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Master's Thesis of Arts

**One Global Citizenship Education and
the Three Different Interpretations**

: A case study of three Korean NPOs

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ABSTRACT

The purpose of the study is to reveal the perspectives on global citizenship education underpinning the global citizenship education programs which are launched since the adoption of the Global Education 2030 Agenda. Accordingly, utilizing the multiple case study approach, this study reveals the program managers' perspectives on the concept of global citizenship education and the perspectives that global citizenship education programs include. Also, it analyzes the context of the launching of global citizenship education programs after the adoption of the Global Education 2030 Agenda (SDG 4), particularly in the case when there were already existing different types of adjectival education programs provided by the organizations. Third, it analyzes the type, operation method, and curriculum of the global citizenship education programs and the reasons for the selection.

The data utilized in this study is collected from the interviews with the five program managers, program observations, program course books, documents, and visual-auditory materials. The analytical framework is a conceptual framework developed on the basis of literature and theories related to globalization, global citizenship and education. This framework suggests three types of global citizenship education based on the perspectives on global citizenship and the educational approach: Competency-based GCED, Moral GCED, and Critical GCED.

The major findings are as follows. First, it is found that the moral perspective is dominant in the Korean NPOs' education programs. Second, not only the Global Education 2030 Agenda but also national educational policies or a private corporates' project influenced the launch of global citizenship education programs in the NPOs. Third, the program types include an in-service teacher training program, a global citizenship education instructor training and dispatching program, and the classes for the youth. The reason why the training type of programs are dominant is that it satisfies the external needs of global citizenship education complementing the lack of the number of organizations' staff. Also, it is considered to be effective for the spread and promotion of global citizenship education.

This study provides some implications for the enhancement of global

citizenship education programs and follow-up studies. First, the possibility of critical global citizenship education is discovered whereas the moral perspective is currently dominant. If the critical perspective of GCED is more shared and recognized by the program managers, teachers, and policy makers, critical GCED would grow, and more agents for global justice would increase. Second, this study examined the field of global citizenship education implementation and revealed the influence of global agendas at the national level. Third, it is revealed that the ‘free-semester system’ interplaying with the global citizenship education policies created the demands and influenced the NPOs. Fourth, the role of NPOs is illuminated in the spread of global citizenship education in Korean society. In the meantime, the efforts for quality improvement are also called. Fifth, the study which examines the influence of these programs on the learners, concerning the learners’ perspective, and the correlation between the perspective of programs and learners is required as follow-up studies. Moreover, if how the teachers who participated in the teacher training programs practice in their schools is examined, the process of global citizenship education spread and its perspective will be traced.

Keyword : Global Citizenship Education (GCED), The Global Education 2030 Agenda (SDG 4), the Sustainable Development Goals (SDGs), the World Education Forum, a multiple case study

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CHAPTER 1. INTRODUCTION

1.1. Research Backgrounds

The World Education Forum which aimed to review the process and achievement of Education for All (EFA) was held in 2015, Incheon, South Korea. As a host country, Korea actively participated in the preparation process and specially made an effort to suggest global citizenship education as one of the new educational agendas for the next fifteen years. The Korean National Commission for UNESCO (KNCU) published a report which suggests global citizenship education as a post-2015 agenda (Kim et al., 2014). The Korean Educational Development Institute (KEDI) held a seminar to discuss Post-2015 agendas where global citizenship education was suggested as one of the possible agendas that Korea would propose. The institute also published a report which analyzes the trend of international education agendas (Kim, 2014). Global citizenship education was introduced as one of the strategic topics suggested by Korean stakeholders in the report. The Ministry of Education (MoE) and the UNESCO Asia Pacific Centre for Education for International Understanding (APCEIU) designated 35 teachers to promote global citizenship education (MoE, 2014). It seems that the Korean stakeholders who were in charge of the preparation of the World Education Forum were busy to promote global citizenship education ahead of the forum. However, the rationale for supporting global citizenship education as a new agenda seems unclear and

weak. GEFI (Global Education First Initiative), which was launched by the Secretary-General Ban Ki-moon, is described as a significant momentum when global citizenship education started to get attentions and be appreciated as a possible new agenda in the international society (Kim et al., 2014; Kim, 2014). It seems that Korean stakeholders advocate global citizenship education as a new agenda on the basis of GEFI since the international initiative—GEFI—underlines it. However, it is doubted whether there was a critical discussion and consideration for promoting global citizenship education in the Korean society rather than a political reason. Although there were some efforts to discuss global citizenship education, they were for supporting it instead of a critical review and reflection.

Finally, global citizenship education is adopted as one of the educational agendas as a result of the World Education Forum. *Incheon Declaration*, which is the result of the forum, states that quality education “develops the skills, values, and attitudes that enable citizens to lead healthy and fulfilled lives, make informed decisions, and respond to local and global challenges through education for sustainable development (ESD) and global citizenship education (GCED)” (UNESCO, 2015a: 2). UNESCO also published a guideline for global citizenship education practice providing the concept of global citizenship education and the learning contents of it: domains, outcomes, attributes, topics, objectives, key words and a guidance matrix. In the guidance publication, *global citizenship* is defined as “a sense of belonging to a broader community and common humanity” (UNESCO, 2015b: 14) while *global citizenship education* is explained to have three

core conceptual dimensions—cognitive, socio-emotional, and behavioral. Global citizenship education expects learners to be transformative, build the knowledge, skills, values and attitudes required to be able to contribute to a more inclusive, just and peaceful world (UNESCO, 2015b). Teachers, practitioners, and policy-makers, the providers of global citizenship education, are recommended to refer the guidance and contextualize depending on their specific contexts and then implement the education.

While UNESCO declared the Incheon Declaration at the World Education Forum, UN adopted the Sustainable Development Goals (SDGs) in September 2015. Among 17 goals of the SDGs, the SDG 4 encompasses educational targets for the next 15 years. The SDG 4 states the educational goal as to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (UN, 2015: 17), and *education for global citizenship* is suggested as one of the ways to ensure “all learners acquire the knowledge and skills needed to promote sustainable development” (UN, 2015: 17). The Incheon Declaration and the SDG 4 share their visions and they are called *the Global Education 2030 Agenda* as a common title. For the promotion and implementation, UNESCO was entrusted to lead the new global education agenda as the UN’s specialized agency for education.¹

As the global citizenship education is included as a new education agenda, the related studies and programs have been highly increased recently. For example, as a clearing house for global citizenship education, the UNESCO APCEIU has been publishing papers which introduce global

¹ <http://en.unesco.org/education2030-sdg4>

citizenship education and providing special seminars for in-service teachers and practitioners. Also, the Korean National Commission for UNESCO (KNCU) and Korea International Cooperation Agency (KOICA) started to provide global citizenship education programs and seminars for teachers, practitioners, and students. In addition, civil society organizations (CSO)² and teachers' communities are also developing education programs aiming at teachers and students. Since it is the beginning stage of promoting global citizenship education in the Korea society, most of the learners and program participants are those who are newly exposed to the concept of global citizenship education. Thus, they might understand global citizenship education referring to the guidance of UNESCO or the offered programs, and then come to have the perspective which is underpinning it.

However, the global citizenship education is a contested concept which is hard to be defined with an agreed definition and there are different perspectives and discourses. The participants of global citizenship education programs—including program designers, instructors, teachers, and learners—might not recognize the different perspectives and would have a narrow understanding of global citizenship education, if only certain perspective is introduced by the programs. As the pursued values and behaviors become different depending on the perspective on global citizenship education, it is fundamental to recognize different perspectives, and critically implement it. Thus, the role of global citizenship education providers including scholars, program designers, instructors, teachers and community leaders is crucial. In particular, the education programs offered

² For example, CSOs such as World Vision, Copion, World Together, Loving Hands and Good Neighbors providing GCED programs.

to children and the youth are influencing since the young are in the process of building their perspectives and easily influenced by teachers. Therefore, it is required to examine how global citizenship education is understood and implemented with which educational perspective.

1.2. Purpose of the Study

The purpose of the study is to reveal the perspectives on global citizenship education underpinning the global citizenship education programs that are launched since the adoption of the Global Education 2030 Agenda. Among the various types of global citizenship education programs, the programs provided by non-profit organizations (NPOs) which have the characteristic of civil society organization are focused in this study. The concept of NPO is utilized in this study instead of civil society organizations (CSOs) since the concept of NPO is a broader notion than CSO. Under the notion of NPO, some organizations related to the government or international organizations (IOs) in the managerial aspect are included as long as they have the features of CSOs. However, the scope is limited to the organization which is free from the influence of the government or the international organizations when education programs are developed and implemented.

Global citizenship education has rapidly spread in the Korean society and the NPOs are leading the promotion of global citizen education. There is a report providing the list of CSOs that implement global citizenship

education programs (KoFID, 2015). The report provides information of each CSO regarding the term which represents global citizenship education or similar concepts in Korean, and the program types. However, the information has limitations in that it provides only information of civil society organizations and it includes some ideas that are similar to global citizenship education but not exactly same with it—for example, the future citizenship education, international cooperation education, and development education. Moreover, even though it provides the operation types of global citizenship education programs, it does not deal with the educational purpose, topic, and pedagogy. In terms of the perspectives on global citizenship education of Korean CSOs, Sim (2016) analyzed the current status and limitations of global citizenship education programs offered by CSOs utilizing the Andreotti's (2006) concepts and revealed that many GCED programs have the 'soft' approach rather than the 'critical' approach. In addition, since the research was conducted on the basis of the program contents and curriculum only, a qualitative research including interview and observation on the CSO's global citizenship education programs concerning the two strands of GCED is suggested as a follow-up study.

Therefore, a qualitative research with an educational approach is required to analyze the perspectives included in the global citizenship education programs offered by CSOs (or NPOs). With the purpose of revealing the perspectives of global citizenship education programs since the Global Education 2030 Agenda, the research questions are raised as follows:

- a) In the Korean NPOs that launched global citizenship education programs since the adoption of the Global Education 2030 Agenda (SDG 4), from which perspective do the program managers understand the concept of global citizenship education? Also, which perspective do the global citizenship education programs take?
- b) What is the context of the launching of global citizenship education programs in addition to the already existing different types of adjectival education programs?
- c) What are the type, operation method, and curriculum of the global citizenship education programs and why they are selected?

1.3. Significance of the Study

The research on the perspectives of global citizenship education programs provided by NPOs will contribute in three ways. First, this research will describe the current trend of global citizenship education practice in Korean NPOs. The research will provide the information about the agents of global citizenship education practice, the purpose of global citizenship education programs, and the way of implementation. Second, the specific attributes of global citizenship education practice will be found and understood based on the in-depth understanding provided by a qualitative multiple case study. Third, this research will demonstrate the distinctive context of Korea and contribute further understanding of global citizenship education.

1.4. Methodology

1.4.1. Qualitative Multiple Case Study

This study utilizes a qualitative case study to reveal how global citizenship education is understood and implemented in Korean NPOs since the adoption of the Global Education 2030 Agenda (SDG 4). A case study is one of the qualitative approaches, which examines a certain case or cases by collecting data from various sources such as observation, interview, documents, and visual and auditory materials, and reports and report case descriptions and case themes (Creswell, 2013). Case study as a research method identifies a specific case (or cases) which is worthy to be examined and provides concrete explanations and understandings about the case on the basis of various qualitative data sources. Creswell (2013) suggests the three types of the case study which are the single instrumental case study, a collective case study (or multiple case study), and the intrinsic case study. The instrumental case study is used when the purpose of research is to understand a special issue, problem or interest and the certain case which demonstrates the issue well (Stake, cited in Creswell 2013). If a case is selected by a researcher according to his/her research interest, it is the 'single instrumental case study' while the 'collective case study or multiple case study' selects several cases so as to probe the issue. It is suggested in the multiple case study to replicate procedures for each case, which is called 'logic of replication' (Yin, cited in Creswell 2013).

This study selects the multiple case study as the methodology. The

purpose of this study is to have an in-depth understanding of ‘the perspectives included in the Korean NPOs’ global citizenship education programs since the adoption of the Global Education 2030 Agenda’. There are specific cases which are aligned with the issue and if the cases are thoroughly examined, the in-depth understanding of the issue will be provided. Thus, the multiple case study is thought to be an appropriate methodology for this study.

1.4.2. Case Sampling

In the case study, the cases can be single or collective, multi-sited or within-site according to the purpose of the study and *the purposeful sampling* is recommended to choose appropriate cases (Creswell, 2013). In this study, multiple cases are selected from multiple research sites utilizing the purposeful sampling’ method. In addition to the purposeful sampling, *criterion sampling* is used as a sampling strategy. In order to choose the most appropriate cases for this study, following the two criteria are suggested:

- a) A non-profit organization (NPO) which introduced global citizenship education since the adoption of the Global Education 2030 Agenda (SDG 4) in 2015
- b) An organization which has implemented a different type(s) of adjectival education (e.g. ESD, EIU, or multicultural education)

Firstly, the reason why this study chooses only NPOs is that NPOs are relatively free from governmental policies and global agendas to develop and operate education programs when they are compared to governmental institutes or public schools. Thus, it is appropriate to examine the perspective of global citizenship education in NPOs. Second, this study only selects the organizations that launched global citizenship education programs since the adoption of the Global Education 2030 Agenda, which is for distinguishing the motive and identify the context of the program launching. In the same vein, an organization which has implemented different types of adjectival education such as education for sustainable development (ESD), education for international understanding (EIU), or multicultural education is chosen in order to identify the context of the introduction of global citizenship education and compare the perspectives on the education.

According to the criteria, three cases are selected for this study. The reason why the three cases are chosen is that certain three organizations are found to meet the criteria. In addition, Creswell (2013) stated that even though there is no certain number of cases in the multiple case study, no more than 4-5 cases are selected. Thus, in this study, the three cases are selected from different research sites to find out the instances of global citizenship education since the Global Education 2030 Agenda without disrupting an in-depth analysis for each. Case 1 is an organization supporting immigrants' education and their adaptation to the Korean society, and providing a space for exchange between immigrants and Koreans. Case 2 is a department which is in charge of global citizenship education in the

Y-institute which devotes to promotion of the UNESCO's values. Case 3 is an international education development organization which particularly focuses on teacher education.

Even though the two suggested criteria are satisfied, the organization which is entrusted from UNESCO as a clearinghouse of global citizenship education is excluded from the samples. On the contrary, an organization which is related to an international organization (IO) and the Korean government is chosen as a sample. Although the organization is related to an IO and the national government concerning the establishment and management, each department voluntarily designs and implements education programs in the context of Korean society. Therefore, the organization is considered as an appropriate case.

1.4.3. Data

The feature of the case study is to utilize different data sources in order to provide an in-depth understanding of the cases. In this study, three cases are chosen and data is collected from in-depth interviews, participatory observations, documents, and visual and auditory materials. The names of organizations, program managers, and education programs are all pseudonyms and the gender information of the interviewees is also invented to hide one's personal information.

In the case of the interview, it was planned to conduct two or three interviews from each case in order to avoid biased perspective, but at the same time within the available pool of interviewees. As investigated,

however, it was found that only one program manager is in charge of global citizenship education programs in the Case 1 while there are four managers in the Case 2, and two managers in the Case 3. Meanwhile, in the Case 2, two of them were new to the programs since they just moved from other departments in Y-institute. Considering these conditions, two interviewees were selected for each case except the Case 1. The interviewees were informed about the research purpose, the procedure of research, and the management of personal information, and consented to the participation of this research. The interview was conducted with the seven semi-opened interview questions for about one or one and half hours, and each interview was recorded using a mobile phone. Second, the data regarding GCED programs was collected from documents and visual and auditory materials such as brochures, posters, leaflets, program course books, lesson plans, lecture materials, and posts on the organizations' web pages. Third, the participatory observation was conducted for examining the contents and operation of GCED programs. The participatory observation is a complementary method to check the GCED practice compared to the data from interviews and documents. The duration of observation is different for each case. At the Case 1, 'Global Citizenship Education Instructor Training Program' was observed once for eight hours. At the Case 2, the 'In-Service Teacher Training Program' was observed for two days (15 hours) and 'Global Citizen Lecture' was observed once for 2 hours. At the Case 3, the 'Global Citizenship Education Instructor Training Program' was observed once for 3 hours and 'Youth Education: Education for Hope' were observed once for 2 hours.

Table 1: Data Source Matrix

	Organization	Interview	Observation	Documents / Teaching Materials	Visual & Auditory Materials
Case 1	Multicultural Center	An executive director	Once/ 7 hrs.	○	○
Case 2	Global Citizen School	A department director	Three times/ 17 hrs.	○	○
		A program manager			
Case 3	Education & Development	An organization representative	Twice/ 5hrs.	○	○
		A program manager			

1.4.4. Analysis

The procedure of analysis follows the spiral data analysis while a theoretical framework is utilized for the analysis and interpretation of the perspectives on global citizenship education. In this process, the MAXQDA, a software which assists systemic organization of qualitative data, was utilized to manage the collected data, to conduct coding, and to categorize the codes.

The spiral analysis has a serial and recurrent procedure begins with the data collect and finishes by providing suggestions and visualization (Creswell, 2013). The first step of the analysis is the ‘organization of data.’ At this step, the collected data is organized and digitalized. The second step is to read and make notes. While reading the transcriptions, field notes, and documents, the researcher make notes of ideas, sentences, or key concepts. The third step is to categorize, describe and interpret the data based on the discovered codes and themes. The final step is to suggest the data using text,

tables, or figures. These steps are not only sequential but also recurrent to suggest detailed description and interpretation. The themes regarding the context of global citizenship education programs and the program managers' understanding of global citizenship education, and program operation and curriculum are analyzed following these steps.

On the other hand, the perspectives on global citizenship education are analyzed on the basis of the findings revealed by the spiral analysis and utilizing a theoretical framework. The framework was developed based on the theories regarding global citizenship and education and the literature on the global citizenship education typologies. By using the framework, the perspectives are interpreted with the criteria of the definition of global citizens, the addressed global problems (conflicts), the purpose of education, and educational topics. The result is suggested and visualized using a table and graph. Regarding the theoretical framework, it is discussed further in Chapter 3.

CHAPTER 2. LITERATURE REVIEW

2.1. Global Citizenship Education in the Global Education 2030 Agenda (SDG 4)

The Sustainable Development Goals is the agenda declared by the UN in September 2015. It is described as “a plan of action for people, planet and prosperity” (UN, 2015: 3) with the title of *Transforming our world the 2030 Agenda for Sustainable development*. It aims at the eradication of the poverty, the realization of the human rights, the achievement of gender equality, and the empowerment of women and girls within the framework of sustainable development, which emphasized the balance among the three dimensions of the economic, social, and environmental. It has 17 goals³ and 169 targets, and the Goal 4 includes the ten educational targets which aim to

³ The 17 goals include: Goal 1. End poverty in all its forms everywhere; Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture; Goal 3. Ensure healthy lives and promote well-being for all at all ages; Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all; Goal 5. Achieve gender equality and empower all women and girls; Goal 6. Ensure availability and sustainable management of water and sanitation for all; Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all; Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all; Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation; Goal 10. Reduce inequality within and among countries; Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable; Goal 12. Ensure sustainable consumption and production patterns; Goal 13. Take urgent action to combat climate change and its impacts; Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development; Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss; Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels; Goal 17. Strengthen the means of implementation and revitalize the Global Partnership for sustainable development (UN, 2016: 14)

“ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (UN, 2015: 19). This is in line with the Incheon Declaration adopted at the World Education Forum in May 2015. UNESCO is entrusted to lead and coordinated the SDG 4 or *Global Education 2030 Agenda* and provides a road map, the *Education 2030 Framework for Action*.⁴

In this new agenda, which provides the guideline for international cooperation for the next 15 years, global citizenship education is included one of the educational targets along with the education for sustainable development. The Target 4.7 of the SDGs is suggested as follows:

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 life styles, human rights, gender equality, promotion of a culture of peace and non-violence, *global citizenship* [emphasis added] and appreciation of cultural diversity and of culture’s contribution to sustainable development (UN, 2015: 19)

While in the *Incheon Declaration and Education 2030 Framework for Action: for the implementation of Sustainable Development Goal 4* (UNESCO, 2016), global citizenship education is stated as a part of the new vision for education:

Quality education fosters creativity and knowledge, and ensures the acquisition of the foundational skills of literacy and numeracy as well as

⁴ Referred to <http://en.unesco.org/education2030-sdg4>

analytical, problem-solving and other high-level cognitive, interpersonal and social skills. It also develops the skills, values and attitudes that enable citizens to lead healthy and fulfilled lives, make informed decisions, and respond to local and global challenges through education for sustainable development (ESD) and *global citizenship education (GCED)* [emphasis added] (UNESCO, 2016: 8).

