of GCE— equity, social justice, and a sustainable world (Andreotti, 2006; Davies, 2006). This feature is also related to the second rationale, to which I now turn.

Cultivating Global Workers

Another major rationale of the government is cultivating global workers, which corresponds to the neoliberal approach of GCE. This rationale is identified throughout documents and interviews as one of the government’s pivotal rationales for GCE. For example, students “who have global capabilities and who can work beyond cultural or

¹⁶ This speech was presented by President Park Geun-hye at a high-level event of the Global Education First Initiative in September 2015.

national boundaries” are described as future global citizens (GPOE, 2009, p. 11). Similarly, *Early Childhood Global Citizenship Education* (MEST, 2009) highlights global workers in the international arena as exhibited by several celebrities working around the world such as Ban Ki-moon, the eighth Secretary-General of the UN, and Kim Yuna, the Olympic figure skating champion. Meanwhile, texts produced by KOICA-KCOC also stress prioritizing training individuals to work globally especially in the international development area¹⁷. In this sense, all documents place a premium on cultivating students to become global workers, prepared to live in a globalized world. Besides documents, several interviews also confirmed the government’s rationale as the following two statements present:

Since this country is so small, many people need to go abroad for work. So raising global citizenship is essential. I think this is the reason why the importance of GCE is thought to be so relevant for this country. So South Korea aggressively supported this agenda [in post-2015 Education Agenda Setting]. (IO staff A)

As you may know, South Korean students may try to find jobs abroad since it is hard to break through the job crisis in South Korea. Because Korean students need to have global perspectives, global citizenship education should be strongly considered. (The MoE officer)

In this sense, documents as well as interviews show how an understanding of GCE is particularly framed by an economic rationale. While moral obligations and social responsibilities as features of global leaders are addressed to some extent, global competence in terms of economic values is predominantly emphasized in the South Korean national discourse, as one of the texts produced by the Gyeonggi-do Providential Office of Education (GPOE) (2009) particularly epitomize:

¹⁷ That this feature focuses on the development field is understandable, since KOICA, as an international development agency, is interested in and structures its agenda around international development.

In order to succeed in the globalized world of increasing interdependence, students should be equipped with a high quality of global competences. (p. 17).

Notably, the government's rationale expressed through documents and interviews was framed by economic values in terms of determining individual and national success in a globalized society. Indeed, market-based conceptions of GCE are often identified in other countries such as in the United Kingdom and the Philippines (Camicia & Franklin, 2011) and the Netherlands (Marshall, 2011). However, this market-based approach reflects the lack of core elements of GCE. Shultz (2007) criticized this neoliberal approach of GCE which does not consider "issues of power and access," in which global citizens take their privileged positions for granted and consider it "a sign of success" (p. 252). As Shultz (2007) argues, while global citizens in a neoliberal perspective may be involved in supporting intervention such as donations to charities to alleviate the suffering of "those who are not successful", this approach ignores the role of GCE in contributing to social or structural change.

For example, one interview with an NGO worker pointed out that this neoliberal ideal of focusing on global leaders is outdated and represents a misunderstanding that many people previously had:

At an earlier stage, no-one, including schools, had any idea about what GCE was, why it was necessary, and worst of all, many had a misunderstanding in which they considered GCE as one way of building up their background to advance themselves globally. As a matter of fact, not only schools, but also many provincial offices of education use 'rearing global leaders' as their motto. So this has led to many misunderstandings about the intent of GCE. (NGO worker A)

However, these neoliberal ideals of GCE still provide a legitimate rationale of the Korean government toward GCE by rationalizing preparing human talents for an economic

global society, rather than promoting critical thinking or active engagement for individuals and social change.

NGOs' Rationale: A Means to Reduce Global Poverty

NGOs have played an important role in GCE in recent years (Shultz, 2007; KoFID, 2015). The majority of NGOs involved in GCE in South Korea are development NGOs, “committed to working toward economic, social or political development in developing countries” (Ulleberg, 2009, p. 12). Given that development NGOs’ main concern is global poverty, the dominant rationale from NGOs’ perspective is related to reduction of global poverty, especially in developing countries. Thus, NGOs’ rationale is closely related to the alleviation of poverty in mainly two ways. The first rationale is a need for alternative messages about the role of poverty in the world, especially the underdeveloped world. The second rationale involves an alternative way to raising public engagement, which is derived from a critical reflection on NGOs’ charity-driven approach. With this brief overview in mind, let us turn to an analysis of perceived rationale informed by interviews with NGO staff.

Need for an Alternative Narrative about Poverty

Some NGO interviewees noted that GCE could play a role in challenging this limited message by offering alternative messages about the world which could shape the students’ view on the world in a critical and holistic way. NGO staff often encountered uncomfortable perceptions about poverty or the world of developing countries expressed by media, students, or public. For example, “We (in this case Koreans) live well and

others live comparably difficult lives, so we can do something to help them” or “African countries or children are frequently described as poor and passive, which leads to the message they are powerless and we can help them” (interview with Save the Children). This incomplete perception about the world is perceived as a rationale for NGOs to be involved in GCE. GCE is considered as a way of creating and delivering an alternative message to challenge these limited perceptions about poverty or the world.

This rationale was facilitated from NGOs’ firsthand experiences with students or volunteers. For example, one NGO member shared her experience in an elementary school class:

It was shocking to see this. One student said ‘one child dies from hunger every 4 seconds’ then another student said ‘No, it is every 5 seconds!’ They said they watched a TV commercial created by a relief organization. Actually, because of MDGs, a child’s death from starvation every 4 seconds became 5 seconds. Students were arguing between 4 second and 5 seconds. At that moment, I thought ‘Ok, they are discussing these details, but they don’t even know how many countries are in the African continent. But their first impression about the whole African continent is only child hunger? When they were asked to say something to African friends, students said ‘I’m sorry that I can’t help you more.’ (NGO worker D)

Another NGO worker shared:

Volunteers who visited African countries saw that most African people use cellphones. So they said to us that ‘people here live better than we expected!’ but the reality was that due to the lack of electronic cables buried underground, using a cellphone is necessary in many cases. Thus, we thought it seems crucial to provide them (volunteers) with appropriate education to deepen their understandings about the contexts where they serve. (NGO worker F)

As these examples show, students or volunteers tend to have fragmentary and partial messages about poverty and African children. This statement is supported by recent research about perceptions of Africa (Kim, Chae, & Jung, 2014). This research demonstrates that Korean tend to have limited perceptions about Africa predominantly in

relation to “famine, poverty, disease, war, death, environment, and danger” (Kim, Chae, & Jung, 2014, p. 138). Some interviewees point out that it is because students seem to be rarely introduced to underrepresented countries within a national education curriculum. In addition, these fragmentary messages about the world that students frequently receive are also attributed to the message created by NGOs themselves (interview with NGO worker A). To rectify this, GCE is viewed as a channel to produce an alternative narrative about poverty. Particularly, in recognition of the current development discourse that poverty eradication is not about the provision of resources, but ultimately about structural and historical issues (Andreotti, 2006), many Korean NGOs want to address this perspective through GCE, as exemplified by the following statements from two NGO workers:

Poverty [eradication]? It's not simply a one-sided relationship in which one side just gives help, and the other one gets it. There should be another approach. Then what can be our alternative message? In trying to answer this question, we came to think about global citizenship education last year and this year. (NGO worker D)

If you probe into that [poverty], it is the problem of the system after all. It is the problem of the structure. So in order to change the structure and the system, citizens must become more powerful. I think the citizens need to become more powerful and exercise this power to change the people who design the structure and the system. (NGO worker A)

These commentaries show that NGO workers focus on the transformative message of GCE in what Andreotti (2006) calls ‘critical’ form of GCE. As per Andreotti (2006)’s definition of critical GCE, NGO staffs view GCE as a channel to address that poverty is embedded in a complex structure and unequal power relations. In this sense, creating a new way of narrative or “new ways of negotiating global relations” (Shultz, 2007, p. 257) is identified as the rationale for GCE from NGOs’ perspectives.

A Way of Promoting Public Engagement

NGO staff highlighted the rationale for GCE in terms of an alternative way of public engagement in international development. In other words, while NGOs used to focus more on fundraising to promote public engagement in poverty issues, the current tendency of Korean NGOs values increasing public awareness about global issues especially poverty. One NGO comment summed up this point nicely:

When we first used GCE as the term for sharing education, our ultimate purpose was fundraising to expose the public to the needs of the world. I mean, our original focus was on searching for potential sponsors. The students who received our education were considered as potential sponsors. This was the general approach of NGOs. However, at some point, this perception evolved toward a discourse focusing on educational values. [That is,] it is raising awareness about inequity in society by providing appropriate information and encouraging people to find their own practical actions. (NGO worker B)

Indeed, many interviewees of NGO staff confirmed that to implement their projects they used to emphasize fundraising to obtain financial or material support from the public. However, because fundraising has traditionally focused on merely raising funds rather than also including education about global poverty or poverty-related issues, there has been a paradigm shift in NGOs' approach from soliciting donations to raising public awareness through GCE. This tactic has become the rationale for GCE, as one NGO staff stated:

There has been self-reflection on the charity-driven approach. We did many charity events such as a 24 hours fasting to experience hunger, so that regular citizens can participate in sharing. However, we thought there is a lack of motivation. To spread the value of sharing, something was lacking. We became increasingly aware of problems with the status quo. (NGO worker A)

As this statement indicates, GCE is adopted as a way of encouraging the public including students to be engaged in poverty issues and philanthropy through GCE and not merely focusing on fund-raising activities. Furthermore, although many NGO interviewees recognized that their previous forms of GCE tended to focus on fundraising rather than on the educational purpose itself, it is argued that their focus has evolved from fundraising toward the intrinsic value of education. This rationale is also confirmed by KoFID's research (2015) that the reason why many NGOs started GCE in late 2000 was to increase public awareness about poverty issues and to encourage individuals' participation in combating poverty. That is, GCE is perceived as an important channel to increase public perception of global poverty and the reasons behind it and therefore promote public engagement.

However, despite this paradigm shift within NGOs, the rationale of NGOs for increased public awareness tends to be criticized by other actors as being a means to solicit donations in schools, as articulated by two interviewees.

There are some NGOs which link GCE to fundraising. ... I was often told that some NGOs dispatch their staff on condition of a fund-raising campaign. (IO staff C)

Many NGOs are very involved in public elementary, middle and high schools under the banner of GCE in an attempt to raise money. (IO staff A)

Although NGOs staff acknowledged this criticism and admitted that GCE can be a good vehicle for fundraising especially in schools, some NGO workers disputed this, saying "this is a misunderstanding about NGOs' GCE without closely examining their actions" (NGO worker A). There is an apparent gap in understanding between NGOs and other stakeholders including teachers and International Organization staff about GCE fundraising issues.

This perception gap between NGOs and others about NGOs' fundraising issues can be attributed mainly to three reasons. First, most NGOs staff commented that the change in focus from fund-raising to intrinsic education values is a recently observed trend. For example, one interviewee specifically stated that this trend has begun in just the past three years. Thus, this change may be still in an initial stage, and other stakeholders may not yet recognize this trend. Second, according to NGOs, fundraising is understood not as a fundamental goal of GCE, but should be understood as a beneficial by-product of GCE. GCE entails not only cognitive improvement but also behavioral engagement which in many cases then results in donations. In this way, donations are suggested by NGOs as a form of active participation for people who want to become global citizens:

We are not saying please support us first; we serve [schools'] needs first and provide a practical way of engagement (which means donation in this context).
(NGO worker B)

Third, while NGOs try to avoid using GCE as instrumental to fund-raising, it is impossible to clearly separate GCE from charitable donations since most NGOs depend primarily on individual donations. Current research shows that Korean NGOs' major source of income has been individual charity despite increased government attention and support placed on ODA and development of cooperation (Park et al., 2015). Also, due to their having little opportunity to receive government support for GCE, many NGOs have difficulty in maintaining their programs with limited fiscal resources (This issue will be discussed further in Chapter 7). For example, several NGO workers criticized that most of the budget for GCE from the government was set aside only for APCEIU without considering the needs of other GCE actors such as NGOs' need. In this sense, NGO staff

argue that fund-raising is not the ultimate goal of GCE, but rather a necessary aspect of it.

Therefore, in response to their critical reflection on the charity-driven approach, NGOs seek the critical approach of GCE focusing on public awareness and producing an alternative narrative about global poverty. However, their limited financial interdependence has led NGOs to embrace a market-driven approach to solicit donations to some extent. This point is voiced from Camicia & Franklin (2001) that different ideologies of GCE would necessarily be presented in a mixed manner due to dynamic power relations among stakeholders, in this case between the government/IOs and NGOs. In this sense, NGOs' rationale for GCE is situated in a complex and blended way.

Teachers: Transformative and with a Broader Sense of Rationale

While teachers are influenced by the government's policy and curriculum, they may possess different rationales which may also differ from the government's approach based on their unique intent and approach. This section presents that teachers view GCE as an alternative way to deal with exam-focused competitive education system in an effort to promoting students' well-being and happiness. Next, I will present that each teachers' individual philosophy on education plays a pivotal role as they uphold elements of GCE and implement it in their practice.

Students' Well-being and Happiness

Korean teachers tend to identify students' well-being and happiness as the rationale for pursuing and implementing GCE in their classrooms. The phrases of 'well-

being' and 'happiness' were frequently used by teachers in relation to GCE, such as two teachers expressed:

Our students look soulless. They look like they live unwillingly. They are just busy coming and going to school and to private education. I hope students do not suspend their happiness and enjoy their life now. I think this can be related to global citizenship. That's why I do global citizenship education. (Teacher E)

The purpose of global citizenship education? I think it is for well-being. Living as a human being. When I think about what living as human being... Well, I don't know what President's Park's Happy Education policy means, but I think it is happiness anyway. Happiness can be different depending on people of course, but happiness and well-being seems the key to global citizenship education. (Teacher F)

Most Korean educators mentioned Korean education is problematic in that it is mainly directed toward achieving high performance in competitive university entrance examinations. Indeed, Korean education is often referred to as "examination hell" (Lee & Larson, 2000; Lee, 2003), which represents the high pressure that Korean students experience to get into the best university. Koo (2014 August 1) even argues that "to be a South Korean child ultimately is not about freedom, personal choice or happiness; it is about production, performance and obedience." Recognizing this, teachers have perceived GCE as a "creative alternative" to deal with this problem in a Korean educational context. The following two comments show this concern:

[The importance of Global Citizenship Education] In Korean educational practice? Entrance-exam-oriented education and character education are emphasized. Also the law (the Character Education promotion law) came into force. Then I thought it (global citizenship education) can be a distinctive and creative approach to Korean education in contrast to the traditional approach. When I do global citizenship education, I include debates and activities, and it becomes a student-centered classroom. In this way, I think global citizenship education can be an alternative to the current exam-centered education in Korea. (Teacher E)

The only way to make well-being is through changing perception. And changing perception requires education. But the current [Korean] education focuses too much on grades and class rank. Only care about them. I think global citizenship education is an alternative way of education to change our perception. I hope global citizenship education will enable students to think about themselves, not about only their grades. I hope this paradigm shift comes true with global citizenship education. (Teacher F)

Thus, Korean teachers perceive GCE as an alternative approach that can challenge the exam-focused Korean education by encouraging students to think critically about themselves rather than what a society or school wants. In this sense, they emphasized critical thinking as a core component of GCE, which enables students to analyze their positions and society through a critical lens. Teachers interviewed in my research pay attention to GCE as empowering students to question their assumptions about themselves and society, thereby actively challenging inequality and unjust social structures. This teachers' rationale of GCE generally falls within the 'critical' form of GCE that Andreotti (2006) describes.

