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**Master's Thesis of Arts**

**Comparative Analysis of Teachers' Perception and Practice of Multicultural Education and Global Citizenship Education: Focusing on Siheung City, South Korea**

다문화교육과 세계시민교육 교사 인식 및 실천 비교  
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## ABSTRACT

# **Comparative Analysis of Teachers' Perception and Practice of Multicultural Education and Global Citizenship Education: Focusing on Siheung City, South Korea**

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This study aims to identify the similarities and contrasts between multicultural education and global citizenship education, which is presented as a new concept in Korean schools where diversity is increasing in the process of growing interdependence and interconnectivity caused by globalization. Accordingly, this study examined the theory and practice of multicultural education and global citizenship education, which are currently being promoted in elementary school courses, through literature research and a survey of teachers, respectively.

In particular, Siheung City in Gyeonggi Province is an area in which about 10 percent of the population, most of whom live near the Sihwa National Industrial Complex in the southern part of the country, have a multicultural background. On the other hand, the northern part of the city is part of the Seoul metropolitan area,

with most of the resident population being mainstream Korean. Therefore, the district has been designated as an exclusive educational internationalization zone, and multicultural education and global citizenship education are actively carried out.

Moreover, unlike middle and high school courses where there is a wide gap in understanding multicultural education and global citizenship education by subject, elementary schools are assumed to have a high level of experience and understanding of multicultural education and global citizenship education because most teachers teach all subjects. From this circumstance, this study has targeted teachers working at elementary schools located in Siheung, Gyeonggi Province.

According to a survey of 121 in-service elementary school teachers in Siheung City, the result displays that the most significant factor in improving teachers' understanding of and teaching effectiveness in multicultural education and global citizenship education was whether related training programs were completed. It also reveals that teachers' perceptions of multicultural education and global citizenship education vary depending on the environment in the region where the school is located. In other words, teachers in the southern industrial complex, which has a large number of students with multicultural backgrounds, had high perceptions of multicultural education, while teachers working at schools in other regions had a high-level perception of global citizenship education. Moreover, regarding the implementation status of multicultural education and global citizenship education in Korea's public education, the key results of the previous research were similar to this study's survey results.

In terms of the relationship between the two education initiatives, teachers recognized global citizenship education as a more important concept than

multicultural education. This is because many teachers tend to practice multicultural education as an assimilation approach, setting the geographical boundaries of multicultural education for Third World countries and Korea, forming the main background of multicultural families residing in Siheung. In contrast, they regard global citizenship education as a tool to foster competitive citizens in the international community under a neo-liberalistic approach, meaning a free economic market.

This is because teachers do not take multicultural education and global citizenship education as a leading educational element. Instead of being used as one educational element in the curriculum, the two existing education initiatives are accepted and carried out in the school through assimilation and neo-liberalistic approaches prompted by national needs rather than the social justice aspect.

Given these results, it is necessary to expand teacher training on multicultural education and global citizenship education in the future and establish policies to ensure that the two education initiatives are mutually complementary. Finally, this study empirically analyzed the relationship between multicultural education and global citizenship education, which has been discussed only theoretically. It also pointed out that the two education initiatives are conducted nationally, resulting in a lack of understanding of both teachers.

**Keywords:** Multicultural Education, Global Citizenship Education, Teacher Perception, Teacher Practice, South Korea

**Student Number:** 2018-26045

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# CHAPTER I. INTRODUCTION

## 1.1. Study Background

Social pluralism is an indispensable factor in contemporary countries. It is impossible in the nation-state to produce one cultural and linguistic homogeneity. As a matter of fact, in which country do all children speak the same language? In which country does everyone share the same religion, culture, and ethnicity? Since everyone has individual identities such as ethnicity, cultural background, and gender, it is apparent that they are not the same.

However, this variety has been hidden within the “imagined communities, which put a mask on the authentic diversity in society” (Anderson, 2006). The formation of a nation-state had a nationalistic component that presented a distinct identity. The nation-state considered cultural homogeneity to be the societal norm. Hence, heterogeneity of identity was denied or excluded because this state was willing to quadrate political boundaries to the cultural boundaries. Thus, there should be a dichotomy between ‘us’ and ‘them’ in the nation-state.

In this vein, formal schooling is connected with the construction of nation-states. Schooling has served as a principal instrument of nation-building, and education has been viewed as a tool for propagating a supposedly unitary national culture. Green (1999) argued that the education system harmonized the people’s consciousness through policies such as standardization of the dominant class’s language and allowed them to have social integration and political and cultural homogeneity.