As seen in the above, global citizenship education is suggested under the umbrella of quality education and along with education for sustainable development. Moreover, an indicative strategy for the accomplishment of the Target 4.7 is offered by UNESCO as follows:

The content of such education must be relevant, with a focus on both cognitive and non-cognitive aspects of learning. The knowledge, skills, values and attitudes required by citizens to lead productive lives, make informed decisions and assume active roles locally and globally in facing and resolving global challenges can be acquired through education for sustainable development (ESD) and *global citizenship education (GCED)* [emphasis added], which includes peace and human rights education as well as intercultural education and education for international understanding (UNESCO, 2016: 49).

In addition to this, the concept of global citizenship education is described with the core competencies of global citizens referring to the *Outcome document of the Technical Consultation on Global Citizenship Education: Global Citizenship Education – An Emerging Perspective* (UNESCO, 2013).

GCED aims to equip learners with the following core competencies: a) A deep knowledge of global issues and universal values such as justice, equality, dignity and respect; b) cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes different dimension, perspectives and angles of issues; c) non-cognitive skills including social skills such as empathy and conflict resolution, and communicative skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives; and d) behavioural capacities to act collaboratively and responsibly, and to strive for collective good. (UNESCO, 2013: 49)

Global citizenship education in the Global Education 2030 Agenda (SDG 4) has the following characteristics. First, global citizenship education is considered as a method to equip the learners with the knowledge, skills, and behaviors needed to promote sustainable development. Second, there are certain core competencies which are required for the global citizens in the cognitive, affective, and behavioral dimensions. Third, global citizenship education is juxtaposed with education for sustainable development (ESD) and considered as a concept which includes different adjectival educations such as peace and human rights education, intercultural education, and education for international understanding.

2.2. The Different Perspectives on Global Citizenship Education (GCED)

Global citizenship education (GCED) is not a newly invented concept and UNESCO's perspective is not an only viewpoint. The discussions regarding global citizenship education have been continuously existed by some scholars mainly in western countries since the expansion of globalization in the 20th century. Parameter (2011) reviewed 199 articles on global citizenship education written between 1977 and 2009 and identified that almost two-thirds of them are published after the year 2000 and the USA, the UK, Australia, and Canada combined take up 85% of the institutional affiliations authors. When global citizenship education is understood as it has the basis on cosmopolitanism, its background dates back to the ancient Greece (Schattle, 2008; Walks, 2008). It is said that Diogenes argued the condition for people to become reasonable and wise is to liberate themselves from the limitations and conventions of their cities and the Stoic philosophers thought the common human reason could enable all men to have brotherhood (Walks, 2008). Its cosmopolitan tradition continued to Kant who conceived the universal law and a liberal federation republic as the protector of universal human rights (Walks, 2008). It can be arguable whether cosmopolitanism and global citizenship can be understood as the same concept and used interchangeably, but normally cosmopolitanism is examined as a similar concept of global citizenship in

researches on global citizenship education⁵.

The development of GCED concept can be understood in two ways. One is understanding GCED as a notion that education is added to cosmopolitanism or global citizenship as an attempt to build global citizenship through education. The other is understanding GCED as an extended concept of citizenship education in the global dimension. Davies (2006) suggested four possible permutations of global citizenship education including the two understandings suggested above. They are corresponding to (a) and (b) in the followings:

- (a) global citizenship + education (definitions of the ‘global citizen,’ and the implied educational framework to provide or promote this)
- (b) global + citizenship education (making citizenship education more globally or internationally relevant; think global, act locally)
- (c) global education + citizenship (international awareness plus rights and responsibilities)
- (d) education + citizenship + global (introducing ‘dimensions’ of citizenship and international understanding into the school curriculum, but not necessarily connected) (Davies, 2006: 13-14)

Kim (2015) introduced the first three forms explaining that core contents of education are different, by the focus within the concept. Which explanation someone might choose, all the explanations are closely related to the expansion of globalization. Globalization accelerated with the advance of

⁵ Refer to Schattle (2005), Jefferess (2008), Camicia & Franklin (2011), Marshall (2011), Stein (2015). In this study global citizenship and cosmopolitanism are used as similar concepts.

information and technology and globalization-related phenomena such as the increase of international trade and immigrants appeared. Some phenomena considered as problems and education started to get attentions as a way to react to them. There are different reactions to the problems according to which perspective is taken to react. Education influences the process of building perspectives and the way of reaction to global issues. Therefore, it is important to examine that what kinds of perspective exist concerning global citizenship education and how global citizenship education can influence learners' perspectives, values, attitudes, and behaviors.

When “global citizenship” is emphasized in the notion of GCED as the combination (a) in Davies (2006)⁶, understanding the definition of global citizenship is important since education is the way of providing and promoting it. This study is focusing on the first combination, so various discourses and perspectives on global citizenship will be examined first in order to understand different perspectives on global citizenship education. There is the literature which provides a map or typology of global citizenship. Stein (2015) articulates four positions of global citizenship: entrepreneurial, liberal humanist, anti-oppressive and incommensurability. First, in the entrepreneurial position, global citizenship is considered as a means of developing students as a competent workforce in a competitive global economy and neoliberal perspective is located here. As competitiveness in the world market is concerned, the knowledge of global issues, learning a foreign language, equipping useful skills are regarded as

⁶ (a) global citizenship + education (Davies, 2006)

building global citizenship. Second is the liberal humanist position and Nussbaum's perspective is representative concerning this position. Nussbaum (2002, cited in Stein 2015) suggested three capacities of global citizens that are critical self-examination, recognition of bonds with other humans and imagination of the other's narratives. Stein (2015) stated that this position asks the Western students to understand and appreciate difference but focuses on the individual level rather than on a structural scale, so it may erase students' structural partnership in global systems. Third, the anti-oppressive position is more critical, politicized and historicized approaches, which identify how the Global North (as a whole and elites) and elite in the Global South have advantages by power, wealth, and knowledge in colonial, racial and gendered flows. Lastly, the incommensurable position is suggested by Stein (2015), which criticizes the three positions' presumption that they can know and determine desired educational or political outcomes by thinking and planning in advance. Rather than prescribing future and transforming it, this position avoids Western supremacy and appreciate the Other, which does not mean reconciliation of the difference but understanding it in the way it is.

Oxley and Morris (2013) proposed eight conceptions of global citizenship under the two categories of *cosmopolitan type* and *advocacy type*. The cosmopolitan type includes political, moral, economic, and cultural global citizenship while the advocacy type includes social, critical, environmental and spiritual global citizenship. Cosmopolitan type is explained to be a neo-liberal form of global citizenship because of its universality perspective which is West-centric. Each type of cosmopolitan

global citizenship and their focus and key concepts are as follows:

- Political: A focus on the relationships of the individual to the state and other polities, particularly in the form of cosmopolitan democracy
- Moral: A focus on the ethical positioning of individuals and groups to each other, most often featuring ideas of human rights
- Economic: A focus on the interplay between power, forms of capital, labor, resources and the human condition, often presented as international development
- Cultural: A focus on the symbols that unite and divide members of societies, with particular emphasis on globalization of arts, media, languages, sciences and technologies (adjusted Oxley & Morris, 2013: 306)

On the other hand, advocacy forms of global citizenship include more relativist or holistic ideologies, which provide an advocacy-based approach to Global Citizenship.

- Social: A focus on the interconnections between individuals and groups and their advocacy of the 'people's' voice, often referred to as global civil society
- Critical: A focus on the challenges arising from inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed/subaltern populations, particularly through a post-colonial agenda
- Environmental: A focus on advocating changes in the actions of humans in relation to the natural environment, generally called the sustainable development agenda
- Spiritual: A focus on the non-scientific and immeasurable aspects of human

relations, advocating commitment to axioms relating to caring, loving, spiritual and emotional connections (adjusted Oxley & Morris, 2013: 306)

Similarly, Johnson (2010) proposed eight types of global citizenship: political cosmopolitan, moral cosmopolitan, economic cosmopolitan and aesthetic-cultural cosmopolitan, critical (post-colonial), positional, environmental and spiritual global citizenship. Positional global citizenship is a new concept which is not included in the eight concepts of Oxley and Morris (2013). This type of GCED is described to construct interconnections between capitalist, institutional, cosmopolitan universalism and rooted, localized, grass-roots postcolonial relativism, which means it focuses on both global and local levels.

Veugelers (2011) distinguished three forms of modern global citizenship: open global citizenship, moral global citizenship and social-political global citizenship. First, open global citizenship recognizes that there is more inter-dependency between the global parts and there are more possibilities for cultural diversity. Second, moral global citizenship is based on equality and human rights, which recognizes responsibility for the global as a whole. Third, social-political global citizenship aims to change political power relations for more equality and appreciation of cultural diversity

The each reviewed article distinguishes global citizenship differently. While Stein (2015) suggested four different types of global citizenship position, Oxley and Morris (2013) and Johnson (2010) distinguished eight concepts which are similar. Veugelers (2011), on the other hand, suggested three major trends of global citizenship. While examining each classification,

one common trend is found that they are divided into three groups depending on how they handle *conflict*. The definition of conflict is different how it is defined. It is described as a struggle between two or more people over values, or competition for status, power and scarce resources (Coser, cited in Davies 2004) and “a situation in which actors use conflict behavior against each other to attain incompatible goals and/or to express their hostility (Bartos & Wehr, 2002: 13)”. In this study, conflict is operationally defined as a concept which represents not only physical ones such as terrorism and war but also includes all the phenomena caused by imbalance and disparity of power, resources, status or values. How a type of global citizenship recognizes and understands conflicts determines its perspective. In group A, conflict is rarely considered. In this perspective, it is important to be aware the increase of global interdependence in political and economic aspects and to be prepared for this interdependent world. In group B, conflict is recognized but understood superficially. Global problems and cultural differences are recognized and tried to be resolved based on the universal morality and responsibility. However, the fundamental causes of those conflicts are rarely considered and only superficial phenomena and outcomes matter in this group. In group C, conflicts are challenged to be overcome with the critical understanding of their roots and structural transformation is usually pursued. Table 2 shows how each literature’s classification can be grouped.

Table 2. Three types of global citizenship

	A	B	C
Conflict	Rarely focused	Superficially recognized	Structurally challenged
Perspectives	Cosmopolitan democracy	Moral Cosmopolitanism	Post-colonialism Critical theory
	Neoliberalism Liberalism (in a broad sense)	Multiculturalism Universalism Humanist-liberalism	
Johnson (2010)	Political Economic	Moral Aesthetic-cultural Environmental Spiritual	Critical (post-colonial) Positional
Veugelers (2011)	Open	Moral	Social-political
Oxley & Morris (2013)	Political Economic	Moral Cultural Environmental Spiritual	Social Critical
Stein (2015)	Entrepreneurial position	Liberal position	humanist Anti-oppressive position Incommensurable position

Different types of global citizenship were reviewed as a first step of analyzing diverse perspectives of global citizenship education. Which perspective is taken would determine the features of global citizenship education, when education is supposed to provide and promote global citizenship. As there are efforts to classify different types of global citizenship, the classifications of global citizenship education are also provided. Andreotti (2006) compared soft GCED and critical GCED. What distinguishes the two types of GCED is how they define problems and the nature of the problems. Since they recognize problems differently, goals and strategies of education become different as well. While the goal of soft GCED is to “empower individuals to act according to what has been defined for them as good life or ideal world (Andreotti, 2006: 48)”, critical GCED

aims to “empower individuals to reflect critically on the legacies and processes of their cultures, to imagine different futures and to take responsibility for decisions and actions (Andreotti, 2006: 48)”. The difference between them is the critical reflection of current problems and assumptions that are already familiar. Therefore, critical literacy which enables critical reflection of the world is emphasized in critical GCED.

Schattle (2008) studied how global citizenship is deployed in education programs, especially focusing on how moral cosmopolitanism, liberal multiculturalism, neoliberalism, and environmentalism are embedded in them. He discovered that while many education programs and institutions have moral visions of global citizenship which converges with elements of moral cosmopolitanism and liberal multiculturalism, there are educational programs which aim to improve one’s competencies to compete in the world economy, which is associated with neoliberalism. Some of the programs do not advocate specific political or social relationships but emphasize the importance of high achievement of competencies with a competency-based approach. Thus, according to Schattle (2008)’s categorizing, global citizenship education is distinguished as ‘moral GCED’ and ‘competency-based GCED’.

Veugelers (2011), as reviewed already, distinguished three forms of modern global citizenship: open, moral and social-political. In addition to this, seven expected educational outcomes suggested in relation to each type of global citizenship. According to the empirical study of Veugelers (2011), students are expected to get knowledge of other cultures and open attitude to a new experience by open GCED. In addition to the knowledge and open

attitude, appreciation of diversity, cooperation in increasing opportunities, taking responsibility and local component are expected to be acquired by moral GCED. Finally, recognition of social-political relations and pursuit of equality are added by social-political GCED.

Shultz (2007) provides three approaches in global citizenship education: neoliberal, radical and transformationalist. First, in the neoliberal global citizen approach, an individual has roles as an entrepreneur in the private sector and is open to the free market. Interventionism is highlighted in this approach to promote modernization. Second, in the radical global citizen approach, the role of the global citizen is to challenge the global structures which deepen global inequalities. Third, in the transformationalist global citizen approach, the phenomenon of globalization is accepted but challenged with new ways of negotiating, resolving conflict, and acting in solidarity. Later, Shultz (2011) provided a map of GCED approaches by suggesting competing discourses in four quadrants. Diverse discourses are divided according to their foci on structural, intercultural, and difference.

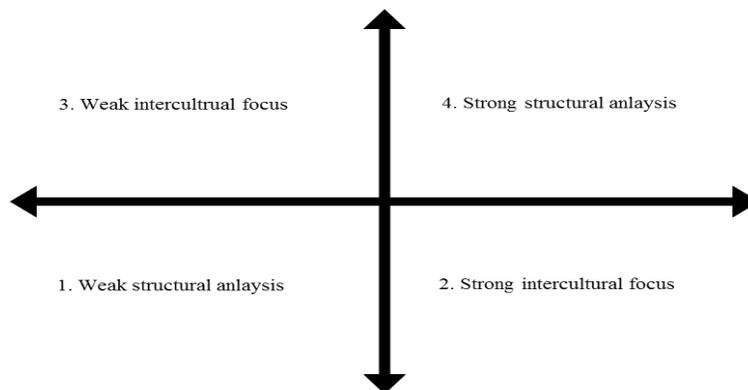


Figure 1. Competing Discourses in Four Quadrants (Shultz, 2011: 16)

Quadrant 1 is the perspective which takes weak structural and weak intercultural and difference approach. From this perspective, GCED emphasizes education of citizens who are mobile, competitive and entrepreneurial. Students were expected to build their individual capacity. Liberalism and universalism are embedded in this perspective, which makes cultural, social, economic, geographic, and other differences invisible. Quadrant 2 is the perspective of weak structural and strong intercultural and difference analysis. Focusing on North-American and euro-centric cultural perspective is criticized and intercultural relations is emphasized in this approach. However, the recognition of the unevenness of cultural interactions which underlies of current systems is absent. Quadrant 3 is strong structural and weak intercultural and difference approach. Since this discourse takes strong structural perspective, it resists neoliberal cultural values of individualism and depoliticized liberalism. From this perspective, GCED aims to teach critical citizens to be able to resist globalized structures of neoliberalism. Meanwhile, culture is regarded as a static and traditional object that inherited historically. Quadrant 4 is strong structural and strong intercultural and difference analysis. Not only resists neoliberal economy, but this perspective also considers issues of marginalization and social, political and economic exclusions. GCED aims to teach students “how to engage in the relations that are surfaced in a globalized world, recognizing that it is not enough to just humanize the structures and institutions of globalization but in fact, it is necessary to transform these structures (Shultz, 2011: 18)”.

As the discourses of global citizenship were divided in terms of dealing

with conflict, global citizenship education are also divided into three groups. In group A, GCED emphasizes the importance of developing competencies required in the competitive neoliberal global economy but does not consider conflict issues. Competency-based GCED, Open GCED and Quadrant 1 type of GCED are located in this group. In group B, GCED approaches to conflict issues but with a universal moral responsibility. However, inequality and injustice which are inherent in global system are not dealt with. Soft GCED, Moral GCED and Quadrant 2 and 3 are included in this group. Although Quadrant 3 type of GCED approaches to structural problem issues, it still regards culture as just given and exists without historical and contextual consciousness. Thus, it is included in this group rather than group C. In group C, GCED aims to enable learners to recognize structural causes of conflict and challenge them. It pursues transformation of global system by empowering learner through GCED. Critical, social-political GCED and Quadrant 4 are included in this group. Table 3 shows the three types of GCED.

Table 3. Three types of GCED

	A	B	C
Conflict	Rarely considered	Superficially recognized	Structurally challenged
Andreotti (2006)		Soft	Critical
Schattle (2008)	Competency-based	Moral	
Veugelers (2011)	Open	Moral	Social-political
Shultz (2007)	Neoliberal	Transformative	Radical
Shultz (2011)	Weak structural and weak intercultural and difference analysis	Weak structural and strong intercultural and difference analysis	Strong structural and strong intercultural and difference analysis

		Strong structural and weak intercultural and difference analysis	
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2.3. Discussions on Global Citizenship Education in Korea

When the literature on global citizenship education published in Korea between 1995 and 2016, distinct characteristics are found in each period. The first period (1995-1999) is characterized as an initial stage of studies on global citizenship education. A specific concept of global citizenship education is not introduced. Instead of it, democratic civic education reacting to globalization is mainly discussed. The second period (2000-2004) is characterized as a growing stage since the term global citizenship education starts to appear and the directions and tasks for global citizenship education are suggested. In the third period (2005-2009), a new perspective of critical and transformative is started to be found and in the fourth period (2010-2014), diverse topics related to global citizenship education are found. In 2015 when global citizenship education becomes to have a new status as an international education agenda, the related discussions emerged. In ahead of the World Education Forum and the UN General Assembly in 2015, the discussions on global citizenship education as a post international education agenda (Kim, 2015; Jeong, 2015) and the comparison of the existing the world geography school curriculum UNESCO's concept of GCED (Yi, 2015).