Moreover, teachers' rationale of GCE is linked to students' individual well-being and happiness, rather than social or world change. While a few teachers do address concerns about global issues such as environmental problems as the contents of GCE, this is not the teachers' rationale of GCE. In other words, Korean teachers focused more on individual transformation rather than global or social transformation. This point can be understood through the work of Parmenter (2011), who argues the interpretation of global citizenship varies according to culture. In European, North American and Australian culture, global citizenship is understood as global or social transformation such as social justice, or global equality. On the other hand, in Buddhist and Hindu areas of Asia, the idea of self-transformation is more evident. In Parmenter's (2011) interpretation, as

shown by Gandhi's saying, "If you cannot change yourself, how can you change the world?" (p. 375), self-reflection and self-improvement is embedded in the cultural norms and education system of many Asian countries. While deserving of further exploring this with empirical data, the argument of Parmenter (2011) gives an interesting insight into a potential explanation for understanding the rationale of GCE in Korean educational practice focused on students' well-being and happiness.

Teachers' Own Educational Philosophy

Teachers interviewed in this research responded that the reason why they implement GCE is that their educational philosophy conforms to core values of GCE such as equity and respect for diversity. This indicates that teachers view GCE in a broad sense, which does not necessarily fit into the three ideological frameworks of GCE. Most teachers represented that GCE reflects teachers' own educational views, perspectives, or instructional values which guide their overall educational activities and instruction, as the following quotes articulated:

Global citizenship education is just a teacher's own educational philosophy. And it could be reflected into all the educational activities the teacher provides. (Teacher E)

I think global citizenship education is a philosophical base. In teaching the Korean language, for instance, this philosophy, global citizenship education, can be based upon this subjects. It's the same with other subjects as well such as math and science. Global citizenship education is not some sort of a coursework or instructional method but it is more of a mind set or an attitude that should be shared philosophically. (Teacher A)

I think that GCE itself is similar to a big bowl which cannot be seen. It's like a complete gift set. My perception is that it is a bowl filled with every single element of conflict that most people encounter as they live their lives. I think it is a little inappropriate to call it certain knowledge, a skill, or an attitude. (Teacher C)

According to these teachers' views, GCE is not some special content, educational method, or a subject. Rather, it is a lens or paradigm that influences teacher's overall educational activities. In this understanding of GCE, teachers implement GCE not only during class hours in certain subjects but also in their comprehensive behaviors and attitudes such as the manner of talking to students as well as the relationship between students and teacher.

In this vein, some teachers seemed quite uncomfortable in defining global citizenship or global citizenship education. One teacher explained:

Almost every institute tries to define global citizenship. But I think GCE should not be defined, rather it is a movement. ... Have we not had a global citizenship education? We have had it. If we define global citizenship education, it might constrain us from doing that we've been already doing. I am strongly against that. I believe everything we teach involves global citizenship education, therefore, it doesn't need to be any fancier (Teacher F)

As noted by this teacher, with recent increasing attention to GCE in South Korea, many stakeholders try to define GCE and regard as a special item. However, teachers argue that GCE is not anything special, but something which is already contained in their educational practice. The efforts to define GCE seem to limit the meaning of GCE by drawing a line between GCE and the non-GCE, as one teacher put it:

I once said that I feel wary and uncomfortable when such a topic (global citizenship education) is brought up. This makes more people aware of it and they'll pay more attention and interest to it. This is of course a good thing and a positive phenomenon. But as I told you before, I feel like meaning of the global citizenship education is being narrowed down, limited, and standardized. (Teacher E)

This perspective is related to Tawil's (2013) comment that GCE is "a framing concept or paradigm that expresses a collective purpose of education" rather than a distinct domain

of learning and teaching (p. 4). Teachers' concepts of GCE seem to encompass a broad span depending on one's own philosophy of education.

Consequently, the analysis of teachers' rationale shows that teachers have wide-ranging and blurred boundaries of understanding of GCE. It is interesting to note that this inclusive understanding of GCE is mainly identified by teachers who are already familiar with the concept and have had experiences with GCE for several years. While it is true that GCE can be delivered in a comprehensive way including building a respectful school climate and within the school curriculum (Education above all, 2012), it is essential to avoid presenting an abstract or ambiguous concept of GCE to educators, especially novice teachers, which could hinder the promotion of GCE in practice. This issue regarding conceptual ambiguity will be discussed in detail in chapter 7.

Summary: Divergence in Rationalizing GCE

This section aims to shed light on the rationale of GCE from different actors' perspectives including the Korean government, NGOs, and teachers. In summary, the driving forces for GCE are described differently according to their interests and ideology. The government tends to concentrate on national prosperity by positioning it in a global community and cultivating its people to be prepared to participate in global economy. This falls under the concept of what Camicia and Franklin (2011) call neoliberal cosmopolitan, or in Shultz's (2007) term a neoliberal approach of GCE. In contrast, NGOs focus on raising public awareness and challenging a typical negative-centered narrative of poverty and developing countries. While their intention is often understood as a means for fundraising, interviews with NGO staff indicate that their goal has evolved

from fundraising toward empowering the public to be involved in the issues of global poverty and injustice. NGOs' motivation seems to be in alignment with the critical approach of GCE, since they seek to combat global disparity by challenging limited perceptions about poverty and developing countries through GCE and promoting public engagement. Korean teachers tend to view GCE as an alternative approach to traditional exam-focused Korean education. Teachers place a premium on students' well-being and happiness by encouraging students to reflect critically on themselves and society in accordance with Andreotti's critical form of GCE or Shultz's (2007)'s transformative approach. However, since teachers tend to have a broader understanding of GCE, it is clear that the existing conceptual framework about the three ideological perspectives falls short of encapsulating the unique rationale or concepts of GCE among individual teachers.

Through analysis of different actors' rationale of GCE, this chapter presents that ideological struggles about GCE exist in a complicated way. As Camicia and Franklin (2011) recognize that the meaning of GCE is complex by "a tension and blending between neoliberal and critical democratic discourses" (p. 321), stakeholders represent different rationales according to their different degrees of emphasis between neoliberal and critical or transformative values. Certainly, this analysis of rationale of GCE in South Korea confirms that the tri-factor framework among neoliberal, humanistic, and critical GCE is not distinct, but rather is "blended, complex and embedded in a dynamic network of power relations" (Camicia and Franklin, 2011p. 314). Moreover, this analysis echoes Enns's (2015) research that demonstrates how the struggle between neoliberal (hegemonic) and human rights-based (counter-hegemonic) ideals shaped the post-2015 global education agenda by analyzing post-2015 development agenda discussions. Enns

(2015) argues that although discourse about post-2015 education has placed greater emphasis on a human rights-based approach than previous global agendas such as Education for All (EFA) and Millennium Development Goals (MDGs), neoliberal ideals that view education as a tool for employability and economic growth still remain visible on the post-2015 global education agenda. The analysis of my research extends Enns's (2015) study by revealing a detailed example of ideological struggles over the rationale and direction of GCE in South Korea.

Furthermore, there seems to be a significant difference between national discourse and practice. Camicia and Franklin (2011) argue that the neoliberal approach of GCE is overpowering and critical democratic GCE is increasingly uncommon, by analyzing two countries' cases, the Philippines and the United Kingdom. However, while the Korean government's rationale predominantly represents neoliberal discourse, educators in practice notably identify their rationales related in a transformative or critical approach. In other words, despite the prevailing perception of critical approach of GCE in practice, the government's approach does not correspond to educators' understanding of GCE. This gap may be attributed to the government's lack of consideration of perceptions and expectations for GCE in educational practice, as the following statement by a MoE implies:

Actually, it is the educational practice that global citizenship education directly influences; however, the government has to see the bigger picture. Therefore, instead of having specific ideas pertaining to seeing certain changes from students or society, then it (the Korean government) may pursue taking a leading role [in global citizenship education] in the international community. (The MoE officer)

This one passage from a MoE officer does not represent an official stance on GCE. Thus, although GCE is defined in Korea as “a transformative educational paradigm aimed at

learning to live together in a more just and sustainable manner in a fast-changing, globally interrelated, and increasingly uncertain and unequal world” (Lee et. al, 2015), educators in practice often recognize inconsistency between their understandings and the government’s approach which still uphold a traditional educational paradigm designed for equipping students to be successful in a competitive society in South Korea as well as in a global society.

CHAPTER 6.

VALUES AND CURRICULA OF GCE

How the Contents of GCE Reinforce Hegemonic Ideas

Introduction

In this chapter, Korea to understand how the contents of GCE in South Korea correspond to critical GCE, I examine what knowledge, socio-emotional skills and behaviors are incorporated into GCE in South. Analyzing documents and interviews with educators revealed four major themes which emerged from the data: the view of global citizenship; the way in which the world is described; highlighted critical thinking but selective topics; and the emphasis on affective response and lack of civic engagement.

This chapter includes: first, I demonstrate the desirable image of a global citizen imbedded in documents and general perceptions, and exclusion of GCE implementation from some populations partially due to this perceived concept of the global citizen; second, I present a binary representation of the world in the GCE contents; third, even though critical thinking is highlighted, a few under-represented topics seem to remain that diminish critical thinking; fourth, I discuss the limited aspect of behavioral components of GCE in South Korea. Using these themes, I seek to answer how the content of GCE in South Korea transforms or reinforces hegemonic values. This chapter shows in spite of many examples of counter-hegemonic ideals, the contents of GCE tend to reinforce hegemonic ideals such as a neoliberal approach to education, disparate dichotomous views of global and local relationships, and passive attitudes to social transformation.

Desirable Image of the Global Citizen

The commonly globally accepted objective of GCE is “to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world” (UNESCO, 2015, p. 15). To this end, GCE promotes cultivating global citizens who have a sense of belonging to the global community, social responsibility, global competence, and willingness to participate for social change (see Figure 1 in Chapter 2). However, while these core components of global citizenship are commonly identified in the data to some extent, there seems to be predominantly neoliberal perceptions of the global citizen focusing instead on the global leader, which may reinforce dichotomous views of economic or/and social status.

When asked for their definition of global citizens, educators tend to have humanistic or critical perspective of a global citizen. Many respondents stated their definitions associated with the expansion of interests or responsibility beyond local or national problems. For example, one teacher articulated a global citizen as:

A citizen who cares about the world. For example, we are local residents. Then we care about what local issues and what will be helpful for our regions. ... Then by extending our interests, global citizens are who care about what is helpful for our global community. (Teacher B)

While many interviewees shared a sense of responsibility for helping others which resonates with a humanistic approach, several educators also highlight critical reflection on local problems and engagement in them, as one interview put it:

A global citizen is a person who extends one’s responsibility and engagement at the global level beyond regional level. But it is not only about helping other countries in need. Instead, this person also cares about what is happening in our society and participates in it. (NGO worker E)

As these examples represent, there were some commonalities in the definitions of global citizens, such as a sense of global community; knowledge about global problems; and responsibilities for both the local and the global world. These concepts align with UNESCO's (2015; 2014) definition which is the consensus view in GCE discourse.

One of the reasons why educators have a humanistic or critical perspective of global citizen seems to be attributed to their familiarity with GCE. Since I interviewed educators who are already familiar with GCE to some extent, they appear to define the concept of GCE considering what is commonly discussed in GCE discourse from their own study or/and experience. In fact, when one teacher was asked to define a global citizen, this teacher responded that she has learned *the right answer* about global citizens from observation of GCE classes by NGOs (Teacher H). This teacher explained that since inviting NGOs to her class for two years for GCE, she has also learned about the concept of global citizen from these encounters. According to this teacher, this allowed her to have a right answer about the definition of global citizen. This implies that people who are not familiar with GCE may have different ideas of the image of global citizen. In fact, several interviewees expressed their concerns about the pervasive perception of a global citizen in South Korea, which is represented to be global leaders or UN staff. One NGO member put it:

Unfortunately, in South Korea, there is a tendency to think that a global citizen is a global leader or someone who works at UN agencies. ... It is a social atmosphere in South Korea. For example, all universities focus on only global leaders, and many people dream of working at UN agencies even though they do not much about the UNs. I think there is misunderstanding about the concept of global citizen in South Korea, without understanding global community or issues. (NGO worker C)

As this commentary indicates, there seems to be a prevalent concept of global citizens linked to a global leader-focused global citizen.

Indeed, this ideal image of a global citizen in relation to a global leader is frequently addressed in the documents published by government-related organizations. The meaning of global leader is described mainly in relation to vocational capability and a globalized market. For example, in *Global citizenship Education: International Understanding Education Program Guidebook*, individuals “who have global capabilities and who can work beyond cultural or national boundaries” (GPOE, 2009, p. 11) are considered to be desirable global citizens. In *Early Childhood global citizenship education*, a person working in the global community is exemplified by someone who works in the UN (MEST, 2009, p. 97). In this sense, in spite of the possible different interpretations depending on the documents, it seems global citizens are described as people “who will lead the country” (p. GPOE, 2009, p. I). This widespread concept of global leaders as global citizen corresponds to the neoliberal approach of GCE, which stresses global competence regarding economic participation in a global market with less consideration of other core aspects of global citizenship such as social responsibility and advocacy of social justice.

In this regard, although participants in this research understood the core components of a global citizen, persistent perceptions of a global citizen appear to be predominantly infused with neoliberal views such as those who are able to work in a global context as shown in documents and several interviews. The concern for fostering talents is no doubt an important issue. However, this description and image may construct an understanding of what it means to be a global citizen with particular attention to

certain abilities and occupations, which counters key value of inclusiveness within GCE. Moreover, limiting leaders or desirable global citizens to those with vocational traits or some global competency could result in unintended consequences, a distinction between those who are suitable for those deemed suitable for attaining global citizenship and those who are not. David (2012) asserts that “the discourse of global citizenship, while it presents the idea of universal inclusivity, produces insiders and outsiders” (p. 30). Certainly, potential exclusions are addressed by educators, which I will discuss further now.

Hidden Exclusions

According to interviews, there seems to be certain class boundaries vis-à-vis the perception of global citizens. One NGO worker strongly raised a question regarding this:

Here is what I am really concerned about. In South Korea, global citizenship education is considered as a strategic area. But what is global citizenship? Who is a global citizen? Ban Ki-moon? Han Bi-ya?¹⁸ Is it true? You know, there is a (social) classification. It is only some students who can dream about Ban Ki-moon or Han Bi-ya. When global citizenship education is introduced in South Korea, pilot schools or model schools regarding global citizenship education are all located in Itaewon and Gangnam School District 8¹⁹. (NGO worker D)

This commentary represents that global citizens tend to be symbolized as certain celebrities, and these images attract certain groups of the population who are highly educated or/and affluent such as the residents in Itaewon and Gangnam School District 8.

¹⁸ Han Bi-ya a famous Korean relief worker, poverty alleviate advocate, and travel writer. She is one of the most well-known and influential celebrities in South Korea. She was a team leader of the Emergency Relief Team for World Vision and has published a number of books including her famous book, *March off the Map*.

¹⁹ The Itaewon or Gangnam District is one of 25 local government districts in the city of Seoul, South Korea. Itaewon or Gangnam are perceived as a place where relatively privileged or wealthy people reside. Especially, Gangnam School District 8 is known for having one of the top performing school districts in the country.

This echoes Wright's (2012) argument. Drawing on Bourdieu's concepts, Wright (2012) posits that "global citizenship education responds to the convergence of both social and global mobility in producing highly educated people invested with actual, symbolic and cultural capital" and therefore can function as "a form of class 'distinction'" (p. 49). In fact, many educators mentioned this distinction according to regional backgrounds. For example, when one teacher was asked about students' perception and participation in GCE, she stated:

It is different depending on the region. More specifically, it also depends on classrooms' atmosphere. In my school case, enthusiasm for study is really high. As you saw, there are a lot of apartments²⁰. This is a new town. Many students go to private institutions, and there are no underachieving students. ... So I think it was easier to do it (GCE). (Teacher E)

To some extent, this statement implies that this teacher attributed the success of her GCE classes to her students' regional background. In other words, this shows that her students from the middle class were quite interested in GCE without any resistance or discomfort.