However, after the experience of two World Wars, nationalism was allowed to subside in Western society. The nation-state that worked to integrate a country’s

people into a national community began to lose its power as the modern social and political transition expanded beyond a single nation-state. Increasing globalization and blurring national boundaries and the coexistence of groups that have diverse ethnic and cultural identities allows many problems to the state to arise (Law, 2004).

Instead, cosmopolitanism can lead to a new expression of national identity. Smelser (1994) points out that the nation-state is challenged by globalization, which loses its power on production, trade, and culture externally, as well as at the sub-national level, by emerging solidarity groupings with multiple cultural bases. Consequently, social cohesion constructed by the conventional nation-state is endangered by emerging various cultural, and ethnic identities that would tear down national unity.

Furthermore, the human rights movement, which has taken place since the postwar era, calls for new demands for citizenship and asserts universal human rights over civil rights within the country. In this view, the logic of personhood supersedes the logic of national citizenship, and the rights and duties of individuals traditionally held by the state transcend the boundaries of a particular country (Torres, 2002).

In light of these trends, many scholars in Western society have been challenging the notion of educating students to function in one nation-state. For instance, they indicate that we should educate students to be cosmopolitan citizens in a global community (Appiah, 2006), or to have transformative multicultural citizenship in the nation-states (Banks, 2008b).

Hence, multicultural education (hereafter ME) and global citizenship education (hereafter GCED) have attracted and are being studied by educators in

Western society. More precisely, ME places importance on the recognition and difference between unity and diversity within the country (Banks & Banks, 2010) while GCED emphasizes solidarity and cooperation of the world community in solving global problems and fosters the capacity to participate in global issues (UNESCO, 2013).

Unlike Western society, South Korea (hereafter Korea) emphasized a monolithic cultural consciousness through the independence movement even before the foundation of the country. After the nation's creation, a long period of state-based national education has intentionally continued to emphasize a single identity in the course of the conflict with North Korea and rapid economic development. It is symbolized by the very first sentence of the Charter of National Education, "We have been born into this land, charged with the historic mission of regenerating the nation" (Kim, 2005).

However, with increasing globalization, Korea is also entering into a multicultural society, and its government has been conducting ME since 2006 (Choi, 2010). Increasing numbers of international marriages, North Korean defectors, and migrant workers tackled the concept of the unitary ethnic group and called for the necessity of understanding the people from 'the other culture'. This social context provided the basis for the Korean Ministry of Education to introduce ME. GCED has also been led by the government since the 2015 World Education Forum. The growing interest in globalization, increasing cultural diversity, and political context for leading hegemony in GCED contributed to the prioritization of GCED in educational policy.

As such, since the two educational initiatives enter the public education system in a state-led way, they focus on the needs of the nation, rather than the gist

originally possessed by GCED and ME, and also are criticized for lacking the perceptions and practice of teachers (Chang & Jeon, 2013; Kim & So, 2018; Pak & Lee, 2018).

## **1.2. Statement of Problem**

One of the characteristics of the 21st century is the globalization trend represented by increasing interdependence and interconnection between the worlds. This trend is found in political, economic, social, and cultural aspects and are already permeating the daily sphere of our consumer, economic, and cultural activities.

The COVID-19 (caused by and colloquially known as coronavirus) outbreak, which has been a global problem since late 2019, is a stark example of this global interconnection. This incident is a typical example of the globalized era, where the world is more closely connected than ever due to the development of transportation and technology, which causes problems in one region to become problems in another.

The coronavirus began to spread in Korea in early 2020, and the spread of the virus has caused quite a stir in Korean society. Since the virus originated in China, there has been a public outcry in Korean society against the entry ban and the greatly increased discrimination and exclusion of Chinese nationals. Also, distrust and hatred of ethnically Korean Chinese migrants, called Joseonjok, has increased.<sup>1</sup> The anger toward them surged by the rumors posted online that they

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<sup>1</sup> Pressian. (15. Feb. 2020). "Corona19, understanding rather than hatred, compassion more than discrimination" (Retrieved from "<http://www.pressian.com/pages/articles/278320>" 2020.4.1)

are intentionally disturbing Korean society.<sup>2</sup>

Thus, the chaos in Korean society caused by the coronavirus crisis delivers two points of discussion in education; “How could education reduce hatred and discrimination among members of various cultures in a country?”, and “How could education make it possible to contemplate and solve problems that occur beyond a country?”

Actually, the two forms of education were not absent in Korean education. In the 1990s, the unprecedented emergence of social diversity and globalization led to the need for a form of international education that went beyond traditional civil education in Korean society. One of the agendas of the Kim Young-sam administration’s May 31 Educational Reform was the promotion of international education in line with the globalization era. Since then, education for international understanding (EIU), sustainable development education, and global citizenship education have been presented as educational methods to teach students about concepts across countries such as human rights, peace and intercultural understanding (Han, 2017). Meanwhile, multicultural education began to spread to school sites after the 2000s in order to change the perception of discrimination against minorities in Korean society due to the increase in the number of migrant women and foreign workers (Choi et al., 2009). Multicultural education and global citizenship education are components of the 2015 national curriculum, which are being studied and implemented by many scholars, government officials, and teachers.