Recently, Park and Cho (2016) analyzed the studies between 1995 and 2016 and found that since 2011 the majority of studies were conducted

regarding the analysis of global citizenship education programs and its effect. On the contrary, it is stated that the discussion on concepts or theories of global citizenship education was scarce. As they found, there are some studies which analyze the global citizenship education programs or suggest development direction of global citizenship education programs. Park, Cheong, and Seo (2007) showed the process of global education program development for primary school students concerning the local community while Gu (2012) and Lee and Seol (2011) studied on the multicultural education program development. Kim and Shin (2013) focused on the youth who participated in the activity associated with the local community and Kim and Lim (2014) examined the meaning of global citizenship education embedded in the fair trade activity class. Also, Kim (2015) studied an abroad volunteer activity in relation to global citizenship. The education programs studied in the examples are usually implemented in schools and sometimes they did not address global citizenship education directly. In other words, they did not explicitly present global citizenship education in the programs.

Meanwhile, the studies on the global citizenship education programs provided by civil society organizations (CSOs) are found more recently. The KoFID (2015) reports the CSOs where offer global citizenship education programs and provides the information of the programs in relation to the concept of global citizenship education, program types, participants, and themes. In the case of World Vision (2015), it analyzed the effectiveness of global citizenship education offered by the organization. Sim (2016) also analyzed the global citizenship education programs with

respect to the concept of 'soft' and 'critical' GCED.

The studies on global citizenship education, particularly regarding the global citizenship education programs, usually discuss the education in relation to certain subjects or activities in the context of schools. Sometimes the education does not obviously suggest the title of global citizenship education but addresses such as multicultural education or global education. Moreover, there are not many studies have been conducted to examine the education programs operated by the CSOs, NGOs or NPOs.

CHAPTER 3. ANALYTICAL FRAMEWORK

On the basis of the works of literature on global citizenship (education) and the theories about globalization, global citizenship, and education, the three perspectives on global citizenship education are suggested as analytical concepts: the competency-based perspective, the moral perspective, and the critical perspective. The term *competency-based global citizenship education* is derived from Schattle (2008) while *moral global citizenship education* is derived from Schattle (2008) and Veugelers (2011). Also, *critical global citizenship education* is derived from Andreotti (2006). In the previous literature review, some different typologies of global citizenship and global citizenship education were reviewed and then they were re-categorized into three groups depending on how *conflict* is dealt with by each type of global citizenship education. The previous typologies have from two to eight categories but when their features are reviewed with the notion of conflict, three categories are extracted from the previous typologies. The reason why the previous categories are rearranged on the basis of the concept of conflict, conflict was found as a concept which explains the difference and similarity of different descriptions of global citizenship education. As the concept of conflict is considered, only two categories of Andreotti (2006) and Schattle (2008) are not enough to explain the practice of global citizenship education, and eight categories of Johnson (2010) and Oxley and Morris (2013) are too many and detailed from the aspect of conflict. Therefore, this study suggests three types of GCED to

analyze Korean NPOs' programs.

First, the perspectives on *competency-based GCED* are based on the individualism, neoliberalism and human capital theory. It emphasizes individual's liberty and the ability to adapt to the competitive global free market. From this perspective, it is important to be prepared for a job and live in the competitive global economy to be a global citizen. It is significant to have knowledge of global interdependency (or globalization) especially regarding economy and to equip with skills such as foreign languages. The focus is only on individuals not on global conflicts or structural injustice. This perspective rarely cares about global conflicts but only focus on the individual. Educational topics or themes would be the global economy, international organizations and foreign languages. In this type of GCED, it is essential to acquire necessary knowledge and skills to develop and increase the human capital.

Second, moral GCED is based on moral cosmopolitanism, moral universalism, multiculturalism, humanitarianism, and the character education. This perspective emphasizes the human rights of individuals and it recognizes there are diverse cultures in the world. The global issues and problems (conflicts) such as poverty and climate changes are recognized from the aspect of moral responsibility. From this respect, it is important to be aware of global issues and conflicts and have moral obligations to resolve them as a global citizen. The learners are encouraged to engage in the activity of problem solving. Educational themes and topics would be global issues, human rights, and cultural diversity.

Third, critical GCED is based on the critical theory, post-colonialism,

and transformative social justice learning. From this perspective, it is not enough to just have knowledge and focus on phenomena to resolve the current global conflicts. The key is to critically reflect the global structure and embedded power relations and identify the rooted causes of problems, which is expected to learners. The ultimate goal of this type of GCED is to transform the current global system where inherent inequality and injustice exist. Educational topics and themes would be to understand the global structure, power relations, and postcolonial legacies.

In accordance with the perspectives on global citizenship and the approach to education, the meaning of global citizens and global problems, the way of addressing global conflicts, the purpose of education, and the educational themes as seen in Table 4. Each item is explained in the following sections.

Table 4. The Analytical Framework

	Competency-based GCED	Moral GCED	Critical GCED
Perspectives on global citizenship	<ul style="list-style-type: none"> • Individualism • Neoliberalism 	<ul style="list-style-type: none"> • Moral Cosmopolitanism • Moral Universalism • Multiculturalism • Humanitarianism 	<ul style="list-style-type: none"> • Critical Theory • Post-colonialism
Educational Approach	<ul style="list-style-type: none"> • Human Capital Theory 	<ul style="list-style-type: none"> • Character Education 	<ul style="list-style-type: none"> • Transformative Social Justice Learning
The individual as a global citizen	<ul style="list-style-type: none"> • A free traveler crossing the borders • A participant of the global economic system • A prospect global leader 	<ul style="list-style-type: none"> • A benevolent neighbor in a global community • A conscientious and responsible citizen 	<ul style="list-style-type: none"> • An agent of social change in the local and global society

Global Problems	<ul style="list-style-type: none"> • Global economic crisis and unstable international security • The issues that hinder economic growth and disrupt global order 	<ul style="list-style-type: none"> • Poverty, war/civil war, climate change, inequality and discrimination based on gender, race and culture, violation of the human rights • The issues that hamper peace and sustainable development 	<ul style="list-style-type: none"> • Unequal power relations, oppression and domination, and dehumanization, • The issues that consolidate the injustice power structure
Global Conflicts	<ul style="list-style-type: none"> • Rarely focused 	<ul style="list-style-type: none"> • Superficially recognized 	<ul style="list-style-type: none"> • Structurally challenged
Purpose of education	<ul style="list-style-type: none"> • To be aware of the blurred national borders • To equip knowledge and skills required in the competitive world (e.g. language; history; geography) • To have open attitude and global manners 	<ul style="list-style-type: none"> • To be aware of global interconnectivity • To understand different histories and cultures • To be aware of local, national, and global issues/conflicts • To take responsibilities and engage in problem resolution • To have sense of belonging to a common humanity • To develop attitudes of empathy 	<ul style="list-style-type: none"> • To be aware of the structure of global system • To recognize local, national, and global issues/conflicts regarding social structure and power relations • To critically reflect one's status • To develop capacity to investigate deeper causalities of global issues • To pursue social structural transformation • To develop an attitude of solidarity
Educational Topics	<ul style="list-style-type: none"> • Global economy • International Politics (e.g. IOs & diplomacy) • Foreign language/literacy • Culture, history, and geography of foreign countries 	<ul style="list-style-type: none"> • Global issues/problems • Human rights • Cultural diversity 	<ul style="list-style-type: none"> • Global issues/problems • Global system/structure • Power relations/dynamics • Cultural diversity/subaltern • Global social justice

3.1. Perspectives on Global Citizenship

Perspectives on global citizenship are categorized in three. The first

approach is to understand global citizenship based on the thought of individualism and neoliberalism. From this point of view, global citizenship means a competence which is required to an individual to adjust to the globalized world and excel in the competitive society. This approach is in line with the entrepreneurial position (Stein, 2015), political and economic global citizenship (Johnson 2010; Oxley & Morris, 2013), and open global citizenship (Veugelers, 2011). The second approach is to understand global citizenship from cosmopolitanism, universalism, multiculturalism or humanism. Depending on the instances, all of these thoughts or some of them are considered. From these ideas, global citizenship stands for a sense of responsibility and connectedness to a global community, particularly toward developing countries. It is believed that humans are the creatures with dignity and humanity, so they are connected as one community. Also, there are the universal values to be appreciated anywhere in the world, but at the same time, cultural diversity should be respected. This approach is similar to the moral global citizenship (Johnson, 2010; Veugelers, 2011; Oxley & Morris, 2013), cultural, environmental, and spiritual global citizenship (Oxley & Morris, 2013), aesthetic-cultural global citizenship (Johnson, 2013), and the liberal humanist position (Stein, 2015). Third, global citizenship is comprehended from the thought of critical theory and post-colonialism. Global citizenship is neither a competency required for individual adaptation and success nor a sense of responsibility for developing countries. It is global citizenship that liberates the oppressed in the global structure and transforms the current unequal global society. The social-political global citizenship (Veugelers, 2011), critical (postcolonial)

global citizenship (Johnson, 2010; Oxley & Morris, 2013), and the anti-oppressive position and incommensurable position (Stein, 2015) are the similar approach.

Global Citizens

Depending on the different approaches, the characteristics of global citizens are differently described. Shultz (2007) differentiated the three types of the global citizen as neoliberal, transformative and radical. A neoliberal global citizen is an entrepreneur who is open to the free world market. On the contrary, a radical global citizen is a person who tackles the unequal global structure and rejects the globalization which intensifies inequality. A transformative global citizen seeks new ways to connect local and global actions and to build relationships inclusively across the world on the basis of the shared common humanity. According to Shultz (2007), the difference between the radical global citizen and the transformative global citizen is the solidarity including the marginalized. From her point of view, the radical global citizen merely challenges the unjust structures but the transformative global citizen pursues social justice together with the marginalized with the deep compassion and accompaniment.

This study also distinguishes three different types of the global citizen but does not follow Shultz (2007) as it is. Instead, the global citizen is categorized as the competency-based, moral, and critical global citizen following the global citizenship type. The competency-based global citizen is similar to the neoliberal global citizen of Shultz (2007). On the other hand, the moral and critical global citizen are different from the transformative

and radical global citizen. The critical global citizen contains the characteristics of radical and transformative global citizen and complement the two ideas. The critical global citizen not only challenges the unjust global structure but also build solidarity to transform the structure embracing the marginalized. Whereas, the moral global citizen pursues changes to solve global problems, but within the existing structure. Therefore, from the competency-based approach, a global citizen is a free traveler crossing the borders, a participant of the global economic system, and a prospect global leader who can succeed in the changing global world. On the other hand, from the moral approach, a global citizen is a neighbor in a global community and a conscientious and responsible citizen for the global community. Whereas, from the critical approach, a global citizen is an agent of social change both in the local and global society.

Global Problems and Conflicts

Global citizenship education generally includes global problems as its contents of education, but the description of the ‘problems’ becomes different depending on the approach to global citizenship. Firstly, from the competency-based approach, global problems are what hinder economic growth and disrupt the existing global order. In other words, global economic crisis and unstable international security are global problems from this point of view. Secondly, from the moral approach, global problems are what hamper peace and sustainable development such as poverty, war, civil war, climate change, inequality and discrimination. These are distinguished from the critical approach in that structural injustice is not addressed. Third,

from the critical approach, it is a global problem that unequal power relations, oppression and dehumanization caused by the injustice global power structures.

On the other hand, comparing how conflicts are addressed in education is a way to distinguish the three different approaches. The meaning of conflict follows Coser (1956, cited in Davies 2004), so it means a struggle between two or more people over values or competition for status, power, and scarce resources. It is the roots of conflicts that values, status, power and resources. The critical approach challenges the conflict issues structurally and it is encouraged to examine the conflicts. From this point of view, the conflict does not necessarily mean a negative idea. This is because conflicts not only make chaos but also enable the transformation of the existing order. On the contrary, the competency-based approach rarely considers the social conflict issues because it focuses on the individual success. The moral approach recognizes the global conflicts. However, it only highlights the superficial phenomena and the result of conflicts but not examines the fundamental reasons for them.

3.2. Educational Approach

Depending on which perspective is taken, the education approach becomes different as well, which means the purpose and practice of global citizenship education become different. From the competency-based approach, education is a tool for developing human capital which is required

in the competitive global society, which is in line with the ‘human capital theory.’ Human capital generally means a set of skills that increase individuals’ productivity and the power of production. The basic logic of human capital theory is the investment in education is profitable not only for the individuals but also for the society (Aksoy et al., 2013). Human capital is particularly considered as an ability to respond to the ‘disequilibrium’ in the economic conditions and to be useful when individuals have to adapt to the changing environment (Schultz, 1975). The global citizenship education which takes the *human capital theory* approach emphasizes the growth of individuals and their ability to adapt to the changing world. In addition, if the individuals perform well as global citizens and global leaders, the global society will also develop with the increase of economic growth.

Whereas, global citizenship education is required to raise students who have the right character in the globalized world. The theory of character education (Lickona, 1991) can explain this approach. Lickona (1991) developed a character educational theory and suggested three attributes of the good human character, core values for morality, and strategies for character education. The three attributes include the moral cognition, moral emotion and moral behavior, which are not independent but interrelated. When these are all developed, good character can be established according to Lickona. In addition, the value of respect and responsibility are emphasized as the core values of morality and the values such as the honesty, generosity, and cooperation are suggested under the core values. This approach is reflected in the moral global citizenship education. Certain knowledge, values, and behaviors are considered as ones of global citizens’.

Thus, learners are led to learn the knowledge, values, and behaviors in order to build the good character and become the global citizens.

The educational approach of critical global citizenship education, on the other hand, is supported by Paulo Freire's educational theory (1970) or transformative social justice learning (Torres, 2007). Freire (1970) introduced the concept of conscientization in his work which is possible by problem-posing education and dialogue and which enables humanizations of people. Transforming social justice learning is a teaching-learning model based on the conscientization (Torres, 2007). It asks people to develop a process of social and individual conscientization and challenges the existing social orders, inequality, and inequity. Accordingly, the global citizenship education which takes this approach aims at conscientization of individuals and fostering the agents for global justice. While the competency-based or moral global citizenship education assumes its education objects as those who are in the majority group sharing the common cultures, critical global citizenship education empowers the marginalized, the oppressed, and the subaltern and invites them to the process of global transformation as the agents of it.

The Purpose of Education

The purpose of education is important since curriculum, teaching-learning method and materials are composed according to the purpose. In other words, learners are exposed to different educational conditions and environment following the purpose of education. The competency-based approach expects learners to be aware of the blurred national borders, to

equip knowledge and skills required in the competitive world, and to have open attitude and global manners. On the other hand, the moral approach tries to make learner be aware of global interconnectivity and issues at local, national and global level and understand different histories and cultures. Moreover, learners are expected to take responsibilities and engage in the problem resolution with the sense of belonging and attitudes of empathy. Whereas, the critical approach regards the purpose of education is to be aware of the structure of global system and to recognize social issues in terms of social structure and power relations investigating the deeper causality of issues. In addition, an attitude of solidarity pursuing social transformation is expected to be learned from the critical approach.

Educational Topics

Following the purpose of education, major educational topics become different. While global economy, international politics, foreign language, culture and history are addressed in the competency-based education, global problems, human rights and cultural diversity are mainly covered from the moral approach. The critical approach also handles global problems but focusing on global structure, power relations and global social justice.

CHAPTER 4. FINDINGS

4.1. Case 1: Multicultural Center

The organizational mission of Multicultural Center is to contribute to the development of individuals and local community and to construct a foundation for international exchange and cooperation among Asian countries by developing and operating programs that are required for local people and immigrants to communicate each other. The city where the center is located has the almost highest rate of immigrants in Korea, so the adaptation of immigrants, communication, and mutual understanding between immigrants and residents are emphasized. The target projects which are in line with the mission consist of education, counseling, youth, library, and community project. The education project includes language class (Korean, English, Chinese, and Vietnamese), ICT class, culture and art class, and global citizenship education/cultural diversity education (understanding multicultural, cultural diversity, human rights and global citizenship).⁷

The main targets of these projects are the immigrants in the local community and the Korean language class is a priority program of this center. However, not all participants are immigrants; there are also Koreans who participate in some of the programs. This center aims to the mutual understanding between immigrants and Koreans, so not only immigrants

⁷ Referred to a leaflet of cultural diversity education

learn about Korea, but also Koreans should learn about cultural diversity. Accordingly, multicultural education has been conducted as another priority in education project. Multicultural education is composed of Multilanguage Story-telling Program, Multiculture in Food, Puppet Show, Multiculture Film, Multiculture Understanding and Experience, and Immigrants Human Rights and Global Citizenship Education.⁸ In the case of global citizenship education, it is newly added in 2016. In the following chapters, the reason why global citizenship education is launched, program director's understanding of global citizenship education, and the program operation and curriculum are suggested.

4.1.1. The Context of Launching New Programs

Multicultural Center has been conducted cultural diversity education since the establishment of this organization in 2011 with the purpose of raising awareness of Koreans in order to live together with immigrants. Meanwhile, global citizenship education was newly suggested in a project proposal of 2015 then the project launched in May 2016. The first global citizenship program was a part of 'Democratic Citizenship Education Instructor Course,' which consist of three courses: a) Global Citizenship Education Activist Course (advanced course 1), b) Grassroots Facilitator Course (advanced course 2), and c) Democratic Citizenship Education Instructor Course (basic course). The Democratic Citizenship Education Program was organized by Multicultural Center and two other NPOs and

⁸ A leaflet of cultural diversity education

launched in 2015. The program was also supported by the local government as an exemplary lifelong learning program. The attention is paid to the fact that global citizenship education is a part of democratic citizenship education as an advanced course.

The Executive Director of this center explained about the necessity of democratic citizenship education for this center concerning the adaptation of immigrants and the social integration. In his opinion, the immigrants need not only the Korean language education but also general citizenship education in order for them to adjust to the Korean society. According to him, immigrants regularly visit the center in the beginning to learn the Korean language but after they learn Korean enough or get permanent residence, they no longer visit the center. Thus, he thought it is important to offer citizenship education while they come to the center regularly for learning the Korean language. The instructors and volunteers who teach the Korean language to immigrants were required to offer the citizenship education in addition to the language education. In order for the instructors and volunteers to offer citizenship education, they had to be trained for citizenship education. However, this center could not afford to train them alone, so it cooperated with other NPOs in the local community.

About the process how global citizenship education was included as a part of democratic citizenship education course, he explained that global citizenship education spontaneously appeared at the proposal status. There was no specific organization which clearly suggested the introduction of global citizenship education. However, the director added that one of the organizations has been using the concept of 'global citizen' and there might

be some programs with the concept. As searching on the web page of the organization he mentioned, it was found that the organization operates projects regarding citizen monitoring, children and youth education, the environment, and volunteer activity, but there was no program about global citizenship education. Therefore, it is still not clear that how global citizenship education came to be included in the democratic citizenship education course.

After the first global citizenship education program in May and June, second global citizenship education program was delivered in September and October with the title of ‘Global Citizenship Education Instructor Training Course (Human Rights and Cultural Diversity).’ The instructors who are trained by this course are supposed to be dispatched to schools, pre-primary schools, local children center, and local libraries. One of the local middle schools particularly requested this center ahead of the launching of this program to take on multicultural classes of social studies, so this center and the school planned the classes together. The school is an ‘innovation school’ which has more autonomy aiming at the improvement of public education. In 2016 the school planned to operate special programs for global citizenship education and multicultural peace education⁹, which also reflects the school circumstance that there are a considerable number of students who have multicultural background. As a result of the cooperation between the center and the school, ‘A Small World in Korea’ program was designed with the purpose of enhancement of multicultural sensitivity and the recognition of human rights.