Similarly, another teacher raised the same issue with a quite opposite experience. This teacher also argued that the ability to accommodate GCE depends on a school's situation, location, and interest from parents in the region. However, this teacher's school is located in a socio-economic area where there are many drifters. He described that more than half of his class do not have both parents, and the school receives welfare support from the education office. Here, this teacher expressed that schools and parents do not feel any need for GCE.

The perception of this school is like this.... global [citizenship education]? Why should we do this? The schools in this area do not feel the necessity of global

²⁰ In Korea in general, apartment implies upper-middle class's housing type.

citizenship education. So it was very hard for my school to start [GCE]. I may be able to convince teachers but they really have a hard time just managing a single classroom. (Teacher F)

Although this teacher tried to carry out GCE in his school, he found that parents and schools are not interested in GCE, since GCE is not a necessity, rather is considered as a luxury. This teacher explained that the parents are more interested in basic learning, day care program, and after school programs, because they cannot afford to make time for their children's learning. By contrast, he observed that in an area that is financially stable, the parents tend to care more about global citizenship education since they can afford to expand their interests beyond basic learning. Furthermore, according to this teacher, teachers in low socio-economic districts tend to be particularly busy dealing with many problems including not only classroom management but also individual students' care.

Moreover, this teacher described how students in his class expressed a sense of discomfort about the term *global* or *global citizens* when this teacher implemented GCE using the term of global citizenship education in his classroom:

Actually, at first, I created a section for GCE [in a board]. There were signs for global citizenship education in my classroom. But I decided to remove them. ... I felt like it promoted an atmosphere of disharmony [among students]. The students asked, 'Global citizenship education? Should we do something special?' So I removed all of them. Weird? Often there are gaps between research and reality. (Teacher F)

This teacher described students who have underprivileged backgrounds in his classroom and felt GCE to be something special but not for themselves, thus he decided not to use the separate term *global citizenship* in implementing his GCE. This example implies that the perception of global citizenship education or its image may create a sense of hesitation or distance for certain groups of people.

The different perceptions about GCE represented by these two teachers can be understood through Bourdieu's cultural reproduction theory. In Bourdieu's sense, parents and students who have high socio-economic status perhaps easily adopt GCE with their cultural capital, whereas parents and students of underprivileged background may consider GCE as something not relevant for them. This different cultural capital could draw a line between these two social groups concerning GCE. In addition, the image of a global leader pertaining to a global citizen may operate as a factor that reinforces the difference in acceptability about GCE between students from high socio-economic background and students from lower socioeconomic background. Thus, as encapsulated by one teacher, although students from a lower socioeconomic background need GCE the most, they tend to exclude and be excluded from GCE.

Recent empirical study has provided evidence for this distinction. According to surveys with teachers, there are gaps in GCE implementation across different regions and economic characteristics of schools (Lee et al., 2015). This study argues that these gaps may be ascribed to regional and economic conditions, for example, the availability to hold GCE camps (p. 123), which seems to be limited to material facilities. However, I argue that not only the lack of facilities, but students and parents' different cultural capital and the global leader as a desirable image of global citizen also create or strengthen this particular gap. Goren and Yemini's (2015) research also confirms that there seems to be class boundaries regarding global citizenship, arguing that teachers at both international and local public schools tend to perceive that "GCE is better suited for students from strong socioeconomic backgrounds" (p. 17). More specifically, in their research, teachers at an international school think themselves and their students as global

citizens by default, whereas teachers at public schools consider that GCE may not be applicable to their students. In addition, teachers at both international and local public school expressed challenges regarding teaching underprivileged students. This research implies that student backgrounds can create an “opportunity gap” in GCE (Goren and Yemini, 2015, p. 17).

Consequently, it is necessary to challenge the current pervasive perception of global citizenship in South Korea which focuses on global leaders and human resources who can contribute to national and global prosperity. This emphasis on vocational features and global leadership may cause a misunderstanding of GCE by not only addressing partial aspects but also excluding certain groups of students. If the concept of global citizenship overemphasizes the global leader, GCE may be used to cultivate the country’s elite and strengthen the exclusion of underprivileged students, which functions as “symbolic violence” in Bourdieu’s term (Levinson, 2011, p. 123). Given that the crux of GCE is inclusiveness and social justice, the current image of the desirable global citizen should be cautiously reconsidered in order to not to produce a partial or exclusive message.

About the World, but What Kind of World?

The world is a central concern of GCE. However, it is necessary to closely examine the ways in which the world is represented in texts. Through a critical lens, it would be imperative to check whether the implicit message and assumption taken for granted convey the message “to manipulate “identity” in the service of “power”” (Levinson, 2011, p. 15). To this end, I investigated the views about the world as

expressed in texts, as well as the ways in which the countries in the texts are described. This section includes two parts. The first section examines the influence of a variety of hegemonic powers found in GCE documents, as the version of GCE is often framed by Northern hegemony. Second, I will discuss that while educators, particularly NGO workers, recognize the problems concerning hegemonic contents of GCE, they often end up producing the same message to a limited extent as a result of a lack of links to regular curricula, NGOs' limited time at schools, and hegemonic media messages.

Binary Representations: The Helper and The Helpless

It became evident that the documents analyzed in my research are based on the assumption that there is a difference between the world which is helping and the world that is receiving help. In particular, the documents of the Ministry of Education and the Gyeonggi-do Provincial Office of Education make a clear distinction between the two groups. Although this distinction is not explicitly mentioned, it is revealed through the subtext.

To be specific, among the various countries included in *Early Childhood global citizenship education* (Ministry of Education, Science and Technology (MEST), 2009), several countries such as Japan, China, France, and Russia are put forward as examples to explain their culture or provide economic exchange. For example, traditional Japanese dance (p. 111), Chinese songs (p. 107), and French music (p. 122) are mentioned. However, countries such as Uganda and Kenya are described only as developing countries that need help from others. Several quotes clearly display this view: "When I come to be a great man, let me help you," "Is it hard to carry water? Let me help you"

(MEST, 2009, p. 46). In addition, the pictures of children in Kenya and Uganda convey a powerless and pathetic image, for example showing a child's back side instead of front side, as in Figure 6. On the other hand, smiling faces of children are provided as representing those who received appropriate help from international organizations or NGOs, as also seen in Figure 6.

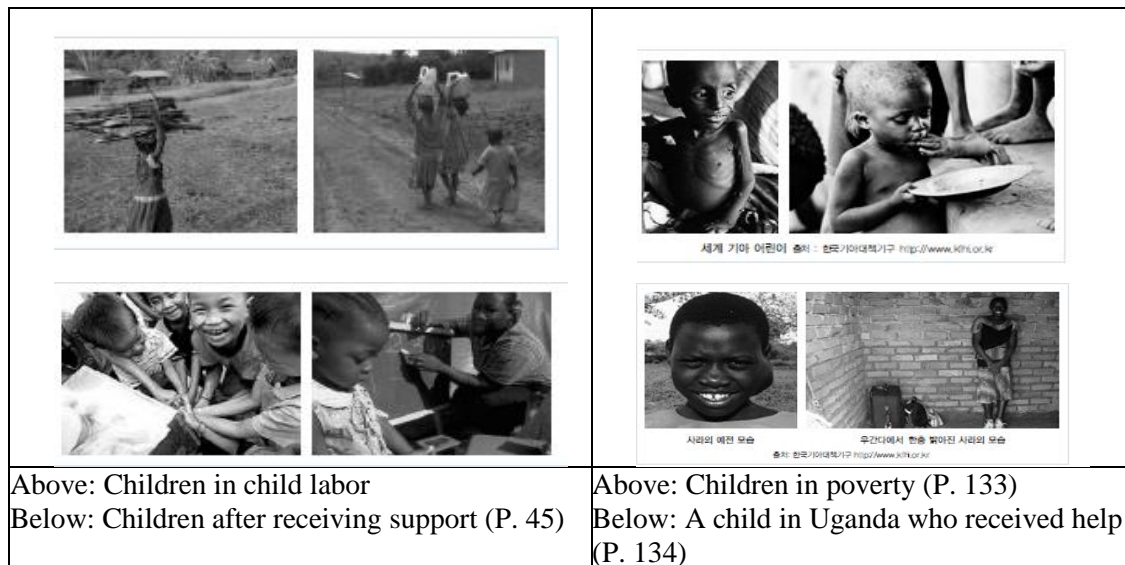





Figure 6: The Pictures of African children in *Early Childhood global citizenship education*

Source: Adopted from Ministry of Education, Science and Technology (2009).

Similarly, in *Global Citizenship Education: International Understanding Education Program Guidebook*, many countries are mentioned with regards to introducing aspects of culture and etiquette, including the United States, Japan, India, and Mexico. Examples such as marriage customs, greeting culture, or dining etiquette are included. However, when the issue of famine is addressed, the particular images provided epitomized stereotypes including images of African children who are begging or crying, as Figure 7 shows.

나. 교육과정 내에서 국제적 요소를 발달시키는 단계			
단계	1단계	2단계	3단계
	교육과정 강화	교육과정 통합	교육과정 재구성
단계	기존의 학습 단원운 강화하기 위한 국제 프로젝트의 추가 핵심인물: 한 교사	국제적 주제에 대해 집중 하고 다른 동료들을 참여 시키고 다른 나라에 있는 학교들과 협력하기 위한 교육과정 재구성 핵심인물: 교사 그룹, 학교 의 참여	문화동향과 국제적 비전에 대해 학교를 검증시키기 정책 을 변화시키고 직원 은 늘려 훈련과 확장 핵심인물: 교장과 관리자, 학교위원회, 전체 교 의원과 공동체
학교에서의 국제이해교육활동의 예시	 (안산호원초등학교 중국 문화체험교실)	 (온계중학교 학생과, 사우디 다하란 중학교 학생의 결연식)	 (니제르 어린이의 거이에 힘든 모습) - '유니세프 한국위원회'

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Photos as examples of GCE practice (p. 26)

Photos for the lesson of Food crisis (p. 143)

Figure 7: The Pictures of African children in *Global citizenship Education: International Understanding Education Program Guidebook*

Source: Adopted from Gyeonggi-do Providential Office of Education (2009).

In this sense, the differentiation between the two worlds of the helper and the helpless is a recurring theme in both documents. Pashby (2011) raises the important critique that GCE “may remain rooted in humanistic discourses that sit unproblematically beside historically embedded colonialist assumptions about difference” (p. 428). The GCE documents tend to produce limited images of the world focusing on economic development, based on the assumption that development, apparently derived from Western-centered modernity, should be achieved by everyone. Although it is necessary to address global problems such as poverty, this simple division between “us” and the “other” who need our help may perpetuate the global power differential structures between global North and global South and produce a biased and unequal worldview.

However, the documents differed to the extent in which a clear distinction is made and in the ways the countries in need are described. While the documents by KOICA-KCOC (2013a; 2013b; 2013c) draw attention to world poverty, they also address the way that every country or individual can be placed in a difficult situation due to poverty,

natural disasters, or unequal social structures. Moreover, when a specific case or country is provided as an example of poverty, these documents pay careful attention not to provoke only emotional sympathy from students, but also critical thinking around this. For example, when discussing poverty, the document by KOICA-KCOC (2013b) provides the example of children in a ‘garbage town’ in Madagascar, which is a case of people who need help. But this document also points out poverty to be not only an individual’s or one country’s issue but instead explains it regarding structural inequality, such as unfair trade, and the unequal distribution of wealth between the global North and global South. Another example is a Pakistani boy, Iqbal, who was forced into bonded labor at age four (2013 b). Even though he was a child laborer, he was not just described as a poor boy who needs help. Instead, he is also described as one who has power to challenge this system, as the document presents a full story of him that he escaped slavery at the age of 10 and later created a movement to help stop child labor around the world (KOICA-KCOC, 2013b, p. 29). *We are global citizens: Learning for Sharing* (KOICA-KCOC, 2013a; KOICA-KCOC, 2013b; KOICA-KCOC, 2013c) pays particular attention to the issue of poverty explaining overall global poverty without confining poverty as an issue to selected regions or countries.

The different tones among *Early Childhood global citizenship education* (MoE, 2009), *International Understanding Education Program Guidebook* (GPOE, 2009), and *We are global citizens: Learning for Sharing* (KOICA-KCOC, 2013a; 2013b; 2013c) may be attributed to different publishers. It is also likely that KOICA and KCOC, as international development agencies, have had more international development experience

than the other two institutes; therefore, it can be assumed that they may describe the developing countries in a more holistic way based on their firsthand experience.

From the perspective of the critical approach of GCE, although GCE seeks justice and equity, ironically, some documents created for GCE in South Korea may contribute to global power differentials by providing misleadingly incomplete messages and images about the world, especially about so-called developing countries. More specifically, GCE contents in documents tend to produce a message of global imbalance: superiority of global North and inferiority of global South, especially African countries, by differentiating the world in terms of “us” who have power to help, in this case South Korea, and “the others” who need help. Through a critical race theory lens, we see it is problematic that this message may aggravate racially discriminative views about racial minority groups. Furthermore, this message would create or solidify *common sense*, in Gramsci’s term, which perpetuates the predominant power structure in societies. Thus, I argue that current documents for GCE seem to undermine the values of the critical approach of GCE and fail to challenge hegemonic messages entrenched in societies. It is necessary that the views and concepts regarding global injustice and inequality be more greatly incorporated into texts about GCE in South Korea.

Ending Up Reproducing Stereotypes in Practice

Several participants in my research recognized the necessity of using GCE to challenge hegemonic messages about the world. As discussed earlier, NGOs’ suggest providing an alternative narrative about poverty and developing countries as their

rationale. However, in practice, educators in particular NGOs' staffs tend to end up reproducing stereotypical messages. One NGO worker confessed:

We made global citizenship education program with alternative cases such as fair trade in order not to make a stereotype of poverty. However, it ended up becoming a stereotype again. (NGO worker D)

As this statement implies, although this NGO worker tried not to stereotype poverty by addressing the unequal global trade structure and the importance of fair trade, she began reproducing stereotypical messages. Thus, even while NGOs pursue a transformative approach of GCE, several circumstances— the lack of connection with Korean curricula, limited time, and the media— may hinder educators from delivering transformative messages about poverty rather than a binary representation of the world.

The conversation with educators shed light on several reasons that lead to this undesirable stereotyping. The most fundamental reason is students' lack of background knowledge about poverty and the under-represented world because these contents are not substantially covered in Korean curriculum. According to this interviewee, “the Korean [national] curriculum especially at the elementary level does not consider the issue of poverty and African countries systemically”; thus, it makes it difficult for students to understand the context for poverty including the reasons of poverty and global disparity.

Our students were never introduced to the reasons why the continent of Africa is suffering from poverty. To them we are trying to teach about poverty and the gap between the rich and poor with a new extra-curricular, global citizenship education. Even though the curriculum states the specific names of African countries and individuals, it contains decontextualized contents for the students. Honestly, no one would even care if I just made up fake cases or countries. (NGO worker D)

As this comment confirms, since formal curriculum does not talk about global poverty or inequality, these contents are perceived as something irrelevant and less

connected to them. This perception about limited representation of global issues in South Korean curricula is supported by several research papers (Byeon, 2012; Lee & Kim, 2010; Ma, 2006). For example, in the analysis of the viewpoint about the world in an elementary social studies textbook, Ma (2006) criticizes elementary social studies as Western-centered and Western-superior. More specifically, regarding the quantity of descriptions about Western and non-Western societies, the description about the Western region is more than twice that of non-Western. Furthermore, the Western world such as the U.S. and European countries are described as world-leading countries and better societies in which to live or with a long history and high quality culture (Ma, 2006). As this research points out, students tend to be less introduced to non-Western countries and the global issues that non-Western countries face as well. This causes students to be less informed about the context of under-represented countries and the issues of global poverty and injustice.