Currently, Korea’s social composition is moving away from the long-standing

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<sup>2</sup> The diplomat. (27. Mar. 2020). “Suspicious Grow in South Korea Over China’s Online Influence Operations” (Retrieved from “<https://thediplomat.com/2020/03/suspicious-grow-in-south-korea-over-chinas-online-influence-operations/>” 2020.4.1)

concept of ‘racially homogeneous’ and falling into a multicultural society. In this environment, ME and GCED both have been criticized for moving toward social integration or capacity development by the state rather than improving inequality for underprivileged groups or transforming society (Kim & So, 2018; Pak & Lee, 2018; Ryu, 2013). In other words, being implemented by a top-down approach, teachers who are on the ground level may have a lack of understanding, and they may do not know how and what to teach in regards to these two emerging post-modern educational approaches.

For successful ME and GCED, however, attention should be paid to the role of teachers who play a pivotal role in education. The teacher is not a person who communicates knowledge. Instead, the teacher must be recognized as one who actively reconstructs and practices the curriculum. This is because teachers are practitioners of interpreting and reconstructing curriculums and textbooks according to their views and are the main drivers of the curriculum transformation that is implemented in the field (Biesta, Priestley, & Robinson, 2015). Thus, this study, which explores the perceptions of teachers in the field of education, is meaningful in that it was conducted on teachers who have been regarded as communicators of the education agenda.

In this vein, although these are frequently referred by many scholars and researchers, it is exceptional to find a teacher who is proficient in both of these education agendas. There are reasons for this.

First, the theories of ME and GCED are too abstract, and there is no agreed definition of what the goal of these educations is among scholars and institutions. GCED is a concept based on the consciousness of the envisioned human community, and emphasis on global citizens with the absence of a global

government is criticized for having rhetorical meaning without substance. Similarly, there is a problem that ME also offers various targets among different scholars. The definition of a concept is vital because the content of education can change greatly depending on what one sees as multiculturalism. Because of the abstractness of these two concepts have, teaching them in practice in elementary schools is likely to blur the difference between the two educations.

Also, there is no legal regulation on teaching GCED and ME in the national curriculum. Although the education office presents teaching guidelines of GCED and ME, both education agendas are usually conceptualized within or across the existing subject such as ethics or social studies, or are taught in the discretionary activity. Thus, teachers are not clearly familiar with any of these approaches since they believe it is not essential material to deal with along the main subject.

Lastly, as GCED and ME are placed in the formal education, there should be a dilemma between nationalism contents that lasted for a long time in the curriculum and a new perspective in a globalized society. In this circumstance, teachers may misinterpret in teaching diversity and global perspective as degrading students' national identity.

Consequently, teachers are likely to lack perceptions because they believe these are too difficult to understand, not necessary for their teaching activity, and different from the education they are used to.

Even though the government emphasized the implementation of GCED and ME in Korea, it seems there was no change in the actual field of education. As a result of these factors, the teachers end up treating GCED and ME as the same topic, even though the goals of these two education approaches are not the same to the scholars and researchers.

### **1.3. Purpose of the Study and Research Questions**

Based on the research background considered so far, this study aims to compare and analyze the two educational initiatives (i.e., ME and GCED) to identify a more explicit similarities and contrasts between them and to examine their perceptions and practice in actual school sites.

Through this, the study would like to examine the actual circumstances of ME and GCED in Korean society, which is becoming more diverse both ethnically and culturally, and propose cooperation between these two education approaches.

This study is based on two research issues:

- 1) What personal or school characteristics influence teachers' perceptions of global citizenship education/multicultural education?
- 2) How do elementary school teachers distinguish the difference between the two educational initiatives, and what are the characteristics behind this distinction?

The study probes two educational initiatives of Korean education policies that have come into the spotlight in the 21st century. ME and GCED, despite their differing theoretical concepts, are parallel in direction due to the state-led implantation process. It also examines whether there is a difference in the perceptions of these two approaches of education by teachers who practice these educations on the ground.

For the first research question, the study seeks to reveal similarities and differences between the two educations through the theoretical orientation analysis of ME and GCED. Next, it analyzes how ME and GCED in Korea have been formulated to examine the direction in which the two agendas have been carried

out within public education.