⁹ 2016 Innovation School Management Plan of a local middle school

Meanwhile, this program was supported by X-corporate Scholarship Foundation as a thematic education program of ‘global citizenship.’ The Scholarship Foundation aims to support educationally alienated groups.¹⁰ Discovering and supporting education programs in specific areas such as global citizenship/multiculture, science and IT are part of its project. According to the Executive Director, the Scholarship Foundation, after examining existing programs of this center, proposed first to develop an education program regarding ‘global citizenship’. He explained that the approach is not of the international development cooperation, instead it is to improve the global leadership of immigrants, Koreans, and children of immigrants. In other words, the program development was influenced by the external request and support.

On the other hand, the Global Education 2030 Agenda or SDG 4 was not considered when the global citizenship education programs were designed. The Executive Director stated that although he already knows about sustainable development, it does not have a direct effect on the programs. Instead, international exchange activity is considered as one of the options for a long term plan and the necessity of understanding SDGs is recognized. However, global agendas are not regarded as an emergent need since human rights and cultural diversity are much more required in this center.

Considering all of the above, the reasons why the Multiculture Center started global citizenship education even though it already had offered multicultural education are summarized into two. First, global citizenship

¹⁰ Referred to the webpage of the X corporate scholarship foundation

education was required in a bid to foster democratic citizenship of immigrants and to raise Koreans' awareness of human rights and cultural diversity, which is in line with the organizational mission and reflects the local characteristic of the high rate of immigrants. Second, global citizenship education programs were influenced by external needs and support. Therefore, it is discovered that although the timing of program launch is matched to the adoption of the Global Education 2030 Agenda (SDG 4), the agenda did not influence on the launch of global citizenship education programs. Rather than the global agenda, the internal and external needs reflecting the characteristic of the region and financial support were motives for global citizenship education.

4.1.2. Understanding of Global Citizenship Education

Multicultural Center is where the immigrants who moved to Korea seeking a job or marriage and the Korean citizens communicate and understand each other. The center provides immigrants with a variety of education programs including Korean language, multicultural education, and vocational education. Multicultural education has been a basis of the education programs. It is found that the understanding of global citizenship education reflects the characteristic of this center.

The main purpose of global citizenship education is explained to make immigrants and Koreans trained for living together. It is said that general citizenship is highly required for immigrants to be members of Korean society. As for the Korean citizens, multicultural sensitivity, and an open

attitude are required for the social integration. Therefore, the themes of cultural diversity and human rights are thought to be the urgent needs for this center. According to the Executive Director, the social cohesion and a society where immigrants and Koreans can live together can be accomplished when the followings are prepared: the recognition of human rights of the immigrants, overcome of discrimination, appreciation of diversity, and equipment of multicultural diversity. Therefore, it is said that the most important task is to foster general citizenship which enables citizens understand each other, appreciate the value of sharing, and put the values into actions. As long as general citizenship can be equipped, it does not necessarily to be global citizenship education. However, in that global citizenship education particularly addresses people of different races and countries and enables people to behave in the same way in a relationship with immigrants with the values that general citizenship appreciates. Since training is required to behave and make actions with the values, global citizenship education is suggested as an effective training method.

I think global citizenship education is to train citizens to think and behave in the relationships with immigrants as same as they do with Koreans. It is not possible only with one or two lectures. It should be fully trained as driving a car needs training. To appreciate the value of living together requires not only rational recognition but also consistent training for making it natural. It is global citizenship education that the way of developing effective training and educational methods.

The reason why the center is focusing on global citizenship education

while it has conducted multicultural education is that global citizenship education is thought to be a broader concept than multicultural education and education for international understanding. It is thought that multicultural education, especially has done by centers for immigrants in Korea, deals with foreign cultures superficially while global citizenship education is a concept which examines diverse culture and history more deeply. However, global citizenship education is included as one of the parts of multicultural education in the program book which introduces programs of this center. At the same time, global citizenship education is considered as one of parts of democratic citizenship education along with political education, peace education, identity education, and communication and conflict resolution. Thus, global citizenship education is considered as a concept which is broader than multicultural education but a part of democratic citizenship education.

This center mainly understands global citizenship education as a necessity for living together, but it is noticeable that global leadership is also considered as one of the goals of global citizenship education. Whereas global leadership has been discussed in Korean society as a required competency for mainly Korean students to excel in the competitive world, global leadership of children of immigrants is equally appreciated in this center.

Finally, the Executive Director showed his concern about global citizenship education saying the orientation of programs in this center would not be like that of international development cooperation organizations. This is because, in his opinion, those who can work in the field of international

development or exchange are still a small group of selected people or elites. Therefore, it is likely for global citizenship education to be a distant education from ordinary citizens no matter how it is desirable.

In conclusion, Multicultural Center understands global citizenship education as a part of democratic citizenship education with specific themes such as cultural diversity, human rights, anti-discrimination, and international understanding. It includes concepts of education for international understanding and multicultural education overcoming each limitation of them. Second, global citizenship education is an education which fosters global citizenship of children of immigrants as well as Korean children. Third, a dominant type of global citizenship education which is usually offered by international development cooperation field has a possibility of being a distant concept from ordinary citizens who are not so called the selected elites.

4.1.3. Program Operation and Curriculum

Global Citizenship Education Activist Course

Multicultural Center newly launched two global citizenship education programs in 2016. It was the first time for this center to offer global citizenship education programs. The first program, ‘Global Citizenship Education Activist Course,’ launched in May 2016 as an advanced democratic citizenship course. The course was planned by Multicultural Center with two more NPOs in the same local community and supported by the local government. A lecture was offered once a week for eight weeks,

and registration was free. About 20 people who are mostly instructors and volunteers of this center participated in the program. Some of the immigrants who belong to this center also joined the program.

The program is introduced with the following sentence, which is also written on the first page of the course book. *“The era of 2 million immigrants. Global Citizenship Education Activist Course will be the first step for us who are living in a multicultural society to understand immigrants and to be a global citizen.”* From this sentence, it is found that the main purpose of this program is “to understand immigrants” and “to become global citizens”. As the Executive Director explained in the interview, understanding immigrants by raising awareness of multiculturalism and human rights are the reason why global citizenship education is required in this center. Accordingly, the curriculum focuses on multiculturalism, human rights and culture and history of foreign countries where many immigrants in Korea came from. Invited instructors take on each lecture and deliver lectures with their own contents. There were four invited instructors and the educational theme includes understanding Korean society in relation to multiculturalism, foreign countries, and their history, human rights of immigrants. The theme and instructors for each lecture are suggested in Table 5.

Table 5. Training Program for Global Citizenship Education Activists

	Theme	Instructor
Week 1	Understanding Korean Society and Multiculture	A public official (an immigrant from Mongolia)
Week 2	Understanding Chinese History and Society	A representative of NPO (Peace Center)
Week 3	Understanding Vietnamese History and	A representative of NPO

	Society	(Peace Center)
Week 4	Understanding Philippine History and Society	A representative of NPO (Peace Center)
Week 5	Understanding South Asian History and Society	A representative of NPO (Peace Center)
Week 6	Conversation among Immigrant Leaders	A human rights activist (A Burmese refugee)
Week 7	Field Trip to Special District of Multiculture	
Week 8	Understanding Global Citizenship Education and its Direction	A professor (A multicultural researcher)

Global Citizenship Education Instructor Training Course

In September 2016, ‘Global Citizenship Education Instructor Training Course’ was opened following the ‘Global Citizenship Education Activist Course’ and conducted for 40 hours in two months supported by X-corporate Scholarship Foundation as a ‘global citizenship’ project. There were 22 participants, and the 15 participants out of the 22 got a qualification as a ‘global citizenship education instructor’, including five immigrants. A participant who has completed over 70% of the program could get the qualification and implement global citizenship education in local educational institutions such as schools, children centers, or libraries.

It is written in the statement of introduction that “among many areas of global citizenship education, human rights, and cultural diversity will be centered in this program.” Focusing on human rights and cultural diversity is related again to the mission of this organization, as seen in the previous program. In the case of program instructors and contents, an NPO which is told to have expertise in human rights and cultural diversity education was entrusted to construct them, and the NPO planned for ten classes as Table 6 shows. According to the curriculum, participants are supposed to learn about what are human rights and cultural diversity, to learn effective

teaching method, and to develop lesson plan which will be utilized when they are dispatched to educational institutions. It is found that even though the title of this program includes ‘global citizenship education,’ it is not addressed what global citizenship education and why it is necessary. Instead, multicultural education is introduced at the first class of this program. One of the instructors who led the last class of this program said that she does not know about global citizenship education since she has been doing multicultural education. It seems this program is highly oriented to multicultural education rather than global citizenship education.

Table 6. Training Program for Global Citizenship Education Instructors

	Theme	Contents
1	Educational Motive	·Why Multicultural Education is required?
2	Human Rights & Cultural Diversity 1	·What is Human Rights? ·Human Rights I Think ·The Universal Declaration of Human Rights and “I”
3	Human Rights & Cultural Diversity 2	·Confronting the Discrimination Inside ·Cultural Diversity and Coexistence
4	Human Rights & Cultural Diversity 3	·Understanding Cultural Diversity ·Living Together
5	Developing My Story	·Activity 1: Conversation in the Dark ·Activity 2: the Wash
6	Lesson Plan 1	·Utilizing Media and Awareness Education ·Teaching Method
7	Lesson Plan 2	·Developing Lesson Plan with Fairy Tales
8	Lesson Plan 3	·Developing Lesson Plan with Fairy Tales ·Linking with My Story
9	Lesson Plan 4	·Addressing Culture with Human Rights
10	Presentation	·Presentation of Lesson Plan and Feedback

Cooperative Class in the Local Middle School

At the last two classes of the training course, participants developed lesson plans in “international understanding (global citizenship),” cultural

diversity and anti-discrimination/human rights areas. Three groups were gathered for the respective theme and discussed together in order to design lesson plans for the grade 7. The developed lesson plans were supposed to be utilized in social studies classes when the trained instructors are dispatched to the local middle school where requested this center to cooperate. The trained instructors were in charge of 22 lessons to 11 classes of grade 7, so two instructors, a Korean and an immigrant, were paired for one class.

As a result of the course, eight lesson plans were developed by the trained instructors with the theme of cultural diversity, human rights sensitivity, education for international understanding (global citizenship), and world culture understanding. In the case of world culture understanding lessons, they were developed and delivered by immigrant instructors from Japan, Uzbekistan, the Philippine, Indonesia, and China. Among the eight lesson plans, one did cover global citizenship in the name of EIU (education for international understanding).

The lesson plan designed for global citizenship class suggests three learning objectives: a) to understand the definition of ‘global citizen’ and reflect oneself, b) to understand the MDGs and SDGs as global agendas, and c) to think over my job as a global citizen. In the introduction of class, the definition of global citizen in Oxfam (2006) is utilized. Students come to understand the meaning of global citizen through the definition of Oxfam. Oxfam is an international confederation of 18 organizations which work for mobilizing the power of people against poverty in the world¹¹. Oxfam U.K.

¹¹ <https://www.oxfam.org/en/about>

has been particularly promoting global citizenship education and described the global citizen with seven sentences¹². Multicultural Center planned to introduce the sentences in particular order in an activity where students should guess what is described with the sentences.

After introducing the definition of global citizen, the MDGs and SDGs are introduced. While the previous two global citizenship education courses were focused only on cultural diversity, human rights, and anti-bias, the SDGs emerged in a lesson plan for middle school students. The inclusion of SDGs in the lesson plan is interesting when it is considered that the SDGs was not considered when the first two programs were developed and the Executive Director tried to avoid to provide global citizenship education as it is done by international development cooperation organizations. Unlike to his statement in the interview, the lesson plan which contains the SDGs seems similar to one of other international development cooperation organizations. What students are expected to do in the lesson is to discuss global challenges pretending they were the world summit and to decide five to ten things to do as global citizens. Then, the SDGs are introduced and students are guided to categorize the 17 goals into four groups: 'People', 'Prosperity', 'Planet', and 'Peace'. While 'People' stands for the goals which are related to the human rights (Goal 1 to 8), 'Prosperity' represents the goals regarding the economy (Goal 9 to 11). 'Planet' is about environment issues including Goal 12 to 15 whereas 'Peace' represents

¹² Oxfam sees the 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 the community at a range of levels, from the local to the global; is willing to act to make the world a more equitable and sustainable place; takes responsibility for their actions (Oxfam, 2006: 3)

Goal 16 and 17 which are explained as a ‘relationship’ issue. Finally, at the end of this class, Malala Yousafzai who is a Pakistani woman who fights for female education and a Nobel Peace Prize laureate is introduced as an example of the global citizen.

When the program operation and curriculum are examined, it is found that the concept of global citizenship education is understood in line with the organizational mission: mutual understanding between immigrants and Koreans. Thus, cultural diversity and human rights are mainly addressed in the global citizenship education rather than the concept of global citizenship education. The Executive Director of this center explained the concept of global citizenship education, as one of the participants of the instructor training program, as the one which embraces EIU and multicultural education. While multicultural education is to understand the different culture of different groups, EIU is to understand different countries beyond national borders. However, there were limitations for each concept of education, so with the concept of global citizenship education, they are possible to be compensated. He thought multicultural education had been conducted as a low level of EIU, so it was weak to make individuals change. Therefore, global citizenship education is required which can include both EIU and multicultural education and let individuals change. Moreover, the topics—cultural diversity, human rights sensitivity, global citizenship, and world culture—are appropriate for global citizenship education.

The inclusion of global agendas such the MDGs and SDGs seems quite new to this center because cultural diversity has been a main focus of projects here. Also, it does not correspond to what the Executive Director

said about global citizenship education; he tried to avoid implementing global citizenship education as international development organizations do. It seems that the curriculum of Education & Development (Case 3) which is composed of the five Ps of the SDGs—People, Planet, Peace, Prosperity and Partnership—influenced the development of the lesson plan. The instructors group mainly referred to it when they develop the plan and designed the four Ps activity—People, Planet, Peace, and Prosperity—adapting the five Ps. Therefore, while cultural diversity and human rights are primary topics of this center, global citizenship, and global agendas are permeating to this center influenced from “outside”.

4.2. Case 2: Global Citizen School

Global Citizen School is a brand which encompasses global citizenship education programs in the Y-institute, which was established in July 2015. The Y-institute is dedicated to promoting values of UNESCO in the Korean society, and it has three organizational visions: a) educational development cooperation in developing countries, b) fostering global talent, and c) building peace in the Korean peninsula and the East Asia. With these visions, the institute has been implemented various programs in the area of education, natural science, and culture. In the education department, some education programs have been offered to students, teachers, and civil society organizations under the umbrella of ESD. While the ESD programs are still running by the education team, the Global Citizen School became newly

established.

Regarding the purpose of the establishment, the necessity of Global Citizen School is suggested with three reasons in the introductory presentation by the Senior Director: a) the rise of ‘global citizenship education for a peaceful and sustainable society’ as a Post-2015 education agenda, b) the necessity of fostering global talent who have the right character in the era of low-birth and aging, and c) the need of building new global citizenship education model and its distribution with the know-how in fostering global talent.¹³ The educational purposes of Global Citizen School are also suggested in three: a) to improve the interest in and understanding of global issues, b) to learn values that UNESCO pursues such as peace, sustainable development, human rights and cultural diversity and wisdom to live together, c) to take actions from one’s change to the world’s change based on the sense of responsibility for humankind.

While the purpose of establishment and educational purposes described above are what are officially introduced in the presentation at the teacher training program, in the following chapters, the context of launching new programs, program managers’ understanding of global citizenship education, and the program operation and curriculum are examined.

4.2.1. The Context of Launching New Programs

The World Education Forum

Global Citizen School was launched in July 2015 after the World

¹³ Referred to the presentation material provided by the Senior Director at 2015-2016 Teacher Training Programs

Education Forum and started to provide programs for school teachers and students especially at the secondary level. This organization was already implementing ESD which is one of the UNESCO's educational initiatives. Even though the UN DESD (Decade of Education for Sustainable Development), a ten-year period for ESD action, terminated in 2014, the follow-up ESD programs are still running in this organization since ESD as well as global citizenship education was included in the Global Education 2030 Agenda (SDG 4). Then, why did the Y-institute introduce global citizenship education with an independent department although ESD projects were already actively operating?

Regarding the introduction of new adjectival education programs with the title of 'global citizenship education,' the World Education Forum, which was held in 2015, was invoked as a situational cause of the new global citizenship program. Various global education agendas have been discussed in the global society such as peace education, EIU, ESD, and recently GCED. GCED outstandingly emerged in the global society when the Global Education First Initiative (GEFI) was proclaimed by the UN Secretary-General. Around the same time, UNESCO also started to discuss GCED more frequently. However, the definitive cause of the launch of the global citizenship education department and programs is the World Education Forum. Before the World Education Forum, several global stakeholders were preparing Post-2015 global educational agendas and GCED was addressed as a promising new agenda. The Korean government, as a host country, claimed the importance of GCED, which is also found in the speech of Korean President at the World Education Forum. The Y-

institute engaged in the preparation process and as global citizenship education repeatedly appeared in the process, the president of Y-institute became to have the interest in global citizenship education. The organization head had a strong will to implement GCED actively in this organization. Accordingly, Global Citizen School came to be launched in 2015 influenced by the World Education Forum and the will of institute president.

The Program Manager regarded the influence of SDG 4 but underlined that it was the World Education Forum to be more exact. When the two managers' opinions put together, it is found that GCED programs in Global Citizen School were influenced by the World Education Forum situationally and the Global Education 2030 Agenda. However, the entire SDGs were not considered as the global citizenship education programs were launched while the will of institute president had an impact on the launch of the new team. Regarding the establishment of Global Citizens School, the Department Director explained the situation at that time.

When the circumstance is considered, it was the World Education Forum and another is the will of the institute president. Global citizenship should be strengthened. There are three annual strategies of this organization. One is the educational assistance for developing countries and another is the peace line between the Korean peninsula and East Asia. The second strategy is fostering global talent. The representative made a comprehensive framework with the concept of 'global citizen' which seems broader than global talent. Also, global citizenship education fits into the trend.

The Influence of Education Policies

While the context of World Education Forum in 2015 provided a motive for the establishment of Global Citizen School, the needs of “outside” for global citizenship education influenced the development of programs. It is found that the needs of “outside” arise from the GCED policies by the government and the ‘Free-Semester System’ in middle schools. According to the Department Director, as the Ministry of Education and Seoul Metropolitan Office of Education emphasize GCED practice, individual schools were situated where they should adopt global citizenship education before understanding the concept. Although it did not begin from the bottom, the demand for global citizenship education was generated from individual schools. Teachers wanted to understand what global citizenship education is. Not only individual teachers but also the Offices of Education and Teacher Training Institutions required a training program for GCED. Meeting the demands, the teacher training programs have been implemented five times since 2015, and four of them were funded by a local office of education and an education training institute.

On the other hand, ‘Free-semester system’ also generated demand for global citizenship education programs. It is a policy which is devised to have students free from examinations for a semester and find their dreams. It was introduced to several experimental middle schools in 2014 and every middle school in 2016. When the global citizenship education program for middle school students was developed in Global Citizen School, the ‘free-semester system’ was expected to create the demand for global citizenship education. However, as the program was running at the institution, some

schools had difficulty to participate in the program. The demands of global citizenship education conducted outside of the institution as a part of ‘free-semester system’ had increased, so it was not enough for only organization members to give global citizenship education outside of the institution. Accordingly, a program was designed which trains global citizenship education instructors and dispatches them to schools. Therefore, it can be argued that the ‘free-semester system’ raised the needs of middle schools for global citizenship education along with the World Education Forum.