Besides the issue associated with curricula, NGOs usually do not have enough time to elaborate on the issues, because they tend to be given a limited time slot for their GCE programs. According to NGO interviewees, in most cases they carry out GCE as one-or-two time extra-curricular classes according to the schools' requests. Within these short time slots, although NGOs want to teach about the context of poverty using specific country cases, for example Cote d'Ivoire, they do not have time to elaborate on the context of poverty nor the background knowledge of the country, as the following example shows:

Global citizenship education does not take place within the regular curriculum; it is extra-curricular. Within two hours, I have to teach about the case of Cote d'Ivoire, for example. But students barely know about Cote d'Ivoire, even Africa. They do not even know how many countries exist in Africa. To those, all of

sudden I teach about Africa. In this sense, poverty in Cote d'Ivoire becomes the primary content eventually. (NGO worker D)

As this example represents, since GCE is implemented within a short time, particularly usually an extra-curricular, there rarely seems to be enough time to delve into the issues of the structural problems of poverty or the contextual background of the country. Accordingly, although NGO members recognize the importance of using GCE to challenge the typical narrative about poverty and the under-represented world, they ended up delivering the message about *poverty in Africa* with the given situations.

In addition to school context, some NGOs highlight the importance of the media in projecting the image of recipient countries. Recent research shows that the media in South Korea predominantly shows a negative image of passive and powerless recipient countries and people particularly in Africa (Kim, Chae, & Jung, 2014). However, as an NGO worker mentioned, connections between the profit of media and NGOs' fundraising make it difficult to change the narrative focused on negative images of under-developed countries. Although recently several NGOs have tried to challenge this image, they do not have the decision-making power of creating media images (interview with NGO worker D).

Accordingly, NGOs also try to challenge misleading perceptions about poverty and developing countries through GCE; however, NGOs seem to reproduce stereotypical messages due to limited time and less-relevant message in the curriculum and media. Rather, they often reinforce the hegemonic ideals of the global North and South albeit reluctantly in some cases.

Critical Thinking: But Selective Topics

The third major theme concerns the frequent emphasis on critical thinking. Critical thinking is one of the core components of GCE that promotes learners to engage in complex global issues and resolve them (UNESCO, 2014; UNESCO, 2015). The critical approach of GCE especially highlights critical thinking as a way of reflecting not only on global issues and systems, but also on its position and assumptions (Andreotti, 2006). Analysis of data from documents and interviews with educators reveals that GCE in South Korea concentrates on critical thinking. However, it became evident that while several issues appear relatively frequently, a few controversial or sensitive issue topics are mentioned much less often. I argue that these intentional or unintentional selections of topics of GCE may stifle critical thinking, which may indirectly reinforce hegemonic ideas by giving passive consent in Gramsci's view. In this section, I first demonstrate how documents and educators address critical thinking in GCE. Later, this section discusses educators' selective topics of GCE accompanied by several possible explanations.

One of the key components commonly addressed by documents and educators is critical thinking. The texts designed for GCE point to critical thinking as one of the crucial learning outcomes for students. For example, *We are global citizens: Learning for Sharing* (KOICA-KCOC, 2013a; 2013b; 2013c) highlights that GCE is to support individuals becoming global citizens possessing critical thinking and balanced perspectives (p. 6). Similarly, *Global Citizenship Education: International Understanding Education Program Guidebook* (GPOE, 2009), stresses critical thinking

as a key component for global citizenship so that students will be able to analyze various issues and problems such as different cultures (p. 15) and media (p. 60).

In particular, *We are global citizens: Learning for Sharing* (KOICA-KCOC, 2013a; 2013b; 2013c) emphasizes providing various perspectives about poverty and global inequality. This points out structural inequality as an important cause of poverty (KOICA-KCOC, 2013c). For example, in order to produce a critical understanding about the relations between poverty and inequality, this text provides an interesting activity called the table of anger (KOICA-KCOC, 2013b). In this activity, students are divided into two groups in a 1:2 ratio, each group having the same amount of food. Then, the food is distributed to each student. In other words, the larger group of students, representing the global South, gets significantly less food per student than the smaller group of students representing the global North. This activity is designed for pupils to experience the unequal distribution of wealth between the global North and global South. This approach attempts to raise critical awareness about global inequality and allows students to reflect on their perspectives of poverty.

Moreover, most educators, particularly teachers, highlight critical thinking as the most important component that students are required to acquire through GCE. One teacher used a metaphor of a “surgery scalpel” to describe this feature of GCE (Interview with Teacher C). According to this teacher, GCE is not something full of love, but about “digging up wounds in a society”, so that if necessary, they can be cut off. As a way of digging up wounds, this teacher encouraged students to engage in local issues by analyzing local problems that students face in their daily life and creating solutions for the problems. For example, these teachers asked students to find out something

uncomfortable, offensive, or dirty that they encountered on their way to school and write news articles about them. The teacher introduced an interesting example from his student who brought up the homeless as an uncomfortable object:

One memorable student took the example of a homeless person sleeping on a bench. He wrote an article that ‘it is too unpleasant. How come such dirty and homeless person is lying down in a place where children are playing and many people are passing by. We discussed it. I talked to them about the case of Somalia. Why are there so many pirates in Somalia? As the government has collapsed, one of the results of anarchism is homeless people. We need to think about why some people have become homeless. This homeless person (in the students’ picture) may be dirty and unpleasant. However, the reason why this person became homeless is social and systematic problems and maybe breakdown of one’s family. Considering this, we concluded that the homeless are social problems and someone whom we have to protect as well. This was really memorable. (Teacher C)

Starting from the issue of putting this one homeless person in a local context, this teacher tried to make a link between the homeless in a local place and the homeless in Somalia and encouraged students to think critically about the underlying causes of the problem by exploring the social, political, and economic connections to the issue. This narrative is a great example that promotes learners to engage in critical thinking about the homeless and global issues as well. However, even though this example challenges students’ assumptions on homeless and structural problems, hegemonic ideas of binary thinking about the world seem to remain in that they still produce the message of poverty and inadequate leadership in Africa.

Another teacher, who worked at a school where the majority of students are less privileged, also points out critical thinking is the key factor within GCE. This teacher explained that he faced many students suffering from child abuse or domestic violence and exposed to juvenile crimes. From his experience, he became to think about GCE

which highlights developing critical thinking, since he believed critical thinking is extremely essential to these students:

I really do not want the students to take on a passive attitude towards their hardships. I want them to try to figure out the reasons for their hardships and deal with them; this is why they need critical thinking. I hope that they see society from this critical perspective. Then, they will not be a victim in this society and live well as you wished. (Teacher F)

As this description represents, this teacher sees that GCE's key role is developing critical thinking so that students are able to critically see their positions and problems in relation to the bigger social structure and thereby become better able to actively challenge these problems. In this sense, many teachers considered GCE is a way of empowering students to become more independent and active individuals who do not passively accept existing oppressive situations, but who actively advocate and change for their positions. In this way, texts for GCE and educators in practice appear to highlight fostering critical thinking through GCE, which echoes the critical approach of GCE. They focused on development of "critical literacy" which enables students to analyze the society where students belong and reflect on their own positions, which falls under the key component of critical GCE that Andreotti argues (2006, p. 46).

In the meantime, it is observed that several issues, in particular, are frequently mentioned, whereas several issues tend to be rarely addressed. More specifically, while a series of texts and educators comprehensively cover issues such as the environment, human rights, and poverty, controversial issues tend to be omitted or neglected. When speaking with educators, it became apparent that environmental issues were mainly included for their GCE classes. This echoes teachers in Reilly and Niens's (2014) research, all reporting that environmental-related issues were part of their GCE activities.

Since environmental topics are perceived as uncontroversial (Reilly & Niens, 2014), it seems appealing to educators. By contrast, several controversial or uncomfortable topics are mentioned little to nothing in documents or by educators.

For example, one teacher explained that he is not comfortable dealing with political issues in his GCE class. This teacher sought to exclude issues associated with North Korea- he avoided mentioning North Korean issues in his classes since he was worried that he may be labeled as “빨갱이[*bbal-geng-e*],” whose political attitude is aligned with North Korea (interview with Teacher D). Although there is a long history of division between North and South Korea, this remains a controversial subject and a sensitive issue. In this sense, this lack of reference to North Korea implies that there seems to be proactive avoidance of controversial issues.

Another example is ethnic minority groups being perceived as largely irrelevant to GCE. This is consistent with the findings of Moon’s (2012) research, where despite increasing references to diversity and multiculturalism in Korean curricula, several ethnic minorities or immigrant groups such as “Chinese (Hwagyo), Korean-Chinese (Chosonjok), and Amerasians” (p. 32) are still excluded. Several interviewees brought up problems regarding multicultural families, but they considered these issues just as general problems in South Korea (discussed in chapter 7), not as an issue within GCE. This may be because ethnic minority groups are considered as the topic of multicultural education, not of GCE. Another explanation is that since the population of ethnic minority group in South Korea is extremely small (Moon, 2012), this issue may be rarely addressed.

The work of Schweisfurth (2006) provides a possible interpretation to understand the tendency of selective topics of GCE. Schweisfurth (2006) argues that teachers’

selective implementation of GCE in terms of content is ascribed to teachers implementing GCE based on their own choice and moral values, “rather than being grounded in a strict reading of the official curriculum, which was dismissed by some as ‘superficial’ in its treatment of global citizenship” (p. 47). Although there are several guidebooks in South Korea which included what I analyzed in this research, teachers seem not to employ them. Since GCE is not an official curriculum and depend on educators’ discretion, they may feel it unnecessary to spend time exploring those resources, or they may find that those resources are not useful for them. Thus, educators probably tend to ignore certain issues that are complex or unprepared, as teachers in Yamashita’s (2006) research refrained from “haunted stories” (p. 34) such as war and conflict.

However, it is vital to address controversial or neglected issues as well within GCE to provide learners with opportunities for critical thinking about those issues. The lack of discussion of selective topics avoids problems like minority groups and North Korea being invisible or less visible in South Korea, which may, in turn, lead to passive consent to the existing status quo and hegemonic ideals. Therefore, there is a need to reconsider what documents or educators omit intentionally or unintentionally from the contents of GCE.

Emphasis on Affective Response: Lack of Civic Engagement

GCE entails not only acquiring knowledge but also non-cognitive aspects including socio-emotional and behavioral skills that individuals can employ to participate in global issues. In terms of social-emotional and behavioral components, all documents

and educators tend to place a premium on affective responses such as empathy and respect for diversity, whereas behavioral aspects are only somewhat represented.

Documents commonly highlight affective response. *Early Childhood global citizenship education* (MEST, 2009) particularly focuses on empathy. For example, this document introduces various social problems with specific examples such as street people and child labor. Then, students are encouraged to feel empathy by reflecting on these issues. Reflection questions such as “how would you feel or think, if you lived in this situation” (MEST, 2009, p. 37) are often used. *Global Citizenship Education: International Understanding Education Program Guidebook* (GPOE, 2009) especially concentrates on respect for differences in conjunction with a constant emphasis on understanding different cultures and interdependence. KOICA

However, it seems that documents focus more on empathy and individual reflections, rather than proposing a variety of actions that students can take to get involved in global issues. Although they encourage some actions, most activities are focused merely on donating either money or materials, leaving little space for students to reflect on their own positions or identities within society. For example, participation in donating money or used-clothes is suggested (MEST, 2009, p. 134), or students are encouraged to have cultural exchanges and other competencies including computer and foreign languages skills (GPOE, 2009). Admittedly, language competency and computer skills are necessary skills to be addressed, however, as Parmenter (2011) criticizes, the emphasis on foreign language skills, especially English, may be problematic and should be reconsidered given it may produce biased understandings of global citizenship or barriers to being a global citizen. Furthermore, it can be problematic in that emphasis

only on affective response with limited action may fail to consider the core components of GCE– civic engagement and social responsibility for positive social change.

Compared to other documents, KOICA-KCOC's documents address a variety of ways for active involvement in global issues. To be specific, easy-to-practice actions such as participation in fundraising events, donations, saving water, reducing leftover food, and volunteering in foreign countries are recommended (KOICA-KCOC, 2013a). In addition, creative actions including sharing global issues and problems with others via social network service (SNS) and individual blogs and creating performances to promote the engagement of others are proposed (KOICA-KCOC, 2013c). Nevertheless, most engagements are related to campaigns, donation of time, expertise and resources. This approach is related to what Andreotti (2006) calls 'soft' GCE, where its assumption is based on ordinary individuals being solutions to create positive change and some people being part of the problem who need help. According to the critical approach, all individuals are considered as part of the problem as well as the solution, thus GCE encourages individuals to “analyze [their] own position /context and to participate in changing structures, assumptions, identities, attitudes and power relations in their context” (Andreotti, 2006, p. 47).

Besides documents, educators, particularly teachers, believe the socio-emotional aspects of GCE including empathy, caring for others, and respect are crucial. When teachers were asked about the core values of GCE, they responded respect, caring for others, and empathy. One teacher stressed these values, stating that global citizenship education is not something grandiose, but something that can be part of any type of class or topic that includes values such as caring for others, empathy (Teacher F). One example

shared by another teacher told how the values of caring for others were incorporated into a science subject using a power-of-words experiment with two groups of onions. The first group's onions listened to students' negative words, whereas the second group of onions listened to only positive words. Students observed that the second group was healthier and lived longer. From this experiment, this teacher intended to teach students thoughtful words and behaviors for others. As this example implies, teachers perceived GCE in a broader way by incorporating and highlighting affective aspects.

In this regard, there is a tendency to emphasize affective response but with limited representation of the behavioral domain. The reason why GCE in South Korea focuses on affective response seems to be related to the current emphasis on character education. In July 2015 in South Korea, the Character Education Promotion law was enacted, requiring every school to offer character education. Given the severe school bullying and high adolescent suicide rate, the Korean government has tried to diminish these problems through character education (IO staff A). In this context, several participants perceived that character education and GCE overlap to some extent. One NGO member put it:

In South Korea, it seems character education and GCE are going together. Since students are very tired of cramming education and exam-focused competitive education, character education has [also] received great attention. Global citizenship education and character education are not the same, but they seem to complement each other. (NGO worker E)

Admittedly, a couple of interviewees point out that character education and GCE are different concepts, for example, in that the first one is larger than the other and vice versa. Although character education is not considered as an interchangeable concept, the perception that character education and GCE have some commonalities seems to make affective values such as respect and empathy noteworthy for educators in South Korea.

The other explanation for the limited representation of behavior in Korean GCE which focuses on merely donating or sharing, and falls under the ‘soft’ GCE (Andreotti, 2006), can be found in educators’ perceptions about philanthropic education. Many interviewees, particularly NGO staff, mentioned that although they started using the term GCE fairly recently, they actually began implementing GCE several years ago in the area of sharing. For example, one NGO staff stated:

Although it has been recently that we have named global citizenship education, we have had philanthropic education since 2002, which means we started a previous form of global citizenship education 10 years ago. (NGO worker B)

As this NGO worker mentioned that philanthropic education is a previous version of GCE, she perceived philanthropic education and GCE to be similar concepts. Although another interviewee differentiated between philanthropic education and GCE in that whereas philanthropic education mainly focuses on sharing, GCE considers sharing as just one of its contents and also includes global issues and cases (interview with NGO worker F). She also recognized that sharing is a key concept of both philanthropic education and GCE. That is, despite a slightly different emphasis between philanthropic education and GCE, sharing is considered as very important and the most frequently described action. This general perception appears to be related to the fact that most behavioral participants ending up sharing their resources or time. Giving donations is also a meaningful and significant way of engagement. However, this overlooks the critical point that students themselves may be adversely affecting/compounding these global issues.

In addition, three interviewees particularly recognized the lack of references to political engagement in Korean GCE.