Based on the results of these literature analyses, a survey is conducted to analyze the teachers' perceptions of ME and GCED. The questions that constitute the survey scrutinize the teacher's understanding and teaching efficacy of ME and GCED and identify the personal and school variables that affect those perceptions (Research Question 1). Finally, by interrogating how teachers perceive the difference between the two educations, it would like to find out how the theoretical relationship of ME/GCED discussed earlier is being recognized in the actual school level (Research Question 2).

#### **1.4. Significance of the Study**

Teachers are one of the most critical factors for improving education. In terms of curriculum policy, there is also a tendency to consider teachers as subjects of change, and more and more see teachers as subjects that can actively reconstruct the curriculum beyond those who faithfully implement the given curriculum.

Since the establishment of the modern public education system, the nature of school teachers has changed gradually and is still changing. With the establishment of the 'National Education' system, teachers were the foremost agents of national formation. However, teachers of the new era need to extend their horizons beyond territory to the global ecosystem and the digital world and pursue transformative teaching methods and multicultural education based on the postmodern paradigm beyond modernity (Jeong, 2015).

It is important to note the absence of a solid curriculum and a regular schedule lesson time because these educational agendas belong to the cross-curriculum in

the public school, thus enabling massive teacher autonomy. In other words, the goals, content, and methods of each education style could vary greatly depending on teaching efficacy and teachers' understanding and perspective of ME and GCED. Without a rigid framework for ME and GCED, teachers would have more dramatic effects on students' achievement in the two educational approaches.

The perception of teachers in ME and GCED has been studied extensively. It is because some of the newly required qualities of a teacher in the age of globalization are to have cultural sensitivity and global citizenship (Yoo, 2015). However, a study that combines the two education initiatives have yet to be carried out in Korean education. There have also been several academic discussions so far regarding the concept of the two educations, but no empirical studies have been conducted on what actual teachers think of the relationship between them. Therefore, this study is meaningful in empirically analyzing the relationship between the two educations; analyzing the actuality of teacher perception for each education method, and setting the direction in which the two education agendas converge properly.

## **1.5. Procedure of the Study**

Towards these ends, the current study first identifies the theoretical background of the orientations and the policies of ME and GCED in Korea. Initial survey questions are produced by investigating and analyzing the prior research of ME/GCED. Subsequently, a preliminary survey is conducted to improve the reliability and validity of the question items in the questionnaire. The questions were corrected and supplemented after the pre-work. After that, the researcher

collects the research participants to conduct the main survey. Based on this, it intends to identify and analyze the discussion arguments related to teachers' perceptions and present the results of the research. Figure 1 illustrates the procedure of the study.

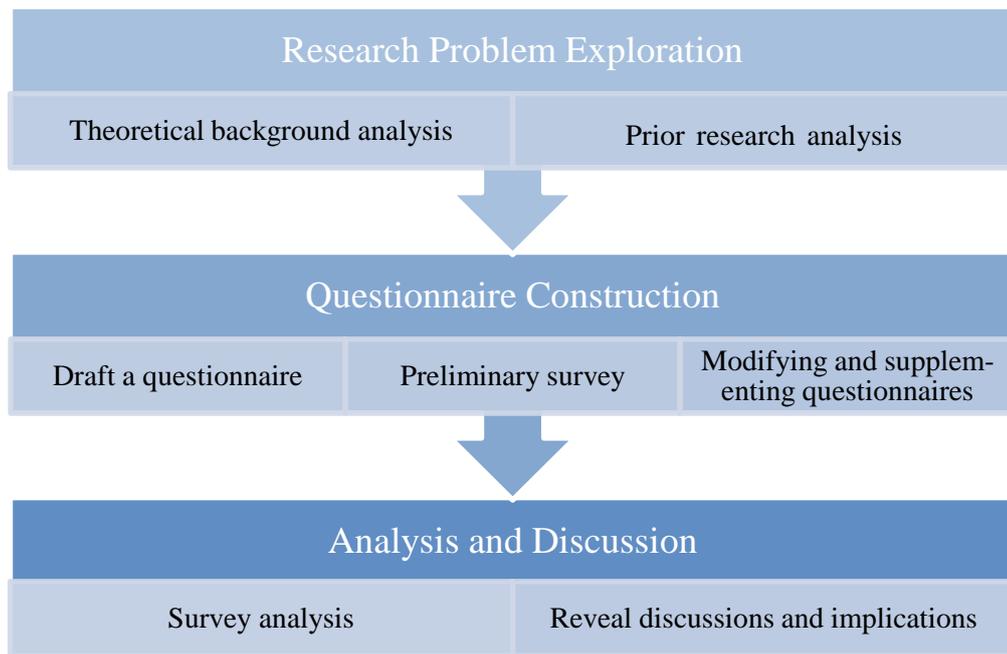


Figure 1. Research Procedure

## **CHAPTER II. LITERATURE REVIEW**

### **2.1. Education in the Plural and Global Society**

To achieve social integration through securing basic homogeneity and a sense of belonging among members of society is the main goal that education of all ages has pursued. In particular, with the establishment of a modern national system, school education became a powerful mechanism for national construction and was institutionalized as a key mechanism for socialization and social selection (Parsons & Halsey, 1959). Therefore, after modern society, public schools have been regarded as a key system for national development as an institutional tool for fostering ‘good’ citizens. The state wants to educate its members through compulsory education and civic education (Byeon, 2001). Thus, the education aims to help young people understand their rights and responsibilities and relate to and identity with (or against) others in the world around them.