4.2.2. Understanding of Global Citizen Education

UNESCO’s Vision: Peace and Sustainable Development

In the Global Citizen School, the concept of global citizenship education is tentatively understood as an education fostering agents for peace and sustainable development which UNESCO aims for. Although the two program managers think global citizenship education as a broad and ambiguous concept, the orientation is aligned with what UNESCO suggests through its publications. This trend of implementing GCED following the UNESCO’s guide is found in the program topics. The Department Director explained how the teacher training program is constructed.

Global Citizenship Education, on the other hand, can be said as a highly broad concept. Because of the inclusiveness of global citizenship education, it seems that there is no theme which is not included in global citizenship education. However, Global Citizen School has underlined the “UNESCO-likeness” from the beginning. The meaning of “UNESCO-likeness” is diverse

but the main goal is building peace through the international cooperation in education, science, and culture. (...) Therefore, what UNESCO has mainly highlighted such as cultural diversity, sustainable development, inter-cultural understanding became to be addressed in the training program.

Meanwhile, global citizenship education is also understood with the vision of UNESCO when it is compared to education for sustainable development (ESD). Y-institute had mainly operated ESD programs until global citizenship education programs were launched and they are still running. Therefore, the uniqueness of global citizenship education was questioned particularly compared to ESD. The Department Director was unsure of the uniqueness of GCED but at the same time concerned how to satisfy the expectation of program participants. He worried whether it would be alright if he implemented ESD in global citizenship education programs, even if global citizenship education and ESD are not different. Then, he gave his personal and tentative view to distinguish GCED and ESD.

Since UNESCO talks about global citizens tentatively emphasizing knowledge, empathic ability, and practice contributing to sustainable development and peace, I personally understand global citizenship education simply. Peace and sustainable development are the goals where the humanity should reach. We have talked about the goals, but we did not talk about agents who can reach the goals and who can make them possible. Thus, to understand very simply, global citizenship education is about the agents who make sustainable development and peaceful future possible. This is a temporary way of understanding after all, which is in order not to make conflict each other (*GCED and ESD*) [added by the author]. Anyway, I

cannot say that they are different each other, so I simply understand them this way.

As seen above, GCED and ESD are understood with the vision of UNESCO, peace and sustainable development, while the former is about the agents and the latter is about the goals. Considering what the Department Director said, it can be argued that the vision of UNESCO centers in the understanding of global citizenship education.

Critical Thinking

In addition to the vision of UNESCO, critical thinking is emphasized in global citizenship education. Although the Department Director pointed the ambiguity of global citizenship education, he clearly stated that simply accumulating knowledge of global issues is not global citizenship education. What is important in global citizenship education, according to him, is critical thinking which enables individuals to see the deeper and fundamental reasons of local, national, and global issues. Giving the example of Somalian pirate, he explained solutions would be different if we saw the problem in a different way. He admitted that the contents of critical thinking are not included in the programs coherently but believed they partially provide some chances to think critically about the global issues and the causes of them. From this perspective, the attitude of thinking global issues as “my issue” with critical thinking was suggested as a purpose of global citizenship education.

As long as we recognize that an issue happened from a distance is actually related to us and perceive it as “my issue,” we are more likely to take actions. It is not possible based only on the superficial understanding of the phenomenon (...). When we think the issue is actually “my issue,” we can speak something out and ask something in order not to make it happen again. Then people probably will move and take actions.

Interconnectivity

Lastly, interconnectivity is highlighted in global citizenship education. The Program Manager in Global Citizen School suggested three approaches to understanding global citizenship education. First, she addressed a big and a small concept of global citizenship education. According to her, since global citizenship education includes almost everything, global citizenship education can be seen as a big concept or a small concept depending on our approach. While a big concept of global citizenship education focuses on “citizenship,” a small concept mainly addresses the “world.” The Program Manager said that when we see global citizenship education is simply divided with the “world” and “citizenship”, we can say that global citizenship education has already been in the Korean national curriculum such as in social studies. We just did not call it with the name of ‘global citizenship education’. The second approach is to see the interconnectivity among various themes of global citizenship education, which is linked to the third approach. The third approach is about individuals’ perspectives to see themes or global issues regarding global citizenship. For example, when there is a perspective to see environment issues and also there is a perspective to see economic issues, by the interaction of the two

perspectives, the solution is selected or created and here the interconnectivity is considered. In her understanding of global citizenship education, interconnectivity is the key concept; global citizenship education enables individuals to see the issues with their ‘perspectives’ and find ‘interconnectivity’ among the issues.

To sum up, global citizenship education is understood as an education which fosters agents to take actions for peace and sustainable development with the vision of UNESCO, makes individuals think critically and find the interconnectivity among various issues and problems.

4.2.3. Program Operation and Curriculum

In the Y-institute, Global Citizen School is in charge of development and implementation of global citizenship education programs. Some programs which are not developed and implemented by Global Citizen School are also introduced as global citizenship education programs under the name of ‘Global Citizen School’ as seen in Table 7. The programs from other departments used to be under ESD but currently they are included as global citizenship education programs.

Table 7. Global Citizenship School Programs

Level / Target	Program	By Global Citizen School Dpt.
Primary	UNESCO Kids	
Lower Secondary	Global Citizen Class	○
Upper Secondary	Model UNESCO Conference	○

Post-Secondary	Volunteer Work Camp Internship Climate Change Frontier	
Primary & Secondary	Youth Global Citizen Project	
Common	Global Citizen Lecture	○
Teachers	Teacher Training Program	○

There are five main programs operated by Global Citizen School: Global Citizenship Education Middle School Class, Global Citizen Visiting Class, Model UNESCO Conference, Global Citizen Lecture, and Global Citizenship Education In-Service Teacher Training. The target of Global Citizen School is mainly middle school students while high school students participate in the Model UNESCO Conference. Global Citizen Lecture is open to citizens, and the In-Service Teacher Training aims at from primary to high school level.¹⁴

Global Citizen Class

Global Citizen Class consists of two kinds programs: one is a program for middle school students run in the Global Citizen School, and the other is a school visiting class delivered by trained instructors. In the case of Global Citizenship Education Middle School Class, about 35-40 middle school students in the capital area participate in every Saturday for eight or nine weeks. It has been conducted three times with the purpose of enabling students to be global citizens who make changes in their lives and the change of the world based on the UNESCO's values—peace, human

¹⁴ Referred to the In-Service Teacher Training course book (2015-2016)

rights, sustainable development, and respect for diversity.¹⁵ After the introduction of the first class, week 2 covers the theme of ‘interconnectivity.’ Students understand general information about the distribution of population, language, and wealth and to understand the interaction between different cultures and environment by participating in an activity thinking over the interconnectivity among different social components. In the cultural diversity class of the week 3, students understand the fact that others can have a different way of thinking and think over a required attitude toward people with different background and thinking, by participating in a card game. In week 4, students participate in a game to experience economic development and environment preservation and learn an attitude to respond to the economic development and environmental damages caused by the development of common resources, an attitude to change the behaviors of people around them being aware of the need of common efforts for environment preservation. In week 5, students are to be aware that there are people who cannot receive education and there is international effort to support them based on the right to education. In week 6 and 7, the UNESCO World Heritage is introduced to students and they visit a traditional palace designated as a World Heritage. In week 8 with the topic of ‘UNESCO and Global Citizen,’ students understand the backgrounds of the UN and UNESCO and their roles. Also, they learn the characteristics of the global citizen and have an opportunity to meet an expertise in the field, which is introduced as the time for career

¹⁵ Referred to the Global Citizen Class course book (2015, 2016)

exploring.¹⁶ It seems that this program targeted to be utilized as not only for global citizenship education itself but as a career exploring program during the ‘free-semester’ in middle schools.

Meanwhile, topics of the Global Citizen Visiting Class are similar to the ones of Global Citizenship Education Middle School Class, but this program is different in that lesson topics are selected among the six themes at the request of the schools and the trained instructors visit the schools and deliver classes. 19 instructors were trained for 28 hours by program managers from Global Citizen School.¹⁷ After completing the training course, the instructors are dispatched to schools with teaching materials and script developed by Global Citizen School, so the classes can be delivered with the same quality.

Table 8. The curriculum of Global Citizen Class and Instructor Training Program

Common	UNESCO and Global Citizen
Theme 1	The World and “I”: Interconnectivity
Theme 2	Cultural Diversity
Theme 3	Sustainable Development
Theme 4	Global Education Cooperation
Theme 5	UNESCO World Heritage
Theme 6	Human Rights and Peace

Model UNESCO Conference

Model UNESCO Conference is a program where about 70 students discuss certain agendas as the delegates from the member states and the chair group. It has done once for three nights and four days in August 2016

¹⁶ Referred to the outline of lesson plans and Global Citizenship Education Middle School Class course book (2016)

¹⁷ Referred to the posts regarding the program description on the institution webpage

with three major agendas: a) change of life through education, b) provision of education based on human rights, and c) education as public good. The purpose of this program is to improve understanding of global issues, to understand the procedure of decision-making at the international conference, and to connect global issues to one's life. The global issues addressed this program were international education development cooperation and global citizenship education. Participants were grouped into two commissions and discussed each issue in relation to the sub-issues suggested in Table 9. The medium language was English and Korean; the preliminary meetings such as opening ceremony, representative speech, and adoption of the resolution were delivered in English. Meanwhile, orientation, lectures and commission meetings were delivered in Korean. In addition to the official meetings, special lectures about international education development cooperation and global citizenship education were offered by expertise to enhance students' background knowledge. The lecture about international education development cooperation addressed the SDG 4 and the lecture regarding global citizenship education provided opportunity to think over what global citizenship education is and who global citizens are. At the end of the program, certain participants were awarded for their outstanding achievement in the program.¹⁸

Table 9. The discussion agendas of Model UNESCO Conference

Commission 1: International Education Development Cooperation	
Quality Primary Education for All	Vocational Education
Adult Literacy & Numeracy	ODA in Education

¹⁸ Referred to the Model UNESCO Conference course book (2016)

Education with IT	
Commission 2: Global Citizenship Education	
Cultural Diversity	Extreme Violence
Sustainable Development & Environment Preservation	Quality of Teachers and Pedagogy

In-Service Teacher Training Program¹⁹

In-Service Teacher Training Program has been operated five times since 2015 for primary and secondary regular teachers and (vice) principals supported by Seoul Metropolitan Office of Education or Incheon Education Training Institute—the one opened in October 2016 was operated with the organization’s own budget. If teachers complete this program for 15 hours, they get one credit from the Office of Education or Education Training Institute. Program operation and curriculum for each program are slightly different but in general the program is 15-hour-long, and about 30 teachers participated in. The topics addressed in each program are similar. While an introductory lecture for GCED, cultural diversity and ESD are included every time, human rights and climate change are included four times, which means the topics are nearly same among the programs.

As for the instructors, according to the selected topics, program managers or expertise in the fields are invited. Depending on the situational conditions, different instructors are invited although the topics are same. Even though the program managers of the Global Citizen School decide education topics for the program, the perspectives or opinions can be different from the managers’ one since the instructors bring their own contents and teaching materials. The program managers contact possible

¹⁹ Referred to the Teacher Training Programs course books (2015-2016) and observation

instructors first and then the instructors give lecture materials on the day when several days before the opening of the program, or the opening day. Therefore, sometimes the quality of the invited instructors' lectures is unpredictable.

In 'GCED Class Practice' time, the activities that are performed in the 'Global Citizen Class' are demonstrated and the teachers participate in the activities as if they were students. Meanwhile, during the 'GCED workshop time,' participants discuss with three questions: 1) Why is GCED required? 2) What is the uniqueness of GCED? 3) A plan for GCED. It seemed that many of the participants did not know about global citizenship education before this program but came to understand it through this program. This program was the first time for them to learn about global citizenship education. Thus, the role of this training program is crucial to build teacher's understanding and perspective. It is the same in other programs many of learners come to learn about global citizenship education through the programs of this organization.

Table 10. The curricula of Teacher Training Programs

Schedule	Oct. 2015	Apr. 2016	Jun.2016	Jul. 2016	Oct.2016
Level	Primary & Secondary	Primary & Secondary	Secondary	Primary & Secondary	Primary & Secondary
Target	(vice) Principals	(vice) Principals	(vice) Principals	Teachers	Teachers
1	Understanding GCED	Understanding GCED	Understanding GCED	Understanding GCED	Understanding GCED
2	International Development Cooperation and GCED	Human Rights and GCED	Human Rights and Global Citizens	Climate Change and GCED	Understanding and Application of ESD
3	Cultural Diversity and GCED	Climate Change and GCED	Climate Change and GCED	Human Rights and Global Citizens	GCED Class Practice 1,2
4	Global	Sustainable	Sustainable	GCED Class	Climate

	Citizenship and Character Education	Development and GCED	Development and GCED	Practice 1	Change and GCED
5	Sustainable Development and GCED	Multicultural Citizenship and GCED	Example of GCED 1	Sustainable Development and GCED	Understanding North Korea
6	International Exchange at School Level	Example of GCED 1	Korean Society and Cultural Diversity	Cultural Diversity and Global Citizen	Example of GCED
7	Example of GCED 1	Example of GCED 2	GCED Workshop	GCED Class Practice 2	GCED Class Practice 3
8	Example of GCED 2	GCED Class Practice		GCED Workshop	Cultural Diversity and Global Citizen
9	Example of GCED 3	GCED Workshop			GCED Workshop

Global Citizen Lecture

While other programs aim at participants from schools, Global Citizen Lecture is open to the public. The introduction of this program reads *“Global Citizen School launches Global Citizen Lecture for public in order to realize global citizenship education for all. We hope for you to gain insights for the present and future world from this special lecture.”*²⁰ The purpose of this program, which is found from the introduction, is to provide global citizenship education for public and promote it in the society in addition to schools. It has opened for four times in 2016 once a month from July to October and about 80 audiences participated in each lecture. Each lecture began with the opening remarks by the president of the institute and then an invited lecturer gave a lecture for about 90 minutes and followed by the Q & A session. Different age groups of people participated in the program, but university students were active during the Q & A session.²¹ The first lecture was mainly about Win-Win growth, and the condition of global citizens was described, but global citizenship education or global

²⁰ Referred to the Global Citizen Lecture poster (2016)

²¹ Predicated on the observation

citizens were rarely addressed in the lecture. The second lecture introduced sustainable development and the SDGs emphasizing that everyone is a member of the global core group, so individual change is required. Although an exact term was not used here, the identity of global citizens and their role are explained in the lecture. The third lecture was given by a professor of comparative religions and it highlighted the value of transcending borders between religions. The lecturer of the fourth lecture, which is about the history of Korea and Japan, claimed the importance of understanding history for building peace. Compared to other programs, global citizen lectures did not address the concept of global citizens or global citizenship education directly. The lectures rather introduced topics which can be the foundation for developing an attitude which is required for global citizens.²²

Table 11. The topics and instructors of Global Citizen Lecture

	Topic	Instructor
Lecture 1 (Jul.)	Win-Win Growth and Global Citizens	An ex-Prime Minister/An Executive Director of Research Institute
Lecture 2 (Aug.)	UN Sustainable Development Process	An ESD expertise
Lecture 3 (Sep.)	Intercultural Conversation and Co-existence: Comparative Religion	A professor of comparative religions
Lecture 4 (Oct.)	Reconciliation of History: Korea and Japan	A professor of Korean history

To summarize, Global Citizen School aims to promote global citizenship education for all, so the program target includes students, teacher, and public. Since it pursues the spread of GCED, it was more effective to train teachers and instructors. This is because when trained teachers and

²² Predicated on observation and presentation materials

instructors provide global citizenship education to their students, much more students can be exposed to global citizenship education compared to when only program managers of the Global Citizenship School provide it. Accordingly, the training type of program was developed and implemented. It is noticeable that in the case of visiting class, the teaching materials, and the lecture scripts are all developed by program managers and they are conveyed to students indirectly via the trained instructors. This can be interpreted an intention to standardized classes delivered by the instructors in the name of “Global Citizen School.”

Meanwhile, it is found that the curriculum reveals the characteristic of the institute which devotes to promote the UNESCO values: peace, sustainable development, cultural diversity, human rights, and international cooperation. Also, it is also distinctive feature, which reflects the organizational characteristic, to introduce international organizations and provide an opportunity to meet international specialists.

4.3. Case 3: Education & Development

Education & Development is an international education development organization established in 2008. This organization focuses on teacher training in African countries such as Kenya and Uganda as well as Korea. The individual growth of teachers both in African countries and Korea is highlighted since this organization thinks the quality of teachers decides the quality of education. According to the representative of this organization,

unlikely to other international development organizations in Korea, Korean teachers can engage deeply from the program development stage, which enables them to be empowered. The representative emphasized that this organization operates only education projects and it is interested in education a lot. Moreover, the bottom-up process of change is appreciated which begins from the change of individuals. STIC (Short Term Intensive Course for school teachers) and ESD (Education for Sustainable Development) had been flagship programs until 2015. However, since 2016 global citizenship education becomes a new core program instead of ESD. Thus, the context of launching global citizenship education programs and how global citizenship education is understood by organization members, and the programs of this organizations are examined in the following chapters

4.3.1. The Context of Launching New Programs

The World Education Forum and the SDGs

Education & Development had been running an education program with the concept of ESD until 2015. However, while the organization representative participated in the preparation process of the World Education, the transition of global agendas from the MDGs to the SDGs and the strong attention toward global citizenship education were found. Accordingly, the program was rebranded with the concept of global citizenship education. The representative of this institution thought since the global agenda changed, the program should also be changed. There was also

the organizational ambition to participate in the next global agenda setting as a major actor.

We rebranded the program thinking it should be in line with the SDGs until 2030. It does not mean abandoning the brand but changing the identity of the brand following the new circumstance. It was ESD that this program has pursued until now, but the global agenda which gives impact on this program changed anyway. So, this program also changed the primary philosophy, the way, the contents, and then the identity. Only leaving the name of brand, contents have been entirely changed.

As the representative observed the change of global education agenda in the World Education Forum process, the identity of the program has changed from ESD to global citizenship education.

The Influence of Education Policies

On the other hand, as the Global Citizen School (Case 2) was influenced by educational policies related to promotion of global citizenship education and ‘free-semester’ in middle schools, the policies had an impact on the Education & Development as well. Responding to the demands from schools, education training institutes or regional offices of education, Education & Development developed a ‘Global Citizenship Education Instructor Training Program’ in April 2016. The trained instructors are to be dispatched to schools, or “outside” of the organizations, and about ten instructors completed the course. The representative of the organization explains the background of the program development as follows:

There were a lot of demands of global citizenship education from the outside, but we could not handle by ourselves. So, we needed a group of instructors who can be dispatched to schools. That's why we started the instructor training program this year.

The context which made Education & Development rebrand ESD programs as GCED and develop an instructor training program seems similar that of the Case 2. The World Education Forum and the educational policies influenced the launching of new programs. Nevertheless, it is different from Global Citizen School (Case 2) in that Education & Development considered the entire goals of the SDGs while Global Citizen School more focused on the education agenda.

4.3.2. Understanding of Global Citizen Education

Education & Development underlines the importance of bottom-up approach which starts from the change and practice of individuals. Global citizenship education is believed to make individuals broaden their world views, realize the importance of the value of cooperation and participation, and distribute the values by making practice. The change of individuals is primarily considered above all things. From this aspect, global citizenship education is thought to be more effective than ESD. The representative explains why global citizenship education is good as motivation for behavioral change.