Actually, it is global *citizenship* education, not global citizen education. It is about citizenship (or civil rights). I believe global citizenship education is the process to make people become aware of their rights to be involved in decision-making processes at the global level about global problems and issues. But I think the [Korean] government or APCIEU have a different understanding. (NGO worker A)

As the above statement implies, GCE in South Korean tends to ignore the component of *citizenship*, unlike in England where citizenship education is regarded as one of the main sub-educational traditions within GCE (Mannion et al., 2011). Considering the importance of civic engagement in GCE, it is surprising to note the lack of reference to civic engagement in South Korea. Regarding this point, one interviewee explained that it is unpopular to teach political education such as voting rights and adolescents' rights, since they are not comfortable dealing with political matters which are considered as left-wing issues (IO staff B). However, given that citizenship is one of the core underpinning principles of GCE, it is necessary to suggest a variety of civic actions besides donating and volunteering such as through civic engagement or political participation at different levels. For example, as Morais and Ogden (2011) introduce, GCE helps students “construct their political voice by synthesizing global knowledge and experiences in the public domain,” or “engage in purposeful local behaviors than advance a global agendas” (p. 4). Ibrahim (2005) also calls attention to the importance of developing political literacy through GCE, where students learn how to become involved in the political decision-making process at different levels.

In this sense, while the concept of GCE places a premium on the behavioral dimension, there seems to be little evidence for concern about taking active and civic actions as global citizens in Korean GCE, focusing on affective engagement. This resonates with the humanistic approach or what Veugelers (2011) terms moral GCE. This

approach neglects the active role of global citizens who can participate in challenging economic or/and social inequality at local, national, and global levels. Thus, it is necessary to consider including more diverse and active participation into the discourse and contents of GCE in South Korea.

Summary

In this chapter, I have explored how the values and curricula of GCE transform or reinforce hegemonic ideas. While both documents and educators address transformative ideals to some extent by promoting critical thinking, the message of GCE tend to reinforce hegemonic ideology. First, I began by showing that the understanding of the global citizen is preoccupied with neoliberal ideas focusing on global employability and global leadership. This limited image of the global citizen can be understood as a means to cultivate elite groups, thus potentially contributing to the ideas of a social hierarchy and an opportunity gap in GCE implementation. Second, I discussed binary representations between the global core and periphery imbedded in GCE documents. I have shown how documents tend to reinforce the message of poverty and passivity in Africa via subtexts. Even though some educators in practice recognize the biased world view that is often conveyed through GCE, they appeared to fail to challenge hegemonic messages due to the lack of curriculum relevancy, limited time, and media influence. Third, I presented that while GCE in South Korea emphasizes critical thinking, it appears to be applied to limited issues. When it comes to global concerns, most texts or educators merely focus on poverty and environmental issues. By contrast, there seem to be neglected topics due to sensitivity or perceptions of their being less relevant. However, I

argue that neglecting these selected topics may undermine the values of GCE and provide implicit support for dominant hegemonic ideas by making these issues less visible or even invisible. Lastly, I addressed the lack of civic engagement components within GCE contents. The limited active behavioral aspect of GCE neglects the role of global citizen as an active contributor to individual and social transformation. Now that I have explored how the contents of GCE in South Korea correspond to the critical approach of GCE, I turn my attention to how conceptual and structural issues in practice impede implementing the critical approach of GCE in the next chapter, Chapter 7.

CHAPTER 7

CONCEPTUAL AND CONTEXTUAL RESTRAINTS²¹

Challenges that Impede the Critical Approach of GCE in Practice

Introduction

This chapter aims to explore the issues and challenges that obstruct critical approaches of GCE. Through analysis of interviews with educators in practice, it became evident there are primary constraints that need attention in order to seek transformative GCE in the context of South Korea. In this chapter, I address four situational factors in South Korea that hinder the promotion of critical GCE. First, I discuss the conceptual ambiguity of GCE identified by most informants. Second, this chapter explores contradictory values between GCE in theory and in practice. Third, I present educators' skeptical perceptions of the government-centered GCE approach. Lastly, this chapter concludes by examining barriers within the context of NGOs. Based on my analysis, I argue that current conceptual ambiguous and contextual restraints must be reviewed in developing and implementing GCE in order to challenge hegemonic ideas and hence contribute to discursive practices towards the values of social justice.

Conceptual Ambiguity: Different Wrap, Same Contents

As GCE continues to receive increasing attention in South Korea, the terms *GCE*

²¹ Inspired by Reilly and Niens's (2014) research title, "Global citizenship as education for peacebuilding in a divided society: structural and contextual constraints on the development of critical dialogic discourse in schools" (p. 53), I titled this chapter as conceptual and contextual restraints reflecting my findings.

or *global citizenship* are frequently mentioned. However, most interviewees reported that the concepts of global citizenship and GCE remain vague. When asked their understanding of GCE, even a few international organizations' staff people, who were relatively more exposed to the discourse of GCE due to WEF and SDGs, stated the concepts of GCE seemed ambiguous. In addition, while most participants in my research were familiar with the term GCE, interviewees expressed that often GCE was not generally well-known by the public, schools, and individual teachers, as articulated by two teachers:

In general, there are a lot of teachers who do not know about global citizenship education. Many of them don't even know the term 'global citizenship education.' (Teacher C)

I think many teachers are not familiar with global citizenship education. This may be because there has been no mention of global citizenship education until recently I found the term 'global citizenship education' in some official publication [from a provincial Office of Education] around last May regarding the 2015 World Education Forum. (Teacher H)

As the second commentary indicated, since the term GCE recently started to appear in educational practice in South Korea, the notion of GCE as well as its terminology is not widespread. A recent empirical study, a survey of teachers in South Korea about their understanding of GCE, shows that 60 % of teachers have either never heard of GCE or are not familiar with it (Lee et. al, 2015). Although educators have been exposed to the term GCE, teachers had only a vague understanding of the concept of GCE.

In addition, while the components of global citizenship have been frequently addressed in educational areas, the concept and term *global citizenship* seems to be inconsistent in many practical applications. As mentioned earlier (see Chapter 5), NGOs

use not only GCE but also different terms under the broad concept of GCE, such as development education, sharing education, or education for international understanding.

One interviewee put it:

There are various terms to indicate global citizenship education. This divergence may be ascribed to the use of translation. [For example] World Vision uses global citizenship education, Korean Food for the Hungry International uses earth citizenship education, UNESCO refers to education for international understanding, and Beautiful Store says sharing education. We use development education since we have researched Japanese and English cases... But, actually, it can be said that all of them have the same meanings. (NGO worker C)

As this commentary represents, GCE has been applied using diverse terms and understandings, resulting in differing conceptual emphases and orientations. For example, while UNICEF Korea emphasizes human rights education, several NGOs highlight sharing or international development.

More specifically, some NGOs wrap their existing programs with or without even slight modifications to fit GCE, as one of the interviewees stressed:

As NGOs have paid attention to GCE, they have fit their existing activities such as sharing education or development education into the domain of GCE, regardless of their projects' identity with regard to GCE. Anyway these institutes need funding. So, in many cases they go with their convenience. It is competitive. It is important for them to attract more funding. (NGO worker E)

Interviews with several NGO staff confirmed this observation. For example, one NGO worker explained that after the Character Education Promotion law was enacted in July 2015 in Korea²², many current NGOs' curricula began to "dress up in the clothing of Character Education" (Interview with NGO worker B). Likewise, GCE can be another

²² According to the Character Education promotion law, character education became mandatory in all schools in Korea.

name of *clothing* for existing NGOs' programs. This was elaborated by several NGO staff. For example, one NGO worker mentioned:

Since President Park's administration highlights Character Education, many schools not prepared for Character Education opened extra curriculum for it, and NGOs became involved in it. Some institutions and a provincial education office concluded a partnership with MOU. Something like that happens. [But] when we closely look at the curriculum, they used the GCE curriculum with just slight changes. Why? Because, it is an opportunity! . Then what about global citizenship education? It will be the same... Then we thought that it would be better to do nothing, if we have to do the same thing. I mean this as a joke. (NGO worker D)

Another NGO staff criticized this situation:

When the Ministry of Health and Welfare requested sharing education, NGOs modified existing GCE contents and reported this to the government. And, when the Ministry of Education wants Character Education, NGOs do the same thing. So we are worried about it. Each office wants independent contents which match up with their key words. Then, who differentiates precisely among sharing education, volunteering, and global citizenship education? It seems tricky (조삼모사 [*jo-sam-mo-sa*]). This makes NGOs go this way and that way. (NGO worker B)

Actually, this is not just an NGO issue. APCEIU also has recently changed their program's title from "education for international understanding" to "GCE". For example, one of the interviewees pointed out:

One day, the government announced that it would embark on GCE and then, all of a sudden, the APCEIU also decided to actively participate in GCE. As far as I understand, APCEIU is an organization related to the education for international understanding, but its name changed into global citizenship education at a certain point. Then since this year, APCEIU started to call this program (education for international understanding) as GCE. I am confused by these abrupt changes, and I don't think that education for international understanding and GCE are the same thing. (NGO worker A)

In this sense, GCE stakeholders often change their titles, using *different wrap with same contents* to come in from the cold and become an actor of GCE. The concerns expressed by interviewees are related to recent increasing attention paid to GCE. As the Korean

government's interest in GCE has been increasing, education stakeholders, particularly NGOs, tend to view the notion of GCE as an opportunity to develop their programs and to obtain more funding, as noted in the commentary of one NGO staff member:

Frankly speaking, global citizenship education sounds really cool; however, if you look closely, it may create a lot of side effects. I think we are overlooking these side effects. Most people or organizations see global citizenship education from their own perspectives and consider it as an opportunity to develop their pet projects or strategies. (NGO worker D)

This also seems to be attributed to pervasive conceptual ambiguity. Although it seems hopeful that more actors' participation in GCE will increase its promotion, this proliferation without deliberation or reflection to develop quality contents of GCE may result in maintaining or aggravating conceptual confusion.

It may not be surprising to note that educators utilize different terms for GCE, considering the existing literature shows that the term "global citizenship education" is often used as an umbrella catch-all phrase embracing various educational sub-fields (Mannion et al., 2011; Parmenter, 2011; Education Above All, 2012). However, in some cases this conceptual ambiguity may lead to a distorted or partial understanding of GCE. For instance, a few teachers mentioned that there is a general perception that English teachers are expected to be in charge of GCE in school; thus, government officials or school principals often impose GCE-related works on English teachers. One teacher shared this example:

There seems to be a trend that when we think about global citizenship education, global issues or global leadership is mainly considered as a Korean educational practice, especially in middle or high schools. In this case, the core meanings of global citizenship education may disappear. (Teacher E)

As this narrative represents, conceptual ambiguity often leads to a limited understanding of GCE in practice that GCE is something simply related to foreign language, global issues, or being a global leader. This point is related to Rapoport's (2010) argument, where teachers conceptualized the notion of global citizenship based on their own international experiences that may have "the potential threat of promoting a one-sided and limited understanding of global citizenship" (p. 187). In this sense, without a concrete shared understanding, GCE can be interpreted in a different or limited way; thus, it is likely to reproduce hegemonic ideas under GCE.

In the process of promoting and advertising GCE in South Korea, conceptual ambiguity seems to be attributed to a lack of in-depth discussions among different actors. In fact, attention to GCE has risen due particularly to WEF 2015, because Korea, as a host country of the WEF, proposed GCE as one of the education agendas attached to its interests that include ICT education and GCE (Choi et al, 2014; Interview with IO staff A). As one international organization staff put it:

Korea? It took the initiative [in setting out GCE as a post-EFA agenda]. We do GCE, because President Park mentions it wherever she goes. [So] it feels urgent.

As this statement indicates, the government proposed GCE in the setting of an international agenda and actively promoted it within South Korea as well. Nevertheless, several observers claimed in the interviews that GCE is suggested based on political interests without extensive deliberation or research. Accordingly, existing different, scattered understandings of GCE are declared or implemented by different actors in Korean educational practice, and thus the conceptual ambiguity of GCE remains unsolved. Given GCE's conceptual complexity (Shultz, 2007), it may be difficult to achieve shared consensus about the concept of GCE. However, in-depth discussions and

research around sharing core meanings of GCE should be encouraged among different actors in order not to convey distorted or/and partial concepts of GCE in practice. Hence, it is necessary to reconsider the general concept of GCE in South Korea and build a shared concept of GCE reflecting critical viewpoints.

Contradictory Values in Practices

Banks (2004) argues citizenship education confronts a *dilemma* because there are significant gaps between the lessons taught in school about ideal democratic values and social practice and institutional structures. Although citizenship education is trying to provide students with values of human right justice and equality, they are contradicted by societal practices such as social-class stratification, racism, and sexism (Banks, 2004). As Banks (2004) notes, several contradictory values in educational as well as in social practice that hinder GCE became evident from the data. First, educators identified contradictory educational systems and culture in South Korea that hamper critical GCE such as competitive exam-focused education and authoritarian classroom atmospheres. Second, social-class stratification and racism are mainly addressed as contradictions between the ideals of GCE and social practice.

Contradictory Educational Practices

As I mentioned earlier, Korean education is recognized as competitive and exam-oriented, thus it's often called "examination hell" (Lee & Larson, 2000; Lee, 2003). Many educators in this research also pointed out that Korean education is restricted and geared too much toward exams, which contrasts with the values of critical GCE. For

example, one NGO member articulated this problem clearly by criticizing the current competitive educational system:

I wonder what the ministry of education is thinking about GCE... I think in order to bring up children to become global citizens. I believe that the competitive educational system first should be changed fundamentally. But what they are doing now is that they are sticking to the competitive system focused on national entrance examination. And adding GCE on top of this does not make children grow up into global citizens. I think the children are also probably confused. When I talked to the kids deeply about this matter while I am doing GCE, I found that students felt *value conflict*. (NGO worker A)

As indicated in this commentary, this interviewee explained that students often face value conflicts between what they are taught under GCE and what schools teach. For example, when the NGO where she works organized GCE camps, she was often told by students ‘Why are the messages from the school and from our camp teachers about how to live so different.’ More specifically, this NGO worker presented her experience:

They also ask that "Up until now, the school and the parents have been telling us that the concept of success in this society is based on the salary and background specifications (in Korean 스펙 [*spec*])²³. In other words, the standard of happiness should be the salary and going to good universities. But why do camp teachers tell us that those things do not define happiness?" The children are clearly going through confusion regarding these values. And we did witness these students got emotionally healed by going through the process of realizing what kind of a person a real global citizen should be and what kind of life they could be living. But then, when they go back to their everyday life and to their schools, their value-confusions start again. I have been seeing this for a long time. (NGO worker A)

As this statement shows, although GCE provides students with critical reflection on the society and themselves as advocated by the critical approach of GCE, what they, in fact,

²³ “Spec” is a social term in Korea which means competencies and performance of job applicants. This includes “educational background, grades, English score, studying abroad, certificates, experience of winning a contest, internships, volunteer work and perhaps even plastic surgery to give a better impression” (Lee, G, 2014, November 24).

learn from society including schools and family is contradicted by the values of GCE. What they learn from society focuses on individual success in terms of social and economic status which is generally believed to be achieved through entering a good university. This contradiction creates value-confusion within students.

This paradox may be intensified by how school is taught. One participant posed a question about how an unequal educational system is geared toward a few top students:

In my opinion, our education system is focusing on the few upper ranks. I doubt that school would realize everyone's potential and try to develop all of them. Isn't this discrimination? When we talk about discrimination [in GCE] we talk about other countries' cases. [But] I think the discrimination issue is the elephant in the room. We should discuss the discrimination that is happening in South Korea. (IO staff C)

This interviewee raised the issue about discrimination existing in the education system because of student rankings. In fact, Lee (2003) also argues that many Korean students tend to experience alienation at schools, because class contents are focused on the top one-fourth group of students who are likely to pass the university entrance examinations. The hidden curriculum of invisible discrimination depending on students' ranks defies the ideals of GCE such as equity or respect and thus may reinforce students' value-conflicts and social stratification.