But the rapidly developing globalization in political, economic, and socio-cultural areas is posing new challenges to the education of individual countries. The increase in human and material exchanges and interdependencies at the global level is developing the diversity of races, languages, religions, and social and cultural cultures around the world. Therefore, creating educational conditions that provide equal and efficient education to students of diverse ethnic groups, ethnicities, cultures, languages, and religious backgrounds has emerged as a prerequisite for national society in the 21st century.

Amid the flow of globalization, the power of the state has weakened, and by the growth of universal human rights, individual rights are also being applied to individuals outside the scope of the nation-state (Torres, 2002). So, there are

attempts to transpose the notion of citizenship beyond the single nation-state. One example is the postnational citizenship, which granting rights and obligations to all persons in the society without historical and cultural conditions (Soysal, 1994). This postnational citizenship is partly linked to transnational social and political organizations, civil society and global mobility and identity.

Since liberation, Korea's education initiative has emerged under various names, going through authoritarian military governments and subsequent civilian governments. Democratic citizen education, multicultural education, human rights education, cultural understanding education, international understanding education, sustainable development education, and global citizenship education show differences in terms of core problem consciousness, value, and detailed educational purpose. Democratic citizen education, which is most commonly used in school and civil society, is education that helps members of society fulfill the democratic citizenship necessary for participation in social and political life and is widely understood as synonymous with political socialization.

In comparison, ME and GCED reveal apparent differences from traditional forms of education in terms of the fundamental purpose of education. The primary purpose of ME is to ensure that individuals with diverse characteristics such as race, ethnicity, language, religion, gender, class, and disability sexual orientation enjoy equal educational opportunities free of any form of discrimination or alienation. In other words, the purpose of education, which was initiated to seek to resolve conflicts and co-existence among multi-ethnic 'in-state' people, is to respect their characteristics and intervene for equality and social justice rather than understanding differences or commonalities among various groups. Meanwhile, GCED itself is closely related to the issue of globalization and joint settlement of

the global village, stressing the recognition of the problem that goes ‘beyond the country,’ and the search for global community solidarity and collective solutions to it.

However, despite these differences, similar concepts of these educations have very overlapping areas. This chapter first examines the theoretical backgrounds of ME and GCED, which are two essential concepts of this study, and how the two concepts begin and proceed in Korea. Then, explore the interrelationships between the two concepts and study the prior study related to teachers’ perceptions of the two educations.

## **2.2. Multicultural Education**

### **2.2.1. Various Approaches to Multicultural Education**

Ethnic, racial, cultural, linguistic, and religious diversity is found in nations all over the world. International migrants, the person outside their country of birth for more than a year, surged from 75 million in 1960 to 258 million in 2017 (Martin, 2019, p. 200). This phenomenon raises complex questions about how nation-states can deal with the problem of constructing diverse yet incorporated communities (Banks, 1997).

Before the 1960s, the assimilation ideology was dominated in Western nations. The primary national goal in these Anglo-Saxon countries was to create a nation-state to one united culture. However, this approach had not much worked for non-White groups since they experienced high levels of structural exclusion. For example, although the native American groups were expected to assimilate culturally, there was no opportunity to attain a quality education, vote, and participate in the political process. So, ethnic protest movements arose in Western

society to gain structural inclusion and the right to retain essential aspects of their culture, like religions, languages (Banks, 2009, p. 12).

As international migration had grown sharply after the end of the Second World war, countries devised a range of strategies for the education of immigrants and ethnic minorities (Castles, 2009). Thus, multicultural education began in the 1960s in multi-ethnic countries such as the United States, Canada, and Australia, and developed as a movement to promote education equality among social minority groups (Banks & Banks, 2010). Banks urges that in multicultural education, “all students — regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics — should have an equal opportunity to learn in school (Banks, 2008a, p. 1).”