Since it is ‘global citizen’, we come to make a question who is the ‘citizen’ and talk about the identity of a citizen. This is better for guiding individual’s behavioral change. We say that practical aspect is really important in GCED instead of saying this and that structurally. When there are cognition, understanding, attitude, and practice aspects, it is good for driving individuals for a change. (...) Personally, I feel this is better as individual motivation for social change than the ESD agenda.

As a factor that brings individuals change, the sense of connectedness is appreciated. It is believed that it enables individuals feel global and social issues as their own issues. The practice for change appears when individuals feel the issues as theirs, and sustainable development and social change are possible according to them. The orientation of the change is the sustainable society where people can live together a better life. About the sense of connectedness, the program manager stated that:

Regarding the expanding point of view, I want to let students know there are various issues in the world and many ways to approach to these issues. The first thing is the sense of connectedness, which means feeling ‘I’ am more closely connected to people who are in the distance, in all around the world, or at the opposite side of the world than we think. Second is to think over the issues based on the sense of connectedness instead of regarding them just “others.” Expanded from the second, third is how to practice little things from around “me.” It is led to this point.

While GCED is required for a better life and sustainable development, it is also considered as a foundation of living or a way of living. Whereas a

traditional and fixed way of education is thought to be not able to have individuals adjust to the changing world, GCED is believed to provide opportunities to think and act following the changing world. The representative explains as follows:

To live in the changing world, I see it is right to make individuals familiar to 'how to' instead of already determined 'if you do this, it happens like that' and pioneer their lives. And through this, they can master methods to understand themselves, know the world, and cooperate.

The world is keep changing, and the future world will be a place where the national borders are meaningless and individual can live anywhere. Thus, it is important to become a global citizen according to the representative.

Children who live in the next generation would live a life which is not limited the concept of national borders. So, even if it might not be so much of cosmopolitan, it would be fine as long as 'I' can make 'my comfortable safety-zone' no matter where I am. But to do so, if I, for example, live in Africa, or America, or Europe, or I do whatever, I cannot but face different cultures from mine. It is important to live there not as a marginal person but to come into the inner circle. If it is like this, 'I' really should be a global citizen in order to live as it was my comfortable home wherever 'I' go.

To summarize the understanding of Education & Development, at the individual level, global citizenship education enables individuals to equip the life skills in the changing world. At the social level, it brings social change for sustainable development through the change of individuals and

their practice.

4.3.3. Program Operation and Curriculum

Education & Development is an institution which is focusing on education, teachers, and development. It had carried out ESD programs until the adoption Global Education 2030 Agenda (SDG 4). However, as the change occurs in the international education and development goals, the identity of education programs also changed. While the previous programs emphasized the importance of ESD, the current education programs are based on global citizenship education.

Youth Education: Education for Hope

‘Youth Education: Education for Hope’ is a program for middle and high school students, which is launched in 2013. In the beginning, the educational framework for this program was ESD and got approved from Korean National Commission for UNESCO as an officially certificated ESD program. Also, Education & Development was selected from KOICA IDEA (Korean International Cooperation Agency International Development Education Academy) as an organization for Youth ODA Leader Development Education with this program.²³ Since 2015, however, this program has been called as a ‘global citizenship education program.’ Moreover, the curriculum was completely changed in 2016. It seems that 2015 was a transition period changing from ESD to global citizenship

²³ Referred to the post on program introduce (July 8. 2015) from Education & Development webpage

education because the format of program operation and contents were same with previous ones but the description of this program emphasized that it is ‘global citizenship education’.

In 2016, this program is rebranded with a new curriculum based on the five Ps of SDGs and implemented twice: one was for middle school students, and the other was for high school students. It is developed by the program manager of Education & Development along with several in-service teachers, and the program manager is in charge of the program operation. While all secondary level students participated in the same program before 2016, the programs became divided depending on the school level from 2016. In addition, the program is run every week for two months whereas it used to be operated once a month for ten weeks. The program target was students who are interested in the UN SDGs, and the registration fee was 150,000 won (about \$150). About 25 middle school students and 15 high school students registered the program. The participants who attended and complete tasks 80% received a program completion certificate and a volunteer service certificate.²⁴

Global Citizenship Education Instructor Training Course

Global Citizenship Education Instructor Training Course was developed by the program manager of Education & Development along with several in-service teachers who are engaged in this organization. The program manager is in charge of the program operation as a program designer and facilitator. This program has been conducted twice since the

²⁴ Referred to the program poster

launching in April 2016, and each program consists of eight sessions. About 10-15 people participated in each program, and the registration fee was 150,000 won (about \$150). While the other programs offered by Multicultural Center and Global Citizen School are free, this organization required a registration fee to participants.

The target of this program was those who are interested in global citizenship education, who want to develop and implement global citizenship education, and who want to build a horizontal and participatory learning space.²⁵ In addition to attending the eight sessions over 80%, participants are required to take part in two monthly special lectures offered by this organization and practice class demonstration in the youth education program. If participants complete the all required conditions, they get a qualification as a global citizenship education instructor and can be dispatched to schools. From the first training program, only one participant satisfied the required conditions, whereas 10 out of 13 participants got a qualification from the second program.

As for the education field, where instructors are dispatched, it seems that this organization does not have a regular base in schools while the other two cases (Case 1 and 2) have certain schools as a field of education. Also, it seems that the number of instructors who are actually dispatched to education field is small yet.

Common Curriculum

The curriculum of ‘Youth Education: Education for Hope’ and

²⁵ Referred to the program poster

‘Global Citizenship Education Instructor Training Course’ are same. Education & Development designed the programs with the ‘five Ps’ of SDGs referring to KoFID (2016)²⁶. The ‘five Ps’ means five groups of the 17 sustainable development goals: Partnership, Planet, People, Prosperity, and Peace. The curriculum begins with the overview of SDGs and then the five Ps and project-based practice are covered in order.

Table 12. Curricula of ‘Global Citizenship Education Instructor Course’ and ‘Youth Education: Education for Hope’

Program	Instructor Training Course		Youth Education	
	Apr.- May. 2016	Sep.-Oct. 2016	May.-Jul. 2016	Aug.-Nov. 2016
Participants	Adults	Adults	Middle School Students	High School Students
Session 1	Why SDGs?	Why SDGs?	Why SDGs?	Why SDGs?
Session 2	Partnership	Partnership	Partnership	Partnership
Session 3	Planet	Planet	Planet	Planet
Session 4	People	People	People	People
Session 5	Prosperity	Prosperity	Prosperity	Prosperity
Session 6	Peace	Peace	Peace	Peace
Session 7	Project 1	Project 1	Project 1	Project 1
Session 8	Project 2	Project 2	Project 2	Project 2

First, ‘Partnership’ deals with the Goal 17 which aims to “strengthen the means of implementation and revitalize the global partnership for sustainable development.”²⁷ Second, ‘Planet’ includes Goal 7 (affordable and clean energy), 12 (responsible consumption and production), 13 (climate action), 14 (life below water), and 15(life on land). Third, the ‘People’ includes Goal 1 (no poverty), Goal 2 (zero hunger), Goal 3 (good health and well-being), Goal 4 (quality education), Goal 5 (gender equality),

²⁶ KoFid. (2016). *Easy SDGs*. (In Korean)

²⁷ <https://sustainabledevelopment.un.org/sdg17>

and Goal 6 (clean water and sanitation). Fourth, ‘Prosperity’ covers Goal 8 (decent work and economic growth), Goal 9 (industry, innovation, and infrastructure), Goal 10 (reduced inequalities), and Goal 11 (sustainable cities and communities). Fifth, ‘Peace’ means Goal 16 which aims for peace, justice, and strong institutions. Activities such as games and discussion where participants experience and learn a specific topic consist each lesson of those topics. The program manager describes this curriculum as what displays the uniqueness of Education & Development distinguished from other organizations implementing global citizenship education programs.

A topic-based approach which deals with human rights, poverty, and peace is usually taken to provide global citizenship education programs. However, we thought a way which can give this organization uniqueness and organize global citizenship education better. Then, we decided to go with the SDGs making them categorized. The program basically consists of eight courses and the first course is about the SDGs. Then, the five Ps which construct the SDGs follow it. So, we looked into the components and indices of each category thinking of what kind of activities can be included.

In conclusion, Education & Development is running two kinds of global citizenship education programs; one for adult learners who want to be trained as global citizenship education instructors, and the one for secondary school students. A common curriculum is offered for both programs, which addresses the SDGs in the format of ‘five Ps’: People, Planet, Prosperity, Peace, and Partnership. Embracing those topics in the curriculum is said to be the uniqueness of this organization distinguishing it from other

organizations implementing global citizenship education programs in Korea.

CHAPTER 5. DISCUSSION

In this chapter, the concept of global citizenship education revealed in programs and perceptions of program managers is analyzed utilizing the analytical framework. First, the perspective on global citizenship is examined based on the description of global citizens, global problems, and global conflicts. Second, educational approach is examined predicated on the educational purpose and topics. Finally, perspectives on global citizenship education of the three cases are suggested using the analytical framework.

5.1. The Perspective on Global Citizenship

The perspectives on global citizenship are categorized in three. The first approach is to understand global citizenship based on the thought of individualism and neoliberalism. From this point of view, global citizenship means a competence which an individual has to equip in order to adapt to the globalized world and excel in the competitive society. The second approach is to understand global citizenship from cosmopolitanism, universalism, multiculturalism or humanism: all of these thoughts or some of them are considered. From these ideas, global citizenship stands for a sense of responsibility and connectedness to a global community, particularly toward developing countries. It is believed that humans are

creatures with dignity and the humanity is connected as one community. Also, there are universal values to be appreciated anywhere in the world, but at the same time, cultural diversity should be respected. Third, global citizenship is comprehended from the thought of critical theory and post-colonialism. Global citizenship is neither a competency required for individual adaptation and success nor a sense of responsibility for developing countries. It is global citizenship that liberates the oppressed in the global structure and transforms the current unequal global society.

Depending on the perspective on global citizenship, the way of describing global citizens and global problems becomes different. Therefore, in the following sections, how global citizens and global problems are understood by program managers and addressed in programs will be examined.

Table 13. Perspective on Global Citizenship

	Competency-based GCED	Moral GCED	Critical GCED
Perspectives on Global Citizenship	<ul style="list-style-type: none"> • Individualism • Neoliberalism 	<ul style="list-style-type: none"> • Moral Cosmopolitanism • Moral Universalism • Multiculturalism • Humanitarianism 	<ul style="list-style-type: none"> • Critical Theory • Post-colonialism

5.1.1. Global Citizens

Depending on the different approaches, the characteristics of global citizens are differently described. From the competency-based approach, a global citizen is a free traveler crossing the borders, a participant of the global economic system, and a prospect global leader who can succeed in

the changing global world. On the other hand, from the moral approach, a global citizen is a neighbor in a global community and a conscientious and responsible citizen for the global community. Whereas, from the critical approach, a global citizen is an agent of social change both in the local and global society. The meaning of ‘social change’ here is to challenge the existing unequal social structure in order to pursue global justice.

Table 14. The description of individual as a global citizen

	Competency-based GCED	Moral GCED	Critical GCED
An Individual as a Global Citizen	<ul style="list-style-type: none"> • A free traveler crossing the borders • A participant of the global economic system • A prospect global leader 	<ul style="list-style-type: none"> • A benevolent neighbor in a global community • A conscientious and responsible citizen 	<ul style="list-style-type: none"> • An agent of social change in the local and global society

Global Citizens from the Moral approach

In the three cases, a global citizen is described mainly from the moral approach. First, in the Multicultural Center (Case 1), global citizens are those who can respect cultural diversity and human rights. Korean citizens, as global citizens, are required particularly to respect immigrants’ cultures and histories and their human rights. Lesson plans for understanding world culture, cultural diversity, and human rights demonstrate such understanding of global citizens. Meanwhile, the definition of a global citizen by Oxfam (2006) is cited in the lesson plan for “international understanding (global citizenship)”. Although it is mentioned that global citizen is a person “who is outraged by social injustice” and “who is willing to act to make the world

a more equitable and sustainable place,” it is not explained what “social injustice” and “a more equitable and sustainable place” mean. The definition is simply utilized for learning motivation at the beginning of the lesson, but not thoroughly contemplated or explained.

Second, in the Global Citizen School (Case 2), global citizens are those who have a civic quality to “recognize and exercise their rights and fulfill their responsibilities in order to ensure others’ rights” and “to think and act extending the scope into the world”.²⁸ Also, global citizens are those who “equip an ability to know and think critically about global issues, empathize with others’ agony, and have an inclusive attitude respect differences.” It is emphasized to take actions in their daily lives even if it is a little thing. Some examples are suggested as global citizens who live their daily lives as ‘a global citizen’ such as a film director who produced a movie about ‘difference and prejudice,’ a university student who advocates an environment movement and a principal who runs an evening school. Along with the examples, a specific way of becoming a global citizen is recommended to students. In everyday life, global citizens are those who recycle well, do not waste food, get along with friends regardless of backgrounds or conditions, help someone in need, plant a tree, donate to the poor, go shopping at traditional markets, take little actions for the right, and so on. In other words, in this organization, global citizens are those who take actions pursuing peace and sustainable development.

Third, in Education & Development (Case 3) global citizens are defined as who feel the sense of connectedness and take actions for

²⁸ Referred to the teaching materials for “UNESCO and Global Citizens”

sustainable development willing to take inconveniences. Remarks of the chairperson of the GEFI YAG (Youth Advocacy Group) is quoted in the presentation in the program to explain a concept of the global citizen in the program: *“As a citizen you get your rights through a passport/national paper. As a global citizen, it is guaranteed not by a State but through your humanity. This means you are also responsible to the rest of humanity and not the State alone”*.²⁹ It is found that the sense of belonging and responsibilities to the humanity centers the concept of global citizen.

Global Citizens from the Competency-based Approach

On the other hand, global citizens are also portrayed from the competency-based approach. In the Case 1, the moral aspect was prominent but from the standpoint of immigrants, global citizens are those who can adapt to a foreign country and be integrated into the society concerning individual success in a new environment and labor market. While Koreans were required to respect cultural diversity and human rights of immigrants, the immigrants are required to learn Korean language and culture and citizenship in order to adjust to the Korean society.

In the Case 2, ‘global leaders’ and ‘global competency’ with respect to the competency-based approach are found from the remarks of the organization representative but not by the program managers or in the programs developed by them. For instance, the representative concerned whether the children have the mind and knowledge for leading the future Korean economy maintaining the world’s 13th largest economy. Also, he

²⁹ Referred to the teaching material of “Project” in the Korean language (originally from UNESCO, 2014:14)

believes that children can have global leadership and be a global leader like Ban Ki-Moon the UN Secretary-General through global citizenship education.³⁰

In the Case 3, during the transition period in 2015, ‘global leaders’ was underlined and the representative had a contradictory understanding of global citizens. For example, ‘Youth Education: Education for Hope’ identified the youth participants as prospective and creative ‘global leaders’ and ‘The second Ban Ki-Moon, the UN Secretary-General.’³¹ However, the description with ‘global leaders’ disappeared from programs in 2016. Instead, the feeling of connectedness and belonging to the global community is rather emphasized.

Global Citizens from the Critical Approach

Although critical thinking to investigate fundamental reasons of problems is appreciated by program managers, and there are some activities give opportunities to think over the global issues in the Case 2 and 3, the required actions to global citizens are still limited in the existing structure. There is no try to challenge the existing structure in order to solve the global problems. It is rather obviously emphasized to respect cultural diversity and human rights, to preserve the environment, and to understand international cooperation in the already given structure.

³⁰ Referred to the observation of opening remarks of “In-Service Teacher Training Program”

³¹ Referred to the posts regarding the “Youth Education: Education for Hope” on the webpage and the program report 2015.

5.1.2. Global Problems and Global Conflicts

It is a distinctive feature of global citizenship education that it addresses global issues and problems. However, according to an approach to global citizenship education, global issues or problems are differently defined. From the competency-based approach, global problems are what hinder economic growth and disrupt the existing global order. In other words, global economic crisis and unstable international security are global problems. On the other hand, from the moral approach, global problems are what hamper peace and sustainable development such as poverty, war, civil war, climate change, inequality, and discrimination. These are distinguished from the critical approach in that structural injustice is not addressed. From the critical approach, it is the global problem that unequal power relations, oppression, and dehumanization caused by injustice global power structures.

In many cases, global problems encompass the conflicts between different stakeholders, gender, classes, or culture. Even though the conflicts are reported as global problems, the way of how they are addressed are different according to the perspectives on global citizenship. Thus, to compare how global conflicts are addressed is a way to distinguish the three different approaches. The meaning of conflicts follows Coser (1956, cited in Davies 2004)³² in this section, which means a struggle between two or more people over values or competition for status, power, and scarce resources. It is the roots of conflicts that values, status, power and resources. The critical approach challenges the conflict issues from the structural or systemic

³² Coser, L. (1956). *The Functions of Social Conflict*. Simon and Schuster.

aspect in relation to the power dynamics. In the case of moral approach, although it recognizes global conflicts, the issues are handled superficially focusing on phenomena without thoughtful examination of the structural roots of the conflicts. Whereas conflicts are not the interest of the competency-based approach since it is more concentrated on individual global competency rather than a social phenomenon.

Table 15. Global problems and conflicts addressed from the different approaches

	Competency-based GCED	Moral GCED	Critical GCED
Global Problems	<ul style="list-style-type: none"> • Global economic crisis and unstable international security • The issues that hinder economic growth and disrupt the global order 	<ul style="list-style-type: none"> • Poverty, war/civil war, climate change, inequality and discrimination based on gender, race and culture, violation of the human rights • The issues that hamper peace and sustainable development 	<ul style="list-style-type: none"> • Unequal power relations, oppression and domination, and dehumanization, • The issues that consolidate the injustice power structure
Global Conflicts	<ul style="list-style-type: none"> • Rarely focused 	<ul style="list-style-type: none"> • Superficially recognized 	<ul style="list-style-type: none"> • Structurally challenged

Global Problems and Conflicts from the Moral Approach

As the concept of global citizens was mainly described from the moral approach, global problems are also primarily discussed from the moral approach in the three cases. In the Case 1, local problems such as discrimination toward immigrants and violation of immigrants' human rights caused by the multicultural environment are the major interest of this center. Global challenges are described as the ones suggested in the MDGs and the SDGs. The lesson for middle school students introduces the MDGs and the SDGs as 'global challenges' to be accomplished. Thus, poverty,

hunger, health, education, gender equality, environment, energy, economic growth, inequality, climate change, peace, and partnership are described as ‘global problems.’ However, they are simply introduced but not discussed in detail during the class. Meanwhile, the Case 2 regards unequal distribution of wealth and energy, the discrimination based on different cultural backgrounds, lack of resources, climate change, education in developing countries, gender inequality in education, the preservation of the World Heritage, and violation of human rights. Considering all these issues addressed by the three cases, it is found that the global problems are similar in that they are based on the issues suggested by the international organizations such as the UN and UNESCO.