Furthermore, the educational culture, especially authoritarian education, is criticized by educators. Authoritarian education undermines the values of the critical approach of GCE. For example, in an authoritarian classroom culture, students are expected to obey teachers' or parents' direction and become docile, not critical individuals capable of questioning what they are told. However, the circumstances of current educational practice conflict with the critical approach of GCE which highlights critical literacy. A teacher explains:

What I struck me was the authoritarian classroom mood and students who follow what teacher s direct. They are used to doing it. ... I think there is a lack of communication between teachers and students. So I try to communicate with students and encourage them to decide and take responsibility for their decisions. In order to enable global citizenship education, teachers need to change. (Teacher C)

As another example of authoritarian education that disregards the values of GCE, the recently adopted educational policy of history education, was brought up by an anonymous interviewee:

Global citizenship? Well. I don't know. ... Basically thinking, it is common sense that global citizens should be able to see history in critical and diverse manner. (Anonymous respondent²⁴)

In 2015, President Park's administration issued the requirement for government state-authored history textbooks by criticizing some of the current history textbooks as ideologically biased. With this decision, eight different published history textbooks now in use will be replaced with a textbook issued by the national government.²⁵ As these two interviewees implies, the Korean government-authored single textbook seems to contradict the value of respect for diversity which GCE promotes. In this sense, another interviewee criticized the government's attitude that implements a contradictory educational policy while it simultaneously promotes GCE:

Since when has this country participated in GCE so much? It had not. Moreover, the educational policies that they are carrying out currently actually go against the value of GCE. I think that is highly contradictory. (NGO worker A)

²⁴ Since this is controversial issue, I here do not identify the interviewee to protect his/her identity.

²⁵ For more information, see news articles, BBC News (<http://www.bbc.com/news/world-asia-34960878>) or The New York Times (http://www.nytimes.com/2015/10/13/world/asia/south-korea-to-issue-state-history-textbooks-rejecting-private-publishers.html?_r=0)

In this regard, my analysis shows that essential values of GCE such as equity, respect for diversity, and critical literacy are overshadowed by contradictory educational practices. Besides educational practice, the broader social atmosphere also serves to counteract the values of critical GCE, which I will discuss now.

Contradictory Social Atmosphere

Not only in an educational context, but also with in a broader social structure are contradictory values found. In fact, aspects of the educational setting that contradict GCE are entrenched in social practice. In Korean society, participants commented that the issues of racism and social-class stratification should be recognized and challenged to promote GCE.

While South Korea has adopted multicultural education and policies acknowledging the increase in multicultural families, the reality in South Korea seems to ignore the values of respect for diverse culture and ethnicity. Several interviewees indicated problems regarding racism in South Korea, for example:

Recently I was shocked with an article regarding multicultural families. The Korean version of a caste system categorized the multicultural families into a social hierarchy. Children who have both South Korean parents are the highest class. When one of the parents is a foreigner, the child becomes a 2nd or 3rd classes person depends on the nationality of the parent; children with a European or an American parent are 2nd class, however, ones with a parent from poor countries are 3rd class. The worst class consists of the children with both parents from poor countries. There is discrimination with this social hierarchy. It is very horrifying, but it is true there are biased views on foreign workers and multicultural family. Under the circumstances, global citizenship education is absolutely necessary; however, I am not certain that whether it is achievable plan. (The MoE officer)

Another teacher shared his experience:

Because of the policies regarding multicultural families, mothers do not describe that they are multicultural family. In other words, they change their names to Korean so that others cannot conclude that they are foreigners. Even though the government supports multicultural families, multicultural families give up these benefits on purpose. In order to avoid prejudice, students would never say that they are from multicultural families. I realized that one of my students has a mother from the Philippines the time that (s)he transferred to another school. (Teacher F)

As explained by these two interviewees, racial discrimination exists in South Korean society. In this context, although GCE teaches student counter-hegemonic knowledge by challenging ethno-centric hegemony and racism, the reality which students face diminishes the ideals of GCE. Furthermore, as I mentioned in Chapter 6, topics regarding ethnic minority group tend to be considered not relevant to GCE and neglected. In this sense, racial discriminative issues require more attention.

Besides racial discrimination, the values of GCE are undermined by a social culture that takes for granted social-class stratification. Several interviews identify the inherent discrimination associated with one's social economic status based on house size or the type of job:

Looking at reality, I see discrimination because of different sizes of apartments or having a working mother. It is so absurd. (Teacher G)

Whether one works at a big company, small company, or a part-time job, everyone should be respected. [But] In South Korea, we draw a line among people according to gender, age, and where they live such as in an apartment or in multiplex housing. (IO staff C)

Probably, although this discrimination may not be noticeable in many cases; I believe it to be pervasive in South Korean society as evidenced by interviewees. This may also related to the importance both students and parent place on university entrance exams in hopes of gaining higher social-economic status. While I view differences in individual social-economic status to be inevitable and a logical consequence of a capitalistic society,

hardened attitudes about others' social economic positions represent another form of class discrimination.

Bank (2004) posits that “experiencing democratic living is more significant in helping students to internalize democratic values than reading and hearing about them from teachers” (p. 10). However, social climates that defy the beliefs of GCE create a dilemma wherein individuals confront contradictory ideas between GCE and reality. As Bank (2004) argues about learning democracy, GCE needs to be *experienced* in a society by students to internalize the values of GCE. Therefore, it is vitally important to address the contradictory social and educational contexts to achieve the ideals of GCE. Without consideration of these contradictions in South Korean society, GCE may remain as a well-intentioned but perfunctory initiative.

Teachers' Skeptical Views of Government's Top-Down Approach

In accordance with the increasing attention to GCE in South Korea, the Korean government, through advertisements or official notices, encourages teachers to incorporate GCE in their classroom. One teacher's comment illustrates this situation:

Since last year, I have started hearing about global citizenship education. I was told to incorporate global citizenship education into creative-experience classes. Since last year I have received these official reminders frequently [from the Seoul Metropolitan office of Education]. (Teacher B)

However, educators appear to be skeptical about this government-centered GCE approach. Many interviewees are worried whether GCE is a one-time political event by the current administration or several superintendents of education. A common criticism is that Korean educational policy tends to fluctuate according to the current administration. Considering previously emphasized educational policies that faded away such as

multicultural education and development education, educators expressed concern GCE may too disappear like previous policies. For example, one teacher commented:

Actually, many teachers are quite skeptical about global citizenship education. I mean, it's not something hasn't exist before. It has. But the department of education treats this like a new thing by giving scores (to schools), or designating special schools, or giving money... like a new issue ... So far, there have been many things that appear like events and disappear. All of a sudden, the government pushes it (GCE) as a top-down approach. (Teacher C)

As such, teachers tend to perceive these government directives as an additional or a separate task from the curriculum assigned by the government. Thus, although the government provide supplement resources for GCE, teachers are unlikely to explore them.

In fact, as I mentioned in Chapter 4, there is an ongoing project to develop a GCE textbook by four provincial Offices of Education.²⁶ However, several teachers expressed strong objection to the government's development of a special textbook for GCE because it requires extra time and effort for teachers who already have to deal with a compacted class-schedule. If GCE is treated as something special, teachers would implement it in only special classes such as creative-experimental activities or extra-curriculum, not within the regular curricula. One teacher summed up this concern succinctly:

Once defined, they often try to make it an official subject; there have been too many attempts. For example, Dokdo education²⁷ infamously failed and left a lot of newly printed textbooks. I am afraid that global citizenship education will also die out once they attempt to make textbooks for it. Then it will be deserted and never be able to come back. If you look closely, it is very difficult to carve out an hour from the current scheduled curriculum. Then, when can we ever have global

²⁶Seoul Metropolitan Office of Education, Gyeonggi province, Gangwon-do, and the Incheon metropolitan city Office of Education

²⁷With Japan's territorial claim to the Dokdo islands which is Korea's east most island, the Japanese government set out textbooks containing claims to Dokdo islands. In response to Japan's false territorial claims, the South Korean government offer special classes about Dokdo.

citizenship education? During creative-experiential activities time? Teachers would not be able to spare time to create a program for it; therefore, global citizenship education should be considered as a movement and be naturally mixed with the regular classes. (Teacher F)

By contrast, a few positive opinions were addressed by two teachers about developing a separate textbook for GCE because a separate textbook would be useful to introduce values and contents within GCE to teachers not familiar with GCE. Although the current regular curriculum contains aspects of GCE, teachers may not pay attention to it because it is inherent in and scattered throughout subjects. For example, one teacher commented:

It (global citizenship education) is currently reflected in the textbook, but at the same time it's scattered around too widely. And I'm not sure if teachers actually recognize it as a form of global citizenship education. So, it might be necessary to differentiate it from other subjects to make it obvious. (Teacher H)

While this commentary shows a different opinion about a separate GCE textbook, there seems to be a need for a sensitive approach by the Korean government to disseminate GCE in schools, considering teachers' needs and perceptions.

Moreover, most teachers paid particular attention to the critical role of the superintendent of education in implementing GCE. When teacher were asked about the sustainability of GCE, they answered it would depend on the superintendent. For example, one teacher mentioned:

It would last until the current superintendent of education leaves. Korean education is under a superintendent's thumb. In fact, although global citizenship education can last a long time, teachers tend to think like that, because they have experienced many cases that turn over and over like character education. (Teacher A)

In this sense, although educators have become increasingly exposed to the concept of GCE, they tend to consider GCE as merely a catchy slogan of several superintendents of

education. In other words, some regard global citizenship education to be addressed only by progressive or left-wing side's superintendents of education.

Consequently, despite the support for the values of GCE, educators have skeptical views that are derived from perceptions about the government's top-down and fluctuating approach. However, educators argue that GCE should be promoted as a bottom-up and consistent approach. For example, teachers suggest the support and space for a teacher learning community where teachers can explore GCE further and share with each other, which will lead to expansion of teachers' support and a shared understanding of GCE. Likewise, NGOs' active involvement is also required as a bottom-up approach. Nevertheless, NGOs often confront several challenges that hamper their active participation, which I will turn to now.

Barriers Within NGO Context

This section focuses on contextual challenges that NGOs face in implementing GCE. As there has been recent increasing attention to GCE, the number of NGOs delivering GCE is also increasing (KoFID, 2015). Considering that NGOs are one of the significant actors who actively convert GCE into educational practice in South Korea, I view it essential to support NGOs' engaging GCE and incorporating their voices into the government's action as well. However, analysis revealed there is a lack of space for NGOs ascribed to government-driven GCE and a limited cooperation among NGOs due to a very competitive NGO environment.

Some interviewees raised the issue about the lack of opportunity for NGOs to be involved in the government's decision-making process with regard to GCE. One NGO staff member expressed:

The Korean government looks like it has some interest in GCE, but if we look closely into how they disentangle it politically; it is hard to find the actual evidence for this. ... NGOs do not even have access to this information.... We (NGOs) are not usually invited to respond to the government's certain actions. I don't understand this. Because I think many NGOs have contributed greatly to advancing GCE in South Korea. (NGO worker A)

Besides, several NGO staff pointed out that the government's support is merely focused on UN-associated institutes but takes less account of the NGO sector. In fact, while the MoE allocated a budget for promotion of GCE amounting to 2.2 billion won (about 2.2 million USD) in 2016, more than 50 percent of the portion (2 billion won, about 1.2 million USD) was issued only to APCIEU (MoE, 2015a; MoE, 2015b).²⁸ In this sense, NGOs tend to be isolated politically and financially from the government's support for GCE.

This lack of representation regarding NGOs' needs when implementing GCE in line with the government's approach may be one of the by-products of the recent government-centered GCE promotion. "Since the government proceeded with 2015 WEF, GCE needs to be widely advertised around the WEF 2015 period." (Interview with Teacher F and the MOE officer). Perhaps there was not sufficient opportunity for NGOs to share their voices pertaining to GCE.

However, considering NGOs' active role in promoting GCE, it is necessary to reflect on NGOs' perceptions, struggles, and necessities regarding the government's political and financial support of GCE. As noted above, most NGOs dispatch their staff

28 The rest of the budget was set aside for international cooperation: a) development of country-specific GCE curriculum and teaching materials (about 18%, 4 million won, 0.4 million USD); b) provision for training teachers and government officials of ODA recipient countries to foster GCE experts (about 14%, 3 million won, 0.3 million USD); and c) GCE promotion using information and communications technology (ICT) (about 14%, 3 million won, 0.3 million USD).

or trained lecturers to schools and provide GCE classes with students. In other words, NGOs have a great opportunity to directly interact with students, which requires a lot of human and financial resources. But, most NGOs expressed frustration about the challenges of limited financial or human resources, as one NGO staff explained:

Although there is a great demand from school's requesting lecturers [about GCE], we can't meet their demand, because we are not doing development education (GCE) only. ... [Also] One of the significant difficulties is funds. It would be great to run programs without outside funding, but I don't think there are many institutes which have such financial independence. (NGO worker C)

As this commentary expressed, although there is a great demand for GCE from schools and students, NGOs are unable to meet all demand due to their financial and resource restrains. Faced with these adversities, many NGOs must adjust their projects' size and duration depending on outside funding, making it difficult for them to sustain their GCE programs

Along with the limited financial support, NGOs tend to compete for and focus on soliciting donations in schools when they implement GCE. While I acknowledged earlier that NGOs are openly self-critical about fundraising-driven GCE (see chapter 5), this tendency remains to be addressed as a systemic constraint. Because most Korean NGOs rely mainly on individual donations (Park et al., 2015), discovering new sponsors is an urgent task of NGOs. Since GCE can be a useful channel to meet potential donors especially in schools (Interview with NGO worker B), NGOs appear to compete with each other to reach out to schools to implement GCE. In this process, several respondents mentioned that some NGOs have been lobbying school principals to enter schools, for example:

When you look at NGOs, they have their own targets for fundraising, like the number of sponsors in a specific region. ... The best place for fundraising and

branding the institution is school. So there are rumors that some NGOs are lobbying school principals or trying to have close relationships with school principals. If NGOs enter schools, then that NGO will be able to improve their brand awareness and fundraising. ... There are a lot of self-criticisms by NGOs regarding this. However, this is the reality. (NGO worker D)

In this sense, despite recognizing the need for cooperation, NGOs began to compete with each other to raise funding and brand-awareness.

However, with the recognition of self-criticism and the need for cooperation, several NGO staff posed the importance of systemic mutual partnerships. As a way of cooperation, one NGO member suggested a platform where NGOs can reflect and criticize their philosophy and activities like a “self-purification system”:

I really want something like a self-purification system within NGOs. In order to this, we need a safe platform where we can criticize each other. We need a watching group to keep an eye on and to have regular discussion. (NGO worker D)

As this statement identified, in order to prevent NGOs’ GCE projects from becoming commercialized, continuous self and mutual critical reflection within NGOs is necessary.

In addition, the government systemic support for NGOs is necessary such as through providing financial support and a regular place where NGOs can reflect and cooperate with each other. I believe this systemic support along with educators’ bottom-up approaches would create a better environment for NGO to put transformative values of GCE into practice.

Summary

This chapter has presented how contextual factors impede implementation of critical GCE in South Korea. These constrains include conceptual ambiguity, contradictory values in practice, teachers’ skeptical views of the government’s top-down

approach of GCE, and NGOs' isolated and competitive environment. First, I began this chapter by discussing conceptual confusion stemming from diverse terms and unfamiliarity with GCE –this may cause several problems. Using examples, I discussed that an ambiguous understanding of GCE often reinforces the neoliberal approach of GCE in practice and wraps existing diverse contents such as character education to fit GCE. Then, I moved on to show that the values in current educational practice and social atmosphere contradict the critical approach of GCE. I presented examples where learners confront value-conflicts due to reality in education practices including competitive exam-focused education, authoritarian educational policies and classrooms. I also identified contradictory social values such as racism and social-class stratification that undermine the values of critical GCE. I argued that these contradictions should be recognized and challenged in order to produce an environment consistent with critical GCE. Third, I examined teachers' skeptical perceptions of the government's inconsistent and often perfunctory approaches. These government approaches discourage teachers' involvement in GCE despite their recognition of the importance of GCE. Lastly, I noted that NGOs tend to be isolated from government support, which may aggravate NGOs' competition. This competition among NGOs can often result in distorting the orientation of GCE toward fundraising.