Sleeter & Grant (1999) analyze extensive multicultural education research and practice, and they list it in five categories. First, ‘Teaching the exceptional and the culturally different’ teaches minority students the knowledge, values, skills, and language of the mainstream society, making them adapt faster to the mainstream society. In the second step, the ‘Human relations approach’ targets to making students from various cultures accept mutual respect and culture in school by teaching the contents of various cultures. Third, in ‘Multicultural Education,’ it aims to enhance equality and plurality by putting various minority cultures’ perspectives and knowledge into the curriculum. Next, the goal of ‘Single-group studies’ is through learning about a particular group; they recognize the social inequalities they face and want to raise their social status. The final category is ‘Multicultural social justice education.’ In this stage, through multicultural education, students will recognize the oppression, discrimination, and inequality that minority groups have and suggest ways to improve them.

A study by Woo, Hwang, & Seo (2018) categorizes multicultural education into four approaches: Assimilationist, Pluralistic, Neo-liberal, and Critical approaches.

#### 1) Assimilationist ME

The assimilationist approach to ME is aimed at integrating students from cultural, ethnic, and civil minorities into a common culture through education, making them as members of the mainstream society as much as possible. This approach focused on narrowing this gap through education under the assumption that minority students are culturally deficient. In particular, there are many attempts to pay attention to linguistic deficiencies, which provide supplementary education programs that contain languages and norms in mainstream society to minority students. As the language could be the barrier, assimilationist urges that the complement program is essential for school life and social adaptation for the minorities.

However, the assimilationist approach can deepen problems such as discrimination and prejudice by emphasizing mainstream culture and viewing cultural differences as unfavorable. It also tends to overlook the advantages and the value of minority groups' cultural resources by looking at them from the perspective of cultural deficiency. This leads to the perception that multicultural education is an education for students who are culturally inferior or socially unadapted and consequently creates a low level of academic expectations.

#### 2) Pluralistic ME

The pluralistic approach emphasizes that understanding and tolerance of other cultures must precede in order to ensure individual rights while at the same time seeking to respect individual cultural, linguistic, and religious diversity.

Therefore, multicultural education aims to promote understanding of minority groups of mainstream students and ultimately contribute to harmony among various groups. Contrary to the assimilation approach, this approach includes even students from mainstream groups as targets for multicultural education.

However, the pluralist approach is criticized for being inefficient in terms of academic achievement by focusing only on students' harmonious relationships on one side and ignoring the structural aspects of inequality and converging well in the current state.

### 3) Neoliberal ME

Neoliberal multicultural education recognizes cultural diversity as a useful resource or capital for individuals and countries' economic success in the global free competitive market. It aims to nurture multicultural students as effective actors of the market and citizens of the world, ultimately fostering national competitiveness in the global market. It seeks to break away from the traditional view of the students of cultural, ethnic, and ethnic minorities from the perspective of deficiency and understand them in the mutual usefulness of students of mainstream groups, not passive beings.

However, this approach is criticized for placing the focus of multicultural education on fostering the nation's human resources by approaching cultural diversity as capital for industrial purposes. In addition, if a focus is placed on participation in competition without considering structural and institutional obstacles, failure in the competition can only be attributed to the individual responsibility of minority students.

### 4) Critical ME

Critical multicultural education consists of educational content and activities

in which students examine social problems from various perspectives, analyze power relationships behind the phenomenon, and critically reflect on their perceptions.

This approach points out that it helps students understand that social knowledge, concepts, and values formed by mainstream groups are no longer objective and reflect critically on their way of thinking and values. It also draws attention to the fact that the academic difficulties faced by multicultural students are closely related to the social and structural aspects, not because of the student's cultural deficiency or low intelligence, motivation, or self-efficacy.

Table 1. Various Approaches to Multicultural Education

Approach	Assimilation	Pluralism	Neoliberal	Critical
<b>Target</b>	Minority students	Minority students and Mainstream Student	Minority students	All Students
<b>Goals</b>	Integrating minority students successfully into mainstream society by assimilating them into a common culture.	Reducing prejudice and stereotypes of minority students by helping mainstream students understand their cultures.	Training minority students to be competitive individuals with diverse linguistic and cultural backgrounds.	Carrying out social reform by critically assessing systems and ideologies that maintain social inequality.
<b>Content and Method</b>	Providing supplementary programs such as language and norms of mainstream society.	Adding ethnic content such as customs, heroes, holidays to the curriculum	Teaching subjects/domains needed to function effectively in a global marketplace such as science, technology, engineering and efficiency.	Enabling students to view concepts, and themes from multiple ethnic perspectives.