Some of the issues such as unequal circulation system and distribution of wealth and energy and gender inequality seem as those of critical approach. However, they still remain in the moral approach since only phenomena of the issues are mainly focused rather than the fundamental structural reasons and the unequal power relations. The example of Case 2 explains why these issues are regarded as the moral approach. The Case 2 operates five programs and the ‘Global Citizen Class’ is the most participatory program. Here, the ‘Global Citizen Class’ program is suggested as an example and the ‘interconnectivity’ activity is particularly presented among its activities. Since the activity deals with several global problems and interconnections among them, it demonstrates what are addressed as the ‘global problems’. Students are asked to find the connection among the given words, and arrange them in order. There are three sets of words and one of them includes the following words:

Valentine' Day, Confession, Chocolate, Cacao, African Plantation, Children, and Absence from School. Although there is an expected answer, students can make their own order. After the presentation of each student groups about their work, the instructor explains about the related global problems to those given words: the unfair process of chocolate trade, children labor, and their education. First, the instructor tells about the number and income of laborers who cultivate and produce cacao. Then, the situation where the workers earn only 6% of the profit while the rest of it goes to distribution dealers or large enterprises is explained. Also, the instructor talks about the children workers' education issue explaining that many children who cannot go to school because of the work and they are likely to live economically and socially difficult lives compared to the ones who finish the regular education. Finally, the instructor introduces the trend of 'fair trade' and encourages the students to have the interest in it.

The students may understand the situation and the interconnectivity among global problems by listening to the explanation of instructor. However, they do not have a chance to question why the problems occur and think deeply about the structural reasons for them. Moreover, the conflicts contained in the problems are not notified. The problems contain many conflicts among stakeholders related to the chocolate production—for example, there may be conflicts between cacao laborers and the owner of a plantation, the laborers and the big company, developing countries producing the cacao and developed countries consuming the cacao, the children workers and their family, the children workers and the owner of a plantation and so on. Therefore, this approach is deemed as the 'moral'

rather than ‘critical’.

Global Problems from the Critical Approach

The Case 3 addresses similar issues as global problems, but its approach is closer to the critical approach compared to the Case 1 and 2. For example, addressing the ‘prosperity’ issues, learners participate in games named ‘Trash Game,’ ‘Banana Trading Game,’ and ‘Different Class Game.’ Through these games experience unequal conditions from the start line and unequal distribution of income according to the roles. Thus, they come to think over the distribution structure in a capitalistic society. The participants indicate the unequal structure as a cause of unequal distribution of income. Also, they experience conflicts among different stakeholders by role-playing, and then they try to find a way to compromise with each other so as to overcome the unfair structure. In other words, even though the Case 3 addresses global problems from the moral approach in general, there are some attempts to question the systemic challenges and conflicts and the roots of them at least. Therefore, the Case 2 is counted as the one in-between the moral approach and the critical approach.

5.2. Educational Approach

Depending on which perspective is taken, education approach becomes different as well, which means the purpose and practice of global citizenship education become different. From the competency-based approach,

education is a tool for developing human capital which is needed in a competitive global society, which is in line with the ‘human capital theory.’ Whereas, global citizenship education is required to raise students who have the right character in a globalized world. The theory of character education (Lickona, 1991) can explain this approach. The educational approach of critical global citizenship education, on the other hand, is supported by Paulo Freire’s educational theory (1970) or transformative social justice learning (Torres, 2007).

	Competency-based GCED	Moral GCED	Critical GCED
Educational Approach	<ul style="list-style-type: none"> • Human Capital Theory 	<ul style="list-style-type: none"> • Character Education Theory 	<ul style="list-style-type: none"> • Transformative Social Justice Learning • Pedagogy of the Oppressed

Table 16. Educational Approach of the three approaches

5.2.1. The Purpose of Education

The purpose of education is important since curriculum, teaching-learning method and materials are composed according to the purpose. Also, it is in line with the expected global citizens who are fostered by the education programs. In other words, learners are exposed to different educational conditions and environment following the purpose of education. The competency-based approach expects learners to be aware of the blurred national borders, to equip knowledge and skills required in the competitive world, and to have an open attitude and global manners. On the other hand, the moral approach tries to make learner be aware of global interconnectivity and issues at the local, national and global level and

understand different histories and cultures. Moreover, learners are expected to take responsibilities and engage in the problem resolution with the sense of belonging and attitudes of empathy. Whereas, the critical approach regards the purpose of education is to be aware of the structure of the global system and to recognize social issues in terms of social structure and power relations investigating the deeper causality of issues. Besides, an attitude of solidarity pursuing social transformation is expected to be learned from the critical approach.

In this section, the perspectives contained in the global citizenship education programs are discussed regarding required knowledge and abilities, attitude and emotion, and behaviors and practices. In general, moral perspectives were prominent in the three cases but there were also instances of competency-based approach or critical approach. In the case of competency-based approach, it was found from the Case 1 and 2 concerning the required knowledge and abilities. Meanwhile, the critical approach was found from the Case 2 and 3, but mostly in the Case 3.

Table 17. Purpose of education in the three GCED

	Competency-based GCED	Moral GCED	Critical GCED
Purpose of Education	<ul style="list-style-type: none"> • To be aware of the blurred national borders • To equip knowledge and skills required in the competitive world (e.g. language; history; geography) • To have open attitude and global manners 	<ul style="list-style-type: none"> • To be aware of global interconnectivity • To understand different histories and cultures • To be aware of local, national, and global issues/conflicts • To take responsibilities and engage in problem resolution • To have sense of belonging to a common humanity • To develop attitudes of empathy 	<ul style="list-style-type: none"> • To be aware of the structure of global system • To recognize local, national, and global issues/conflicts regarding social structure and power relations • To critically reflect one's status • To develop capacity to investigate deeper causalities of global issues • To pursue social structural transformation • To develop an attitude of solidarity

Required Knowledge and Abilities

In the global citizenship education programs provided by the three cases, learners are primarily expected to have knowledge and skills from the moral perspective. Table 18 shows the knowledge and abilities expected to learners from the three cases. While the moral perspective is centered in the three cases, the competency-based perspective is found in both Case 1 and 2, and the critical perspective is found in the Case 3.

Table 18. The required knowledge and abilities

	Competency-based	Moral	Critical
Case 1	<ul style="list-style-type: none"> • To have global core competencies (cooperation, teamwork, and conflict management skills, etc.) <i>(suggested by a guest instructor)</i> 	<ul style="list-style-type: none"> • To understand foreign countries' culture and history (e.g. Asian countries such as China, Vietnam, the Philippines, and South Asian Countries) • To recognize immigrants' human rights • To be aware of cultural diversity • To understand the MDGs and SDGs • To know the concept of global citizen 	
Case 2	<ul style="list-style-type: none"> • To understand about IOs (as a possible future career) • To have global core competencies (IT skills, foreign language skills, logical thinking, cooperation skills, conflict management skills, expression of opinions, etc.) <i>(suggested by a guest instructor)</i> 	<ul style="list-style-type: none"> • To understand peace and sustainable development (regarding human rights, cultural diversity, climate change, the UNESCO World Heritage, etc.) • To know the concept of global citizen • To know current international (education) (development) cooperation and global agendas • To understand unfair distribution of food, wealth, and energy in the world • To understand interconnectivity and mutual influence among global issues, people, culture, and environment 	
Case 3		<ul style="list-style-type: none"> • To understand the SDGs and connect to one's life • To think about the meaning of global citizens and redefine it • To understand partnership among the public, private, NGOs and INGOs and think over its direction • To understand the process of consumption • To understand the Universal Declaration of Human Rights • recognize global issues and the various ways to access to them (regarding a partnership, planet, people, prosperity, peace in the SDGs) • To know the concept of global citizen 	<ul style="list-style-type: none"> • To recognize structural inequality and find the connection between economic inequality and political inequality

It is the common required knowledge and abilities from the moral

perspective that to understand human rights, cultural diversity, and global issues and to know the meaning of a global citizen. In addition to these, the purpose of to understand international development cooperation, the SDGs, or interconnectivity are added to the moral perspective.

Concerning the competency-based perspective in education programs, an interesting finding is revealed. Case 1 and 2 basically have moral perspective on global citizenship education, but ‘global competencies’ on the basis of the competency-based perspective are introduced by the guest instructors from a same education research institute. As the global competencies such as IT skills, foreign language skills, logical thinking, cooperation skills and conflict management skills were suggested in relation to multicultural sensitivity or multicultural citizenship. Meanwhile, in addition to the guest instructor, a part of global citizenship education programs is utilized as a career searching time for students in the Case 2. It is related to students’ career searching to understand international organizations such as the UN and UNESCO and to meet specialists in the field.

On the other hand, the knowledge and abilities from the critical perspective are only found in the educational purpose of the Case 3. It suggests as educational purposes to think over equality and equity issues and to recognize structural inequality and locate the connection between economic inequality and political inequality. This critical perspective is specifically found in relation to the theme of prosperity which encompasses decent jobs, infrastructure, and sustainable industrialization, and reducing inequality issues.

Required Attitudes and Emotion

In the case of required attitude and emotion in global citizenship education, the moral perspective was dominant but critical perspective was also found in the Case 1 and 2 as seen in Table 19. The common attitudes and emotion required in the three cases are the attitudes for living together and that of respecting human rights and cultural diversity. In addition to these, the cooperative and participatory attitude, the willingness to take the inconvenience for sustainable development, empathy, and the sense of connectedness are suggested by the Case 2 and 3.

The Case 2 programs mostly emphasize the moral attitudes and emotion but also critical attitudes are found from the lecture by an invited instructor in the ‘In-Service Teacher Training Program.’ The instructor questioned what kind of citizen is expected for sustainable development and emphasized the “procedural equity” referring to the equity principles by Haughton (1999)³³. He explained the importance of an attitude to critically examine whether everyone can fairly access to the decision making and whether decision makers have the sense of responsibility and understand the impact of their decisions. In other words, the attitude of doubt the equity in the process of decision making in the social system is required for learners. However, the programs developed and provided by the Global Citizen School (Case 2) convey the moral perspective. On the other hand, the Case 3 asks the attitude to think about the structural problems of human rights and to raise voices for those who suffer from the violation of human rights in the ‘Global Citizenship Education Instructor Training Course’ and the

³³ Haughton, G. (1999). Environmental justice and the sustainable city. *Journal of Planning Education and Research* 18(3), 233-243.

‘Youth Education: Education for Hope’ developed and delivered by the organization directly.

Table 19. The required attitude and emotion

	Moral	Critical
Case 1	<ul style="list-style-type: none"> • To have the attitudes for living together (understanding and sharing) • To have the attitudes understanding and respecting immigrants (regarding human rights and cultural diversity) • To have multicultural sensitivity • To have an open attitude toward foreign countries 	
Case 2	<ul style="list-style-type: none"> • To have the attitudes for living together • To have the attitudes respecting the human rights • To have cooperative and participatory attitude • To think about the effect of ‘my’ behavior on the environment • To have an open attitude toward different culture • To have and willingness to take inconvenience • To have a sense of belonging to the humanity (or global membership) • To have empathy • To have multicultural sensitivity 	<ul style="list-style-type: none"> • To raise questions for equity • To think critically about fundamental reasons of problems <p><i>(suggested by a guest instructor)</i></p>
Case 3	<ul style="list-style-type: none"> • To have the attitudes for living together • To have responsibility for the global issues • To have the willingness to take the inconvenience for sustainable development • To have cooperative and participatory attitude • To have sense of connectedness • To have compassion and hospitality 	<ul style="list-style-type: none"> • To think about structural problem of human rights issues and raise voices

Required Behaviors and Actions

The required behaviors and actions are already encompassed with the required knowledge and abilities and attitudes and emotion. The required behaviors and actions are to put those into actions actually. Therefore, as the other components of educational purpose were approached from the moral perspective, the behaviors and actions are basically suggested from the moral perspective as well. Individual behavioral change for respecting human rights and cultural diversity is emphasized commonly and in general the behaviors and actions which can contribute to peace and sustainable

development are required. Whereas, to raise questions and voices based on the critical thinking is required from the critical perspective.

5.2.2. The Major Education Topics

In accordance with the purpose of education, major educational topics become different. While global economy, international politics, foreign language, culture and history are addressed in the competency-based education, global problems, human rights and cultural diversity are mainly covered from the moral approach. The critical approach also handles global problems but focusing on global structure, power relations, and global social justice.

Table 20. The educational topics of the three approaches

	Competency-based GCED	Moral GCED	Critical GCED
Educational Topics	<ul style="list-style-type: none"> • Global economy • International Politics (e.g. IOs & diplomacy) • Foreign language/literacy • Culture, history, and geography of foreign countries 	<ul style="list-style-type: none"> • Global issues/problems • Human rights • Cultural diversity 	<ul style="list-style-type: none"> • Global issues/problems • Global system/structure • Power relations/dynamics • Cultural diversity/subaltern • Global social justice

The educational topics are all related to how the global citizen is described, what is described as global problems and what is the education purpose. Thus, the major topics of the programs are already mentioned above sections. The major education topics of global citizenship education in the three cases are suggested as sustainable development, peace, cultural

diversity, and human rights. In addition to these topics, inequality is sometimes discussed. These topics are the features of the moral global citizenship education, although inequality is discussed with either moral perspective or critical perspective. In the three cases, the major topics were approached from the moral perspective including the inequality issue. Although there were some attempts to handle the structural issue, still it is close to moral perspective.

Firstly, 'sustainable development' is regarded as a goal that global citizens should achieve. In the Case 3, sustainable development is the direction of global citizens' lives in the era of social turmoil. In the world where the global problems such as climate change, terrorism, and refugee exist, sustainable development is considered as a resolution to solve these problems and live a better life. The Case 2 also regards sustainable development as an aim to be achieved and a global norm to be observed by global citizens. Compared to these two cases, it seems that the Case 1 does not fully understand sustainable development, but at least it agrees with the direction of sustainable development and appreciates as a goal which the global society should achieve. However, sustainable development or the sustainable development goals are not critically examined whether it is really required and it makes all the people in the world live a better life. Sustainable development is already assumed as a good and right goal, and it is conveyed to program participants by program managers or invited expertise.

Second, 'peace' is also regarded as a fundamental goal of the global society and global citizens. There are some attempts to review the meaning

of peace. It is agreed that peace does not simply mean the status where there is no wars or conflicts. The Case 2 explains to program participants that peace is achievable only if human rights is appreciated. Whereas, the Case 3 approaches to the peace issue from the individual and social level and defines the status of peace and which is not. In the meantime, the structural violence and power are considered as an obstacle to peace. It means that individuals can be exposed to the structural violence and feel the limit in the structure even if there is no conflict. It touches the structural problem with the peace issue but it still remains to the individual level and even if it recognizes the structural problem, there is no further step for solving it.

Third, cultural diversity is suggested as what global citizens should appreciate and respect. It is emphasized to understand the culture of foreign countries and appreciate them. Global citizens should respect cultural diversity and do not discriminate people from different cultural background. It should be noticed that the cultural diversity topic is addressed from the standpoint of 'we, global citizens' who supposedly have common major cultures. The culture of minor groups is considered to be understood and respected. However, it is not discussed how those who are in the minor groups can be empowered and raise voices.

This is same with the human rights. Global citizens should know the Universal Declaration of Human Rights, exercise their rights, and protect others' rights. Those who are suffered from the violation of human rights or the marginalized are described as the objects of understanding, respect, and help. In the Case 3 tried to understand the structural reasons why the marginalized are situated in that condition. However, like the cultural

diversity issue, the agency of the marginalized is not considered but how ‘we, global citizen’ can understand, respect, and help ‘them’ is discussed.

Finally, the inequality issue is explicitly or implicitly included in the global citizenship education programs. However, in many cases, it remains at the level to recognize that there exists inequality. Program participants get to know some people cannot get enough income, food, water, energy and education. Otherwise, they try to find why there exists inequality systemically and then locate the way to reduce the inequality. It is, however, discussed in the boundary of current structure and there is no consideration how the structure can be transformed.

5.3. Mapping the Three Cases

Based on the findings and the discussions, three cases are categorized as in Table 21. The three cases are placed in the category of moral GCED according to each criterion. Since the perspectives on global citizenship and education are interrelated, the cases come to be included in the same category for the four criteria. However, the case is included in the competency-based GCED category or critical GCED category in some instances. In that case, the name of each case is italicized in the table. The Case 1 showed the competency-based perspective in relation to the meaning of the global citizen and the purpose of GCED along with the moral perspective. On the other hand, the Case 3 showed attempts to approach to global problems and education from the critical perspective although it is

not fully matched to critical GCED. The Case 2 showed three perspectives with regard to the purpose of education with the moral perspective as the center. In order to make the perspectives of GCED programs visualized, the number of each case in accordance with the categories in Table 21 is counted. Since the moral perspective is dominant in all cases and for each criterion, it is weighed two while the irregular instances in the competency-based perspective and the critical perspective are weighed one. Accordingly, the Case 1 counts two from the ‘Competency-based GCED’ category, eight from the ‘Moral GCED’, and zero from the ‘Critical GCED’. In the same way, the Case 2 counts two from the ‘Competency-based GCED’ category, eight from the ‘Moral GCED’, and one from the ‘Critical GCED’. The Case 3, counts 1 from the ‘Competency-based GCED’ category, eight from the ‘Moral GCED,’ and two from the ‘Critical GCED.’ Figure 1 shows the result. In the triangle-shaped chart, the three cases are oriented to the moral GCED while each triangle stretches toward competency-based GCED and Critical GCED.

Table 21. Mapping the Three Cases

	Competency-based GCED	Moral GCED	Critical GCED
Global Citizens	<i>Case 1</i> <i>Case 2</i>	Case 1 Case 2 Case 3	
Global Problems and Conflicts		Case 1 Case 2 Case 3	<i>Case 3</i>
Purpose of Education	<i>Case 1</i> <i>Case 2</i> <i>Case 3</i>	Case 1 Case 2 Case 3	<i>Case 2</i> <i>Case 3</i>
Educational Topics		Case 1 Case 2 Case 3	

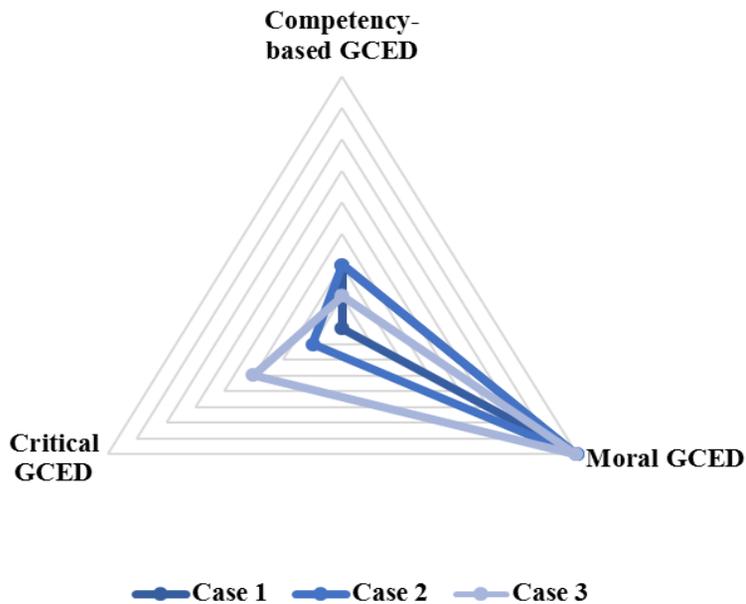


Figure 2. Mapping the Three Cases

5.3.1. Why Is the Moral Perspective Prominent?

When the result which the moral perspective is obviously prominent in every case is considered, it is questioned why the moral perspective is prominent. It is assumed that the result is the reflection of characteristic of

the organizations, the feature of global agendas, and the program managers' perspectives. First, apart from the GCED programs, the three cases are operating projects assisting developing countries or immigrants from the standing point of 'donor,' 'helper,' or 'humanitarian.' The Case 1 providing programs assisting adaptation of immigrants in Korean society. In this organization, it is emphasized the adjustment of immigrants in Korean society, the Koreans' open attitude toward immigrants and different culture, and the social cohesion. The Case 2 and 3 are operating international development programs assisting developing countries in the education field. Although the three cases reject the one-way development assistance and emphasize the importance of 'cooperation' instead, they primarily take a humanitarian approach. The basis of international development cooperation or the support for immigrants in Korea is the human rights. Everyone has human rights, and it is human rights to get an education and not to be discriminated according to the rights-based approach or humanitarian approach. This approach is also applied to the GCED programs. Global citizens are who are the humanitarians, donors, and benevolent neighbors in the global community and GCED is an education to foster people who have the characteristics of global citizens.