CHAPTER 8

CONCLUSION

Introduction

The study's purpose was to explore major features of GCE in South Korea. In recent years, GCE has received much attention worldwide among educators, policy makers, and organizations. GCE has been incorporated into international policy as reflected by GEFI, the post-2015 education agenda, and SDGs. While the concept of GCE has been widely discussed and implemented, most GCE-related discourse is produced predominantly by and within Western context (Parmenter, 2011). However, it is necessary to expand the knowledge and understanding of GCE including the current diverse non-Western or/and under-represented context of GCE. The research could serve to widen the discourse of GCE by providing understanding of how GCE is conceptualized and implemented in a specific national context, South Korea.

Ideally, GCE positions itself as transformative education aiming for social justice by offering learners opportunities and competencies to become active contributors to a more just, inclusive, and equitable world— this falls under into the critical approach of GCE (Andreotti, 2006; Davies, 2006; Shultz, 2007; Oxfam, 2015). However, GCE actually is a contested concept in which there exist competing perspectives and agendas around GCE (Enns, 2015; Evans et al, 2009; Shultz, 2007; Veugelers, 2011). Based on the three conflicting approaches of GCE— neoliberal, humanistic, and critical— this research adopted the critical approach of GCE and critical theory as theoretical frameworks. Within this theoretical framework, the purpose of this research is to explore the major features of GCE in South Korea and demonstrate how they correspond to the

critical approach of GCE. In order to provide a synthesis of my findings, I restate the overarching questions and three-sub questions that I addressed in Chapters 5 to 7.

Overarching research questions: What are the main features of GCE in South Korea?

How do they correspond to the critical approach of GCE?

- What are the rationales of GCE in South Korea in relation to GCE's ideological foundations?
- How do the contents of GCE transform or reinforce the hegemonic status quo?
- What are the primary issues and challenges that hinder the critical approach of GCE in practice?

In this chapter, I synthesize the findings and discussion covered in chapter 5 through 7. This chapter also discusses implications for theoretical discussion and recommendations for educational practice and policy. Based on limitations as well as findings of this study, I suggest direction and areas for future research. Finally, this chapter ends with concluding remarks.

Research Questions Revisited

This section shows the core findings and evidence with respect to each question above and are tied together to answer the overarching question. Given the detailed evidence and analysis, I also present my arguments and salient findings in a broader context in relation to the existing literature. Through the synthesis of my findings, I argue

that while transformative values are reflected in the rationales and contents of GCE in South Korea, GCE in South Korea tends to undermine the values of the critical approach to GCE, often maintaining hegemonic ideals in discursive practices. Below, I present the major features of GCE in South Korea through the lens of the critical approach of GCE by categorizing them into three parts: 1) ideological struggles in rationalizing GCE, 2) GCE as a possibility toward transformation, and 3) GCE as reinforcing hegemonic ideas.

Ideological Struggles in Rationalizing GCE

The findings from this study endorse previous research examining the variations of approaches to GCE (Shultz, 2007; Camicia & Franklin, 2011; Veugelers, 2011). To summarize the answer to the first research question, the findings of this study show that different actors related to GCE in South Korea possess variation in rationales, which demonstrate competing ideological foundations. Confirming that GCE is “a complex and contested concept” (Shultz, 2007, p. 248), the results of my study extend the existing literature by providing a detailed understanding of how different ideologies regarding GCE exist in a complex manner within a South Korean context.

To sum up, the Korean government’s intention can be understood mainly as coming from a neoliberal perspective focusing on preparing individuals to be able to participate in the global marketplace. The Korean government is also working to position itself as a global leader in GCE. Making a link to international development, the government seems to share its experience of Korean education with developing countries, which also reflects a humanistic perspective regarding its commitment as a global donor. This shows that GCE has been rationalized in a mix of neoliberal and humanistic

ideology by the government. In contrast, the rationales of NGOs and teachers tend to focus more on humanistic and critical approaches. NGOs view GCE as a way of providing alternative messages about the world and global poverty, so that it can attract public engagement. While NGOs tend toward an approach of helping others based on humanistic principles, they also intend through critical GCE to challenge hegemonic messages of global poverty described as passive and inferior. Teachers' rationales can be explained from the critical approach of GCE in that they view GCE as an alternative way of empowering students to critically reflect on socially imposed norms and on what they want. However, teachers' motivations about GCE are based mainly on their various educational philosophies, which are not fully mapped onto the three ideological frameworks. In this sense, this study reveals that although different actors use the same term of GCE, their intents and understandings of GCE vary depending on their own embedded perspectives.

Affirming the previous research about ideological struggles over GCE or global education (Enns, 2015), the findings of this research show although educators involved in GCE in South Korea posit the critical approach to some extent, the neoliberal and humanistic approaches of GCE remain and often predominant in South Korea. In addition, based on an empirical study, this study supports Shultz's (2007) argument that "educators who claim to be educating for global citizenship must be clear on the implications of their work" (p. 248). I argue that the different ideological perspectives surrounding GCE in South Korea should be clearly addressed and recognized when GCE is discussed and applied. In recognition of its complexity, educators must be able to work with a clear understanding of GCE and reflect on their assumptions and orientation regarding GCE.

Given that GCE may produce different values depending on its ideologies, it is worth critically looking at what values and ideas are actually presented in educational practice around GCE in South Korea. As Chapters 6 and 7 demonstrate, while there are potential areas to create transformative messages, GCE in South Korea often maintains and reinforces hegemonic ideas. The following part provides a detailed understanding of this dual possibility of GCE based on the findings of this research.

Dual Possibility of GCE

GCE is widely discussed as transformative education that promote a more equitable, just, and inclusive world. However, regarding the second research question, this research found a double-sided possibility of GCE in South Korea as contributing social justice but while reinforcing hegemonic values.

This study shows that GCE can certainly serve as a potential force for creating individual, social, and global transformation. The findings of this research demonstrate that educators perceive GCE as an alternative approach to the conventional ways of education which are exam-focused and competitive. By challenging the dominant ideas of individual success that are defined by scores, rankings, and social-economic status, teachers utilize GCE as a channel that provides individuals with the opportunity to critically think about their positions and values that they take for granted. NGO workers try to produce counter-hegemonic messages about the world between helper and helped. In addition, in order to raise awareness about global problems, teachers and NGO staff also try to introduce various issues such as global poverty and inequality to students and encourage them to participate in them. By emphasizing critical thinking, they often

explore the structural reasons behind global poverty and inequality. As these examples represent, GCE is promising areas that contribute to transform hegemonic ideas in practice.

However, while GCE has the potential for transformation, it can also serve to maintain hegemonic ideas such as 1) neoliberalism and dichotomous views of economic status, and 2) binary views on core-periphery relationships. First, this study demonstrates that GCE in South Korea is preoccupied with neoliberal values in that the desirable image of global citizens tends to be perceived as global workers or leaders focused on global competencies. This perception shows that GCE is often misrepresented for someone who has symbolic or cultural capital, such as elite groups. Conforming to the previous research argument about GCE's potential class distinction (David, 2012; Wright, 2012; Goren & Yemini, 2015), the results of my research affirm that GCE may contribute to reinforcing class distinction by excluding students who are of underprivileged status.

Second, evidenced by documents, GCE often produces hegemonic ideas about the world between helper and helped. While GCE in South Korea views global poverty and equality as problems to be challenged, GCE in practice often objectifies developing countries as passive and helpless. By supporting arguments for previous critical theories (Andreotti, 2006; Pashby, 2011; David, 2012) based on empirical data, these results articulate that the values and curricula of GCE may be deeply rooted in Western-global North-centered assumptions. Furthermore, although educators recognize these hegemonic messages, they often end up stereotyping the message of global core-periphery. While documents and participants also suggest many examples of participating in challenging

global poverty, they tend to focus on affective responses and focus on the humanistic approach such as participation in donations and campaigns.

Based on this analysis, this study demonstrates that despite the possibility of GCE serving as a counter-hegemonic force, the values and curricula of GCE in South Korea also reproduce hegemonic ideals. Thus, I argue GCE should be carefully adopted and applied, considering not only its explicit contents but also its implicit hegemonic messages and assumptions. In recognition of the hegemonic values imbedded in GCE, this research also illustrates the conceptual and structural restraints that reinforce the hegemonic ideas of GCE. I turn to these discussions in the next part.

Remaining Challenges toward Realizing Critical GCE

Although GCE itself highlights social justice, sustainable development, as well as personal fulfillment, it faces challenges that impede attaining the values of GCE in practice. To answer this third research question, I present major challenges: conceptual ambiguity, contradictory values between GCE and social norms, and structural constraints regarding the government's approach. Through this analysis, I demonstrate the gaps between the values of GCE and practices in South Korea due to conceptual and contextual restraints.

First, despite recent heightened interests in GCE, the concept remains uncertain and ambiguous. The concept of GCE tends to be unfamiliar to the public including teachers. NGOs tend to use various terms with regard to GCE such as sharing education or development education. GCE is often understood to be a form of character education. In this context, several actors wrap their existing curricula using the term of GCE. In a school context, GCE is understood as something regarding English or only global issues

without consideration of the core values of GCE. As the examples of this study discussed in Chapter 7, since conceptual ambiguity leads to a partial understanding of GCE, I argue that clarifying and holding in-depth discussions about the concept of GCE in South Korea is crucial.

Second, in spite of efforts toward critical GCE, contradictory social values in practice create a dilemma where learners face value-conflicts between GCE and social norms. Participants demonstrate that even though they discuss values about social justice, equity, and diversity, the fact that the educational system still focuses on students' scores and rankings and extols achieving better social economic status through education makes GCE a specious concept. Furthermore, racial discrimination and social-class stratification that are deeply socially imbedded in society are addressed within a social climate that defies the very values of GCE. As these findings show, it is especially crucial to address existing contradictions in education and social practice since GCE operates within a social system shaped by hegemonic values and norms.

Lastly, this study shows that teachers express skeptical views of GCE due to the government's inconsistent and top-down approach. Considering the previous fluctuating educational policy trends of both the government and superintendents of education, teachers tend to conclude that GCE may end up as a short-time event of the government. Furthermore, NGOs are often isolated from the government's systemic support and compete with each other for fundraising. This competitive environment misdirects NGOs from focusing on their mission of delivering GCE to soliciting donations in schools when implementing GCE.

In sum, the findings of this research highlight the conceptual and structural restraints that diminish the values of GCE. I believe recognition of these existing contextual constraints in practice is important because GCE is shaped by these contextual factors. With consideration of these conceptual and structural limitations in Korean society, I also believe GCE could truly contribute to actualizing individual and social transformation.

Recommendations for Educational Practice and Policy

Analysis of this research reveals that GCE needs to be carefully addressed and applied. In this section I draw attention to five recommendations that educational policy makers and educators could consider for promoting critical GCE.

First, it is necessary to recognize and challenge existing hegemonic values that are imbedded in GCE documents. Despite the fact that key values of GCE are justice and equity, ironically the documents of GCE in South Korea may contribute to global power differentials by providing misleading messages and images about the world, especially about so called developing countries. The analysis shows that most documents seem to differentiate the world in terms of “us” who have power to help, in this case South Korea, and “the others” who need help. Furthermore, when it comes to global concerns, most texts merely focus on poverty and environmental issues. While these are undoubtedly important, the fundamental issues sustaining these problems such as unequal global trade, lack of an appropriate social support system, and global power ideologies are not sufficiently covered. Thus, curriculum developers need to consider issues and concepts

regarding global injustice and inequality to better incorporate them into GCE in South Korea.

Second, explicit inclusion of GCE in the regular curriculum is necessary. While teachers mentioned there are issues concerning the components of GCE in regular textbooks, a few teachers reported these are hard to recognize because they are implicit and scattered throughout curriculum. Moreover, although several studies have shown that GCE is embedded within the school curriculum in South Korea, subjects related to global citizenship in South Korea seem to be limited to several subjects such as geography education (Choi & Cho, 2009; Lee & Kim, 2010; Lee & Goh, 2015), moral education (Byeon, 2012), and social studies (Ma, 2006; Mo & Lim, 2014). This means students are not adequately exposed to the components of GCE through regular class. Furthermore, the lack of GCE in the regular curriculum results in another problem— NGOs come to reproduce a stereotyping narrative regarding global poverty and developing countries in the limited time allotted for GCE, since students do not have relevant background. Hence, I argue that it is important to expand or/and include issues and perspectives regarding GCE within the national curriculum.

Third, while the concept of GCE places a high value on the behavioral dimension, there seems to be little evidence for concern about taking actions as global citizens in the documents and implementation. Indeed, giving donations is the most frequently mentioned action. Accordingly, it is necessary to suggest a variety of active ways of involvement besides donating and volunteering. For example, as Morais and Ogden (2011) introduce, students can raise their voice in constructing global agendas or becoming involved in local actions by synthesizing global issues and knowledge. In this

sense, more diverse and active engagement should be considered for GCE by educators and curriculum developers as well.

Fourth, there is a need for space to develop and reflect on teachers' educational philosophies regarding GCE. Given that teachers' own philosophies on education play a critical role in implementing GCE in their classrooms, it is important to provide opportunities where teachers can learn and explore the values of GCE through training or individual research. Borrowing Freire's (1987) suggestion, Reilly and Niens (2014) argue that in order to develop critical dialogic discourse in GCE, "teachers need more than subject knowledge and methodological expertise – they must develop a clear political understanding of the issues explored, which necessitates time for critical reflection and opportunities for discourse amongst teachers themselves" (p. 69). As this argument indicates, I believe not only teacher training that provides knowledge and methodological implications but also provision of time/resources to critically reflect on their own educational philosophy and values should be expanded.

Fifth, it is necessary to deepen the values of GCE and the concepts of GCE through public discourse such as public conferences and the media. As the analysis of this study represents, the pervasive understanding of what constitutes a global citizen and GCE is ambiguous and preoccupied with economic values. In addition, since GCE operates within a social system shaped by neoliberal values and norms, promotion of GCE should be accompanied by reflection of values that counteract the emphasis on social justice in Korea. Accordingly, it is required to encourage critical reflection on the notion of GCE and contradictory values in South Korea. More comprehensive and active

discussions of GCE would expand the promotion of GCE in practice, and I hope thereby contribute to a more just, equitable, and sustainable society.

In summary, the analyses of this research provide helpful implications in the field of GCE. For educational policy makers: the importance of teacher training, a need for dealing with contradictory educational policy and culture, and a need for incorporating the critical approach of GCE into GCE policy (e.g. curriculum). Practitioners including teachers and NGOs can use the results of this research 1) to improve their understanding of the complex concept of GCE, 2) to develop their programs or curriculum considering issues which have the potential to reinforce hegemonic ideas, 3) to reflect on their pedagogy by understanding the contradictory values in practice.

Implications for Theoretical Discussion

This research makes a contribution to a theoretical discussion of GCE in three areas: first, it demonstrates how different ideological frameworks within GCE struggle in rationalizing GCE by education stakeholders and documents; second, it offers empirical evidence for how the contents and/or application of GCE may reinforce hegemonic ideas; third, it reveals how a global education initiative, GCE, is constructed within the context of a specific country.

By exploring diverse stakeholders and documents in a South Korean context, this work helps to shed light on a theoretical discussion about how different ideological foundations exist within the concept of GCE. While most existing studies have examined the curriculum (e.g. Camicia & Franklin, 2011) or educational policy (e.g. Shultz, 2007; Enns, 2015) to show ideological differences in GCE, this study utilizes not only the

curriculum but also educators' perceptions of GCE. By encompassing documents and educators' perceptions, this research offers comprehensive insights into varied ideological understandings of GCE in a national context. Building its foundation upon a past theoretical framework, this study confirms that this framework is useful to understand the contested concept of GCE and also, shows this framework may not encapsulate teachers' unique rationale or philosophy.