Source : Woo, Hwang, & Seo (2018)

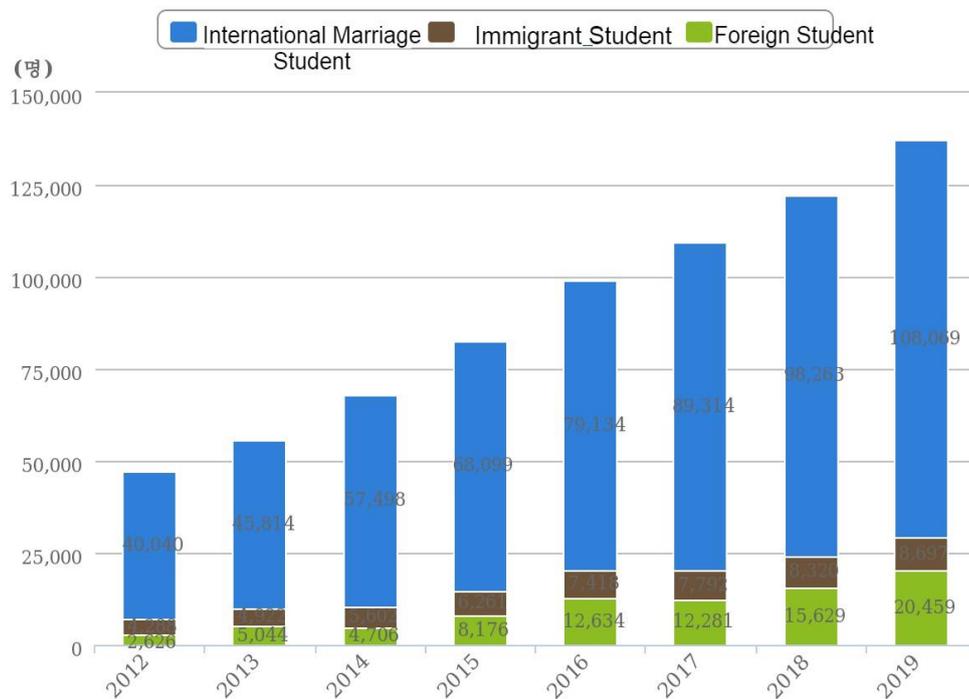
## 2.2.2. ME in Korea

### 1) ME Origin in Korea

The emphasis on national identity based on the myth of a single nation and pure bloodism has long been on educational ideology since its foundation. South Korea, which has claimed itself as a homogeneous society, had the little historical experience of ethnic multiculturalism.

Recently, however, there have been substantial changes in Korean society. Korea has more than 7 million foreign visitors in a year, and 90,000 multicultural students enrolled in a primary school in 2018 (KOSIS, 2019).

The statistics released by the government show that the number of students from multicultural families among elementary, middle, and high school students is increasing steadily. (See Figure 2)



Source: Korean Educational Statistic Service(KESS)

Figure 2. Number of multicultural students by year

Moreover, given the recent decline in the school-age population along with the low birthrate, while the proportion of migrant background students is increasing, many schools are expected to show a high level of diversity in the future.

The rapid influx of foreigners had begun in Korea from the 1990s. There have been three major factors that explain this inflow: international marriage, foreign workers, and the North Korean defectors. Since most of the immigrants came in for work and marriage, and multicultural education in Korea has been mainly discussed in relation to support students from multicultural families.

In 2006, the Ministry of Education and Human Resources Development announced a measure to support education for children of multicultural families in order to create a social integration environment that hinders their marginalization. Since then, policies and measures related to multicultural education have been implemented in various ways throughout school education, including support for Korean language education, support for parents of multicultural families, and education for teachers and training teachers. In addition, the curriculum and textbooks brought about changes related to multicultural education. The ministry removed expressions that emphasize ‘homogenous people’ or ‘single-race’ and revised changes to a multicultural society and multicultural-related content in the curriculum. Therefore, multicultural education was selected as one of a section of the cross-curricula in the 2007 revised curriculum and the latest curriculum, and the content of multicultural education is more actively reflected in the individual subject (Kim & So, 2017).

## 2) ME Policy in Korea

Since the introduction of multicultural education, there have been various multicultural education efforts so far in Korea. The government is actively

pursuing various multicultural education policies to help children of multicultural families integrate into Korean society as new members of society. For instance, children of multicultural families are provided with admission counseling by forming a team dedicated to public foundations or local governments. There is also support for Korean language education and traditional culture learning for them. Students from foreign workers' families are provided with foreign workers centers and counseling centers run by civic groups, religious groups, and others.

In 2018, the Ministry of Education implemented the following projects to lay the institutional foundation for the arrival of a multicultural society, enhance our society's understanding of multicultural acceptability and multiculturalism, and create an educational environment that is not discriminated against multicultural students.

First, the MOE requests to put multicultural education into the curriculum, expand students' participation in multicultural education programs, and expand school members' participation in multicultural education, including strengthening teachers' ability to teach multicultural education.