Second, the feature of global agendas is related to the reason why moral GCED is dominant. The Global Education 2030 Agenda and the Sustainable Development Goals (SDGs) are the foundations of GCED programs of the three cases. While the Case 2 concentrates on the Global Education 2030 Agenda (SDG 4), the rest two cases organized programs contents with the 17 SDGs. The feature of global agendas or documents

adopted by the international organizations such as the UN and UNESCO is that they try to maintain neutrality and ambiguity so as to reach the agreement of member states and to give autonomy to individual nation states when they implement the agendas at the national level considering their circumstances. Thus, the agendas, maintaining the neutrality and ambiguity, take the human rights-based and the humanitarian approach and highlight the eradication of existing global problems which hamper human rights, peace, and sustainable development. Accordingly, when global citizenship education follows this approach, it comes to encompass the moral perspective in it.

Third, the program managers' understanding of global citizenship education influences on the education programs. The program managers who are in charge of GCED programs decide essential components of them. They decide the orientation, purpose, and format of programs, develop educational topics and activities, invite experts as instructors, and deliver the programs. Thus, how they understand GCED has a strong influence on the programs. Although there are some variations, the five program managers from the three cases understand GCED from the moral perspective in general. The executive director from the Case 1 understands GCED as a way of raising awareness of cultural diversity and human rights aiming at social cohesion. The program director of the Case 2 tentatively defines GCED as an education fostering agents for peace and sustainable development while emphasizing that simply accumulating the knowledge about global issues is not GCED. Meanwhile, the program manager of the Case 2 considers the interconnectivity is an essential concept of GCED. In

the Case 3, global citizenship education is considered as an education which enables expand one's horizons, feel the connectedness and take actions for the sustainable society. These explanations about the global citizenship education are categorized as those of moral GCED. Global issues and problems are recognized, and certain actions are required as resolutions to solve them, but it is discussed within the existing global structure, which is the feature of the moral GCED. Therefore, when the program managers design GCED programs, the moral perspective is reflected in them.

5.3.2. Why Do the Different Perspectives Coexist?

At first, it is expected that global citizenship education programs provided by one organization have the same perspectives on global citizenship education. However, it is found that education programs, even in the same program, sometimes encompass different perspectives on GCED. Moreover, it is also revealed that there is a case when the perspective of a program manager is not reflected in the programs or rather different perspectives from the program manager are reflected sometimes. When all the data is considered, it seems that the following circumstances cause the situations.

First, there is the case when the organizational vision is over the program manager's perspective. Even if a program manager has the critical perspective on global citizenship education, when the organizational vision or mission is close to the moral approach, the moral perspective is strongly reflected in the education programs. For instance, the program director of the Case 2 has a perspective close to the critical GCED but his perspective

is not found from the education programs. Since the organizational mission is to promote the values of UNESCO, the organizational perspective on GCED is rather the moral approach. Thus, the organization's vision functions as a framework for the education programs developed and operated by the organization.

In addition to this, the second reason interacts with the first reason. The larger an institute is, the larger staff and more various perspectives exist in the organization. Moreover, if a boss or an institute representative has a different point of view from program managers who actually develop and run programs, there are some cases when their point of view are reflected. However, even if their perspectives are reflected, the program managers' perspective still applied more strongly to the programs. For example, the institution representative of the Case 2 has strong competency-based perspective on GCED. GCED is a method to raise global leaders and who will lead the future Korean economy, which means his approach to education is firmly based on the human capital theory. On the contrary, the program managers have the moral perspective on GCED primarily. Thus, the programs developed and run by them present their views.

Third, in the case of programs where guest instructors deliver their own contents, divergent views are included even in one program. This happens because organizations invite experts in each field with respect to the topics the program managers chose in advance and there are some cases when the instructors' perspectives are not identified. In these cases, the invited instructors deliver the lectures which are different from program managers' intention or expectation.

5.3.3. What Would the Program Participants Experience?

When the global citizenship education is discussed mainly from the moral perspective but also with the competency-based or critical perspectives, what would the program participants experience in the programs? Obviously, it is likely for the participants to understand global citizenship education from the moral perspective since what they experience during the programs is oriented to the moral GCED. Particularly, when the participants are those who learn GCED for the first time, they build the concept of GCED based on what they learn from the programs. Therefore, they are more likely to have the same perspective on GCED with that of programs.

For example, at the end of the 'In-Service Teacher Training Program' provided by the Case 2, teachers had time to discuss the necessity of global citizenship education, the uniqueness, and the future plan in their schools based on what they learn from the programs. Many of them gave opinions regarding the education for students with multicultural backgrounds such as international marriage, immigrants, refugee, or defector family. They emphasized the importance of teaching cultural diversity and human rights. Otherwise, the participants mentioned GCED as a way for character education or career education. The discussion contents clearly showed the moral perspective. If the participants implement GCED as they discussed, there is possibility their students also exposed to the moral GCED.

Meanwhile, it seems that participants are exposed to different

perspectives in a program according to the guest instructors' approaches to GCED. However, it is not the case where participants firstly recognize there are different approaches to global citizenship education, and then they exposed to the instructors' perspectives. It is rather a case where participants are uninformed and unconsciously exposed to them. Moreover, since the moral perspective centers the programs, it is more likely for them influenced by it than competency-based or critical perspective which is rare.

CHAPTER 6. CONCLUSION

6.1. Conclusion

This study examined the three Korean NPOs cases which started to implement global citizenship education (GCED) since the adoption of the Global Education 2030 Agenda (SDG 4) in 2015. It is suggested that the context of GCED programs' launching, the program managers' understanding of GCED, and the program operation and curriculum on the basis of the collected data through interviews, observation, documents, visual and auditory materials. The perspective which is contained in the global citizenship education programs is particularly focused on with the analytical framework distinguishing the competency-based GCED, the moral GCED, and the critical GCED. As a result, it is found that the moral perspective is dominant in the Korean NPOs' education programs. The program managers understand global citizenship education primarily from the moral perspective and the features of GCED programs are close to the moral GCED. The reason why the moral perspective is dominant is that program reflects the moral characteristic of organizations and the humanitarian feature of global agendas. Nevertheless, some of the program managers' have the perspective close to the critical GCED. Moreover, the competency-based or critical perspective appears sometimes when invited instructors or the institution representative brings a different point of view to the programs.

Second, not only the Global Education 2030 Agenda but also national educational policies or a private corporates' project influenced the launch of GCED programs in the NPOs. Although the Case 2 and 3 were already implementing ESD programs, it added to or changed from the existing ESD programs. On the other hand, the Case 2 was influenced by the support from a private corporate scholarship foundation. In addition, the national educational policies regarding GCED and 'free-semester system' affected public schools and the needs of GCED was created by them. Accordingly, the organizations are providing teacher training programs and instructor training and dispatching programs responding to the needs.

Third, the program types include in-service teacher training program, global citizenship education instructor training and dispatching program, and classes for the youth. The reason why training type of programs is dominant is that it satisfies the external needs of global citizenship education complementing the lack of the organizations' staff. Also, it is considered to be effective for spread and promotion of global citizenship education. The instructors of the education programs are composed of the program managers, trained instructors, and invited experts depending on the program types while the participants are mainly secondary school students, in-service teachers, instructor trainees and public. Also, it is revealed that the curriculum is designed on the basis of the SDGs (Case 1 & 3) and the UNESCO's values (Case 2).

The limitations of this study are suggested as followings. First, there might be a selection bias caused by sample choice criteria. Since the similar characteristic of organizations is selected as samples, it is likely to find the

similar perspectives from the three cases. However, the sample choice criteria were designed in a way to answer the research questions effectively and other conditions are not considered in advance. Although the two cases seem similar in that they run international development cooperation projects, each organization still has different characteristics. On the contrary, it is possible to think that the meaning of seemingly similar organizations started global citizenship education since the adoption of new global agenda. It rather proves that international development cooperation NPOs are responding to the global agendas at the national level and actively participating in the promotion of them. Second, there might be some organizations which satisfy the sampling criteria apart from the selected three cases in this study. However, at that time when sampling was processed, only these three cases were found to meet the criteria and possible to examine. If there are more cases which can answer the research questions, it will be possible to conduct a follow-up study. Third, the observation is not enough for each case. It would be the best for the in-depth understanding of each program if the entire progress of each program was observed. However, this research observed only part of the programs and the number of observation is even different from each case. It is used to complement the observation issue that the documents including program brochures, posters, and leaflets, program course books, lesson plans, lecture materials, and posts on the organizations' web page were utilized. Fourth, all the data was originally in Korean and it is translated by the researcher so there might be some incorrect translations which incorrectly convey interviewee's thoughts or contents of the programs. Nevertheless, it is tried

to be as correct as possible to convey the original meaning of the data.

6.2. Implications

This study provides some implications for the enhancement of global citizenship education programs and follow-up studies. First, the possibility of critical GCED is discovered whereas the moral perspective is currently dominant. Although GCED also contributes to global justice within the existing system, critical GCED contributes to global justice by trying to make the system and structure itself more justly. Also, critical GCED invites the marginalized to the transformation and empowers them. If the critical perspective of GCED is more shared and recognized by the program managers, teachers and policy makers, critical GCED would grow and more agents for global justice would increase.

Second, this study examined the field of GCED implementation and revealed the influence of global agendas at the national level. Although global agendas are agreed by the member states, it is the problem that the responsibility of implementation is passed almost solely to the national states. Thus, the questions sometimes raised about the effectiveness of the global agendas and the global governance. Nevertheless, it is revealed that global agendas had impacts on the implementation of global citizenship education at the national level directly or via the national policies. It was a special case for the Korean government to support the global citizenship education because the government endeavored to play a role or do

something, as a host country of the World Education Forum. Even so, it is positive that global citizenship education could spread in a relatively short period.

Third, it is revealed that educational policies generated the need of global citizenship education. It is an interesting discovery that not only educational policies for global citizenship education but also the ‘free-semester system’ influenced the development of global citizenship education programs. Middle schools are in the situation where they should develop or participate in various activities or programs related to career education in a bid of the ‘free-semester system.’ However, it is hard for the schools to develop and manage different programs by themselves. Thus, the ‘free-semester system’ interplaying with the global citizenship education policies created the demands and influenced the NPOs.

Fourth, the role of NPOs is illuminated in the spread of global citizenship education in Korean society. Whereas the implementation of global citizenship education in public schools is the top-down approach influenced by the government, the NPOs voluntarily develop and promote global citizenship education programs although there are external needs and support. Also, it is found that the NPOs are giving influence each other in the program development or operation process, which means it is possible to share the perspectives on global citizenship education. Thus, it is required to provide a space where they can share and recognize the different perspectives on global citizenship education, and the importance of providing education which makes learners also be aware of them. In the meantime, the quality of education programs and the trained instructors

should be considered. As it is the beginning stage of global citizenship education introduced by the global agenda, there might be trial and error. However, the role of education programs and instructors is crucial for the participants' learning and change. Therefore, the efforts for quality improvement are called.

Fifth, this study only examined the providers' perspectives. Thus, the study which examines the influence of these programs on the learners in relation to the learners' perspective, and the correlation between the perspective of programs and learners is required as a follow-up study. Moreover, if how the teachers who participated in the teacher training programs practice in their schools is examined, the process of global citizenship education spread and its perspective will be traced.

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APPENDIX

Seoul National University

Institutional Review Board

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November 7, 2016

Inyoung Park
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Global Education Cooperation Major
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IRB No. 1611/002-004

Title of Proposal: One Global Citizenship Education and the Three Interpretations: A case study of three Korean NPOs

Approved period of study: 11/7/2016 – 11/6/2017

Dear. Inyoung Park

This letter is to officially notify you that the Institutional Review Board has reviewed and approved the above referenced protocol to involve humans as research subjects under **an Expedited Category**. If it is necessary to continue the study beyond the approved period, a request for continuation approval should be submitted about 6 weeks prior to **11/6/2017**.

ALL SNUIRB APPROVED INVESTIGATORS MUST COMPLY WITH THE FOLLOWING:

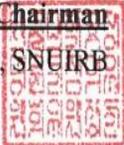
1. Conduct the research as described in the Protocol;
2. Use only the SNUIRB approved Consent Form;

3. For non-Korean speaking subjects, a certified translation of the approved Consent Form in the subject's first language should be provided. The translated version must be approved by the SNUIRB;
4. Obtain pre-approval from the SNUIRB of any changes in the research activity except when necessary to protect human subjects; immediately report to the SNUIRB any such emergency changes for the protection of human subjects;
5. Report to SNUIRB the death, hospitalization, or serious illness of any study subject;
6. Promptly report to the SNUIRB any new information that may adversely affect the safety of the subjects or the conduct of the research;
7. Provide reports to the SNUIRB concerning the progress of the research, when requested;
8. Obtain approval of study advertisements from the SNUIRB before use;
9. Conduct the informed consent process without coercion or undue influence, and provide the potential subject with sufficient opportunity to consider whether or not to participate.

If you have any questions, please contact SNUIRB at +82-2-880-5153.

Sincerely,

Chairman
Chair, SNUIRB



국문 초록

본 연구의 목적은 2015년 글로벌교육2030의제(지속가능발전목표 4)³⁴ 채택 이후, 한국의 비영리단체에서 신설된 세계시민교육 프로그램의 실천과 프로그램에 내포된 세계시민교육에 대한 관점을 이해하는 것이다. 세계시민교육이 새로운 교육 의제로서 지속가능발전목표(SDGs)에 포함 된 이후, 한국의 비영리단체는 다양한 세계시민교육 프로그램을 운영하며 세계시민교육의 확산을 위해 활발히 활동하고 있다. 비영리단체가 제공하는 교육 프로그램을 통해 세계시민교육을 처음 접하는 학습자들이 많다는 점을 고려할 때, 각 프로그램에서 세계시민교육이 어떤 관점에서 이해되고 실천되는지 교육학적 접근에서 이해하는 것이 필요하며 중요하다. 특히, 아동과 청소년은 관점을 형성하는 시기에 있으며 교사의 영향을 쉽게 받는 특성이 있기 때문에 이들에 대한 교육은 더욱 주의가 필요하다.

따라서, 본 연구에서는 다중사례연구(multiple case study) 접근을 이용하여, 글로벌교육2030의제(지속가능발전목표4)의 채택 이후 세계시민교육 프로그램을 신설한 세 기관에서 프로그램 담당자가 어떤 관점에서 세계시민교육을 이해하고 있고, 세계시민교육 프로그램의 내용은 세계시민교육에 대한 어떤 관점을 내포하고 있는지 분석한다. 이전에 다른 주제 교육(adjunctive education) 프로그램을 운영하던 기관이 글로벌교육2030의제(지속가능발전목표4)의 채택 이후 세계시민교육 프로그램을 신설한 경우, 세계시민교육을 실시하게 된 계기는 무엇이며, 어떤 상황적 맥락을 반영하는지 분석한다. 또한, 세계시민교육 프로그램의 유형과 교육과정, 운영방식을 제시하고, 어떤 이유로 특정 유형 및 교육과정, 운영방식이 선택되었는지 분석한다.

연구에 활용된 자료는 세계시민교육 담당자 5명과의 인터뷰, 프로그

³⁴ Global Education 2030 Agenda (SDG 4)

램 관찰, 프로그램 관련 교재 및 문서, 시청각 자료이며, 세계시민교육의 관점을 분석하기 위한 연구 분석틀은 기존 세계시민교육 유형에 대한 선행연구와 관련 이론을 바탕으로 구성된 개념틀을 활용한다. 이 개념틀은 세계시민성과 교육에 대한 이론적 접근을 기준으로 역량기반 세계시민교육(Competency-based GCED), 도덕적 세계시민교육 (Moral GCED), 비판적 세계시민교육(Critical GCED)의 세 가지 유형을 제시한다.

주요 연구 결과는 다음과 같다. 첫째, 글로벌교육2030의제 채택 이후 세계시민교육을 시작한 비영리 기관에서 세계시민교육은 주로 도덕적 관점에서 이해 및 실천되고 있었다. 하지만, 경우에 따라 역량기반 접근과 비판적 접근 또한 발견되었다. 둘째, 글로벌교육2030의제 채택 이후 세계시민교육 프로그램을 신설하게 된 배경에는 기관의 내부적 수요와 함께 세계교육포럼과 지속가능발전목표 채택이 직접적인 외부적인 영향으로 작용하였다. 이 외에도 자유학기제와 세계시민교육 관련 정책 시행으로 중학교에서 발생한 교육 프로그램에 대한 수요와 사기업 부속 장학재단의 사업 지원 또한 세계시민교육 프로그램 시행에 간접적인 영향을 미쳤다. 셋째, 세계시민교육 프로그램은 주로 학생들에게 직접 제공되는 교육 프로그램과 교원연수, 강사 양성과정의 유형으로 진행되고 있다. 강사양성과정 프로그램의 경우, 일정 기간 동안 교육을 받은 프로그램 참가자들이 세계시민교육 강사 자격을 얻은 후 학교 현장에 파견되어 세계시민교육 프로그램을 직접 진행하는 방식으로 운영된다. 이러한 프로그램 유형 및 운영방식이 채택되는 이유는 양성된 강사를 통해 기관 내부 인력만으로 부족한 외부의 수요를 충족시킬 수 있고, 교원 연수를 통해 비교적 짧은 시간 동안 세계시민교육을 확산시킬 수 있기 때문이다.

본 연구가 함의하는 바는 다음과 같다. 첫째, 현재 비영리단체에서 운영되고 있는 세계시민교육 프로그램은 도덕적 관점이 두드러지나, 비판적 세계시민교육의 가능성 또한 발견하였다. 이는 향후 세계시민교육의 다양한 관점에 대한 논의를 공유할 수 있는 기회가 증가한다면, 세계시민교육이 더욱 발전할 수 있다는 가능성을 제시한다. 둘째, 세계시민교육이 실천되는 현장을 연구하여 글로벌교육의제가 국가 수준에서 영향

을 미치고 있다는 것을 확인하였다. 셋째, 정부의 세계시민교육 정책뿐 아니라 자유학기제 정책 또한 세계시민교육프로그램 시행에 영향을 주었다는 것을 발견하였다. 넷째, 한국 사회에서 세계시민교육 확산을 위한 비영리 기관의 역할을 조명하고, 비영리 기관이 제공하는 교육프로그램의 질과 프로그램을 운영하는 강사의 역량에 대한 고려를 제안하였다. 다섯째, 본 연구가 세 가지 사례를 중심으로 교육 프로그램의 제공자의 입장에서 진행되었기 때문에, 후속 연구로서 프로그램에 참여하는 학습자의 관점 및 프로그램의 관점과 학습자의 관점 간의 관계에 대한 연구, 기관에서 제공하는 교원 연수를 이수한 교사들이 학교에서 실천하는 세계시민교육에 대한 연구 및 이를 통한 세계시민교육 관점의 확산 과정 연구를 제시한다.