Another major contribution to the field of GCE is that this research provides empirical data for how GCE may maintain or reinforce hegemonic ideas. This study extends an existing discussion or critique about a Western-centric, neoliberal, or post-colonial perspective imbedded in GCE (e.g. Andreotti, 2006; Pashby, 2012), by investigating how the values and curricula of GCE in South Korea may reproduce hegemonic ideals such as neoliberalism and a binary view of global North and South and social stratification. This study also adds to Goren and Yemini's (2015) research on "GCE divide" (p. 17) that shows disparities regarding GCE applicability exist within Westernized society according to students' socioeconomic backgrounds by unveiling the hidden potential exclusion of GCE application through the eyes of teachers and NGO workers in this research.

This study also contributes to international comparative education and the GCE literature by examining local responses to this global initiative. By exploring the case of Korea, this research shows how the global agenda of GCE is contextually understood and applied at the country level (Andreotti, 2011a; Park, 2013). This work shows that GCE may be framed differently depending on the context by revealing that GCE in Korea is often understood as earlier models of curricula for nation-building and character

education. This study also represents the importance of understanding existing social contexts and values to apply GCE in a local context by acknowledging that existing hegemonic values in South Korea may counteract the values of GCE. Exploration of GCE in South Korea contributes to widening the discourse of GCE by adding an under-represented case. Furthermore, although this research highlights a specific country's case, South Korea, this discussion may provide insights to other countries by showing how outside forces interact with a national education system.

Possible Future Research

As an extension to my research, this section suggests possible directions for future research considering the findings and limitations. First, although this study attempts to understand implementation of GCE through interviews with teachers and NGO workers, it is required to probe what is actually happening in classrooms under GCE in formal and non-formal education in South Korea. As this research shows, since GCE contains contested concepts and may produce hegemonic ideas, it would be interesting to explore what messages of GCE are delivered to and received by learners. In order to facilitate comprehension of discursive practices, additional information from students and observations would be useful. Interviews with students could provide information about perceptions of the global citizen and GCE and what messages they have received. Observation of GCE classes could offer interesting insights about how and what message of GCE is delivered to learners.

Second, there is a need for research in how GCE can be adapted effectively for students in different educational systems from elementary to higher education. While my research includes perspectives from teachers only in elementary schools in South Korea,

it would be necessary to explore how teachers in secondary education systems including middle and high school perceive and implement GCE. By examining teachers' perceptions or curricula in different educational systems, future research could provide useful information about issues and challenges according to the different educational stages. Furthermore, it would be interesting to explore the current status of GCE programs in higher education especially in colleges of education. Since the role of teachers is tremendously important in implementing GCE in terms of applicability and approaches, exploration of curricula/programs in colleges of education through the lens of GCE may provide useful insight into pre-service teacher training.

Third, there is a need for analyzing the more recent curricula and policies of GCE. As I mentioned earlier, a new version of the textbook for GCE is in the process of development in South Korea and is expected to be disseminated in March 2017. Also a new policy for GCE was established in 2016 (See chapter 4). Considering that the WEF provoked great interest and discussions regarding GCE in South Korea (Lee et al., 2015; KoFID, 2015), it could prove insightful to examine how the new curricula and policies of GCE reflect the values of GCE and may differ from the approaches before and after the WEF 2015.

Lastly, further research with a larger number of participants such as teachers, NGO workers, and GO/IO staff would be necessary to generalize the findings to the South Korean educational context. In this small-scale study, most participants worked in specific areas, in or near Seoul, the capital of South Korea. As I identify potential opportunity gaps regarding GCE according to students' socio-economic backgrounds, further studies exploring a wide range of areas including urban and rural environments in

South Korea may provide meaningful implications as to opportunity gaps and possible solutions.

Concluding Remarks

The current trend of increasing attention paid GCE, not only internationally but also in South Korea, is encouraging, because it pursues a more just, equitable, sustainable world. However, this study reveals that GCE should be carefully addressed and implemented considering its different ideological foundations and its tenets which potentially reinforce hegemonic ideas. Without taking account of these features, GCE may be well intended but in fact fails to realize the possibilities of transforming discursive practices towards the values of social justice. I believe GCE as transformative education would contribute to challenging injustice and inequality within a local and global context and thus lead to a more just and equitable world. To accomplish this, constant examination and discussion of GCE in South Korea would be required.

APPENDIX A

INFORMED CONSENT LETTERS

I volunteer to participate in this qualitative study and understand that:

1. I will be interviewed by using a guided interview format lasting 40-60 minutes, and be observed in my class about Global citizenship education (GCE).
2. The questions I will be answering address my views on issues related to how GCE is understood and implemented in educational practice. I understand that the primary purpose of this research is to explore how GCE is conceptualized and implemented in South Korea in relation to global discourse.
3. The interview will be recorded to facilitate analysis of the data.
4. Interview recording files will be stored in a locked folder on the researcher's computer and will be removed from any recording apparatus and the computer after transcription.
5. My name will not be used, nor will I be identified personally, in any way or at any time. I understand it will be necessary to identify participants in the study by position and affiliation (e.g., Teacher A said . . . an officer of KOICA said...).
6. I may withdraw from part or all of this study at any time.
7. I have the right to review material prior to the dissertation defense or other publication.
8. I understand that results from this survey will be included Hye Seung Cho's doctoral dissertation and may also be included in manuscripts submitted to professional journals for publication.
9. I am free to participate or not to participate without prejudice.
10. Because of the small number of participants, approximately ten to fifteen, I understand that there is some risk that I may be identified as a participant of this study.

If you have questions or comments regarding this study, please feel free to contact me, Hye Seung Cho. My phone number is 010-9012-4110 and email address is hyeseung@educ.umass.edu. You may also contact Hye Seung Cho's chairperson, Jacqueline Mosselson, at jrm@umass.edu or (413) 545-4696/545-3610, or the Associate Dean for Academic Affairs, Dr. Linda Griffin, at lgriffin@educ.umass.edu or 413-545-6985.

Participant's Signature Date

동의서

하기 본인은 다음의 사항을 이해하고 동의하였으며, 본인의 판단에 의해서 이 연구에 참여합니다. 아울러 모든 자료는 오직 연구 목적으로만 활용된다는 전제 하에서 연구진에게 제공할 것임을 동의합니다.

1. 인터뷰는 가이드 질문을 토대로 1시간 내외로 진행됩니다.
2. 이 연구의 목적은 세계시민교육이 한국 내에서 어떻게 이해되고 적용되는지를 분석하기 위한 연구임을 이해하기 위함이며, 이에 따라 인터뷰는 세계시민교육에 관한 참여자의 인식과 실행에 관해 이루어집니다.
3. 인터뷰는 자료분석을 위해 녹음될 것입니다. 녹음된 인터뷰 파일은 연구자의 잠금 폴더에 안전하게 보관될 것이며, 분석을 위한 전사작업 후 녹음파일은 녹음장치와 컴퓨터에서 삭제될 것입니다.
4. 이름을 비롯한 신상정보는 연구물에 언급되지 않을 것을 보장받습니다. 필요 시 참가자는 익명 혹은 기관 관계자 등으로 언급될 것입니다. (예, 교사 A, NGO 기관 종사자 B 등). 단, 연구 참여자의 규모가 크지 않다는 점에서 (15명 내외), 본인이 식별될 수 있는 가능성이 전혀 배제될 수 없다는 점을 이해합니다.
5. 이 연구의 결과물(학위논문과 기타 연구물)이 출판되기 전에 검토할 수 있는 권리가 있습니다.
6. 연구를 통해 수집된 자료는 연구자의 학위논문에 사용될 것이며, 향후 학술지에도 포함될 수 있음을 이해합니다.
7. 언제든지 이 연구에 대한 참여를 철회할 자유가 있습니다.
8. 어떠한 편견 없이 이 연구에 참여할 것입니다.

연구에 관해 의문사항이나 기타 고견이 있으시거든 연구자에게 아래 연락처로 연락을 주시면 감사하겠습니다. 필요 시, 연구자의 지도교수와 학장에게 연락을 하실 수 있습니다.

조혜승 (연구자): 010-9012-4110, hyeseung@educ.umass.edu

Jacqueline Mosselson (지도교수): (413) 545-4696/545-3610, jrm@umass.edu

Linda Griffin (학장): 413-545-6985, lgriffin@educ.umass.edu

참여자 성명	서명	일시
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APPENDIX B

INTERVIEW PROTOCOL FOR TEACHERS IN KOREAN

세계시민교육에 관한 한국 교육가들의 이해와 실행에 대한 면담 가이드 질문지 (교사용)

안녕하십니까?

- ※ 면담에 응해 주셔서 감사합니다.
- ※ 본 면담의 목적은 ‘세계시민교육’ 이 한국 내에서 어떻게 이해되고 적용되고 있는지를 분석하고자 하는데 있습니다.
- ※ 응답 내용은 연구 목적으로만 사용될 예정입니다.
- ※ 인터뷰는 약 1시간 내외로 아래의 가이드라인에 기초해서 진행할 예정입니다.

질문영역	질문 가이드
일반사항	<ul style="list-style-type: none"> ● 기본 인적 정보 (전공, 교직경력) ● 어떻게 세계시민교육에 대해 알게 되셨습니까? ● 세계시민교육에 관하여 교실 외 교내 업무 및 역할을 맡고 계십니까?
세계시민교육에 관한 인식	<ul style="list-style-type: none"> ● 세계시민교육의 목적이 무엇이라고 생각하십니까? ● 세계시민교육의 핵심 가치, 메시지가 무엇이라고 생각하십니까? ● 세계시민교육에서 ‘세계시민’이란 무엇이라고 생각하십니까? ● 세계시민교육에 어떠한 지식, 기술, 태도 등이 포함되어야 한다고 생각하십니까? ● 국제사회의 아젠다로서의 세계시민교육의 중요성과 적절성에 대해 어떻게 생각하십니까?
세계시민교육 실행	<ul style="list-style-type: none"> ● 교실에서 세계시민교육 어떻게 이루어지는지 간략하게 설명해 주십시오. ● 교실 내에서 세계시민교육을 실시하는 동기와 목적이 무엇입니까? ● 세계시민교육을 위해 어떠한 지식, 기술, 태도 등이 다루어집니까? ● 세계시민교육을 위해 어떠한 활동을 진행하십니까? ● 세계시민교육을 위해 어떠한 교보재를 사용하십니까? ● 세계시민교육은 한 학기에 어느 정도 이루어집니까?

	<ul style="list-style-type: none"> ● 세계시민교육의 수업 실행 및 학생들의 참여 과정상의 어려움이 있다면 무엇입니까?
	<ul style="list-style-type: none"> ● 교내(다른 교사 및 교장, 교감 등)에서 세계시민교육에 대한 관심과 이해는 어느 정도라고 생각하십니까? ● 학생(아시는 범위 내에서 학부모)의 세계시민교육에 대한 관심과 이해는 어느 정도라고 생각하십니까? ● 한국교육현장에서 세계시민교육의 중요성과 적절성에 대해 어떻게 생각하십니까? ● 세계시민교육을 위해 한국사회(혹은 교육계)가 나아가야 할 방향이 무엇이라고 생각하십니까?

APPENDIX C

INTERVIEW PROTOCOL FOR GOs, IOs, and NGOs IN KOREAN

세계시민교육에 관한 한국 교육가들의 이해와 실행에 대한 면담 가이드 질문지 (기관 담당자용)

안녕하십니까?

- ※ 면담에 응해 주셔서 감사합니다.
- ※ 본 면담의 목적은 ‘세계시민교육’ 이 한국 내에서 어떻게 이해되고 적용되고 있는지를 분석하고자 하는데 있습니다.
- ※ 응답 내용은 연구 목적으로만 사용될 예정입니다.
- ※ 인터뷰는 약 1시간 내외로 아래의 가이드라인에 기초해서 진행할 예정입니다.

질문영역	질문 가이드
일반사항	<ul style="list-style-type: none"> ● 기본 인적 정보 (전공, 업무경력) ● 세계시민교육에 관하여 어떠한 업무 및 역할을 하고 계십니까? ● 어떻게 세계시민교육에 관한 업무를 하게 되셨습니까?
세계시민교육에 관한 인식	<ul style="list-style-type: none"> ● 세계시민교육의 목적이 무엇이라고 생각하십니까? ● 세계시민교육의 핵심 가치, 메시지가 무엇이라고 생각하십니까? ● 세계시민교육에서 ‘세계시민’이란 무엇이라고 생각하십니까? ● 세계시민교육에 어떠한 지식, 기술, 태도 등이 포함되어야 한다고 생각하십니까? ● 국제사회의 아젠다로서의 세계시민의 중요성과 적절성에 대해 어떻게 생각하십니까?

<p>세계시민교육 실행</p>	<ul style="list-style-type: none"> ● 귀 기관에서 추진하고 있는 세계시민교육 사업(혹은 프로그램)에 대해 간략하게 설명해 주십시오. ● 이러한 사업(혹은 프로그램)의 동기 및 목적은 무엇입니까? 이러한 목적에 대해 어떻게 생각하십니까? ● 귀 기관의 세계시민교육 사업(혹은 프로그램)은 주로 어떠한 지식, 기술, 태도 등을 다룬다고 생각하십니까? ● 세계시민교육 사업(혹은 프로그램)의 대상은 누구입니까? ● 세계시민교육 사업(혹은 프로그램)의 실행 및 참여 과정상의 어려움이 있다면 무엇입니까? ● 한국 내에서 세계시민교육을 실시하는 동기 및 배경이 무엇이라고 생각하십니까? ● 한국 사회에서 세계시민교육의 중요성과 적절성에 대해 어떻게 생각하십니까? ● 세계시민교육을 위해 한국사회(혹은 귀 기관)가 나아가야 할 방향이 무엇이라고 생각하십니까?
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APPENDIX D.

GLOBAL CITIZENSHIP EDUCATION IN SCHOOL CURRICULA

School	Class	Subject	Chapter	Contents
Elementary	3	Social studies	Various lives	The culture we live in; The culture to learn and respect each other
	4	Social studies	Economic life and desirable choice; Life in various regions; Social change and our role	Wise choice of production activity and career; Domestic life; Rights and obligations of consumers; Urban and rural issues; Gender role change; Demographic issues in our society; Leisure and media; Social diversity and rights of minorities.
	5	Social studies	Development of Republic of Korea	Establishment of Republic of Korean government; Democratization and economic development; For prosperity of Republic of Korean
	6	Social studies	Democracy of Republic of Korea The world's nature and culture Informationization, Globalization, and us.	Our life and Democracy; Human rights; Global nature and culture; Globalization and our lives; Reunification and the way of humanity prosperity
		Moral education	Life with responsibility Respect to various cultures Life with justice Understanding of peaceful life	
	Middle	Society 1	Geo-graphy	Location
Interaction between environment and human life				Natural disasters and human life
demography				Demography and Demographic issues

		Social Studies	Society and culture	Understanding and creation of culture	
			Politics	Political life and democracy	
	Society 2	Geo- graphy	Cultural diversity	Cultural diversity and globalization	
			Globalization and localization	Global economy and local change	
				Localization strategies in globalization	
			Resource	Development and utilization of resource	
			Environment	Environmental issues and sustainable environment	
	Territory	Reunified Korea and the role of global citizenship			
	Social Studies	Laws	Human rights and laws		
		Economics	International economy and globalization		
		Politics	International society and international politics		
		Social studies	Social problems and current society		
	High	1	Social Studies	Social change and culture	Cultural change in current society
				Human rights, social justice, and laws	Issues on human right and social justice
International trade and globalization				Globalization and our lives	
2, 3		Laws and politics	Social life and laws	Adolescents' rights and school life	
			International politics and laws	Global problems and diplomacy	
		Society and culture	Current society and social change (last chapter)	Development of globalization	
				The problems and solutions of globalization	

Source: Adopted from KOICA-KCOC (2013a, p. 15-16); KOICA-KCOC (2013b, p. 15); KOICA-KCOC (2013c, p. 15).

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