Second, to provide customized education support for multicultural students, the government is required to provide learning support for guaranteeing primary education in childhood and helping them develop and educate talented multicultural students through the global bridge in adolescence.

Third, the research schools will be managed in areas where migrants are concentrated to help vulnerable learners. Also, personalized Korean language education will be provided to immigrant and international students.

The government-oriented multicultural education policy was intended to lead to the integration of culturally and linguistically minority groups into Korean

society.

However, multicultural education policy had a practical effect by implementing the policy first, with its nature and direction not seriously discussed socially, academically, or without going through the process of forming a discourse (Kim, 2011). As a result, multicultural education remained in the practice of Korean language education and programs for cultural adaptation for migrants and was considered to be a philanthropy welfare policy for existing citizens. Also, the subjects of multicultural education were limited to migrant women, long-term foreigners, and their children, and the primary focus has been on educating migrants and Koreans about the cultural characteristics of various countries. According to a recent paper that studied multicultural education policies over the past decade by the Gyeonggi Provincial Office of Education (Park & Chang, 2020), there was more integration and understanding approaches to minority groups than social justice elements.

### 3) ME Conundrums in Korea

The reality of Korea's multicultural education policy is biased toward exclusive, assimilation education, indicating various problems. Even the Korea textbooks described immigrants as poor, violent, dangerous and problematic in social integration (Choi & Kim, 2018).

First, although multicultural education should coexist with diverse cultures, not incorporating or assimilating into mainstream culture, Korea's multicultural education policy program, however, focuses on after-school programs to improve basic education for the less-educated children who do not speak Korean properly, and education to foster their identity as Koreans through the introduction of

Korean culture. Lee (2019) points out that Korea's multicultural education policy discourse mixed with social integration discourse to resolve language and cultural disparities and global talent training discourse using diversity.

Second, Korea's multicultural education centered on skin and race does not include individuals or groups that cross the numerous boundaries existing within our society, thus limiting the concept of ME to a level of understanding education based on differences between the country and the ethnic (Gyeonggi Multicultural Education Center, 2009).

Lastly, ME currently being conducted under institutional education is being taught on the level of knowledge amid explaining social studies, historical facts, and social phenomena. However, multicultural education is a dynamic education that aims to make changes and social changes in its final purpose (Banks, 2009). Considering that multicultural education is a practical education that leads to change and transformation through the integration of empathy, perception, and behavior, the contents should include how to participate directly or indirectly in real society.

Thus, in Korea, the term multicultural education is used in two ways. First, education programs that address cultural diversity, cultural differences, and understanding of other cultures are categorized as multicultural education. The target of this type of education is mainly for 'traditional' Korean students. The second is the term according to the person who is the focus of an education. If the target of education is children of immigrants, foreigners, and multicultural families, it is recognized as multicultural education regardless of education content. The contents of such education include Korean language education, Korean culture education, and vocational education. A typical example of the former is

multicultural understanding education for Koreans, and in the latter case, it is an educational program that helps migrants adapt to Korean society.

### **2.2.3. Teachers' Role in ME**

When the goal of multicultural education is to reduce discrimination and pain experienced by students from various cultural backgrounds and to ensure that all students have equal educational opportunities, the implementation should begin with confirming the perception of teachers (Banks, 2008a).

Many prior studies have shown that if teachers do not have a multicultural awareness, multicultural education cannot succeed, telling us that teachers are an essential factor in multicultural education. Vittrup (2016) states that the belief of teachers is a crucial factor in the practice of multicultural/anti-biased education, and Sia & Mosher (1994) reveals the importance of teachers' awareness and belief in improving the academic achievement and self-efficiency of minority students.

Banks (1995) argues that four things are necessary to become a teacher who understands and implements multicultural education: knowledge of social science and educational principles, experience of different ethnic and cultural groups, a self-reflection and accurate understanding of his cultural heritage, positive attitudes toward others regardless of race or cultural differences, effective and valid teaching knowledge.

The situation in which students with heterogeneous cultural backgrounds coexist in class is one of the factors that further amplifies the complexity of teaching activities. Under these circumstances, teachers with high efficacy in multicultural-friendly teaching activities, i.e., teachers with high confidence in their ability to successfully conduct teaching activities under multicultural

environments, can have a positive impact on learners with a high level of confidence that they can elicit meaningful learning from learners even in complex and challenging situations (Tschannen-Moran & Hoy, 2001).

Domestically, Choi & Mo's (2007) study seeks multicultural perceptions among teachers in Gyeonggi Province, where a large number of multicultural families are located. The teachers' multicultural attitudes were generally positive, with a high level of understanding. However, a considerable number of teachers have misunderstandings and prejudices about multicultural education, and the multicultural teaching efficacy of teachers was at a shallow level. This mark also can be found in an analysis that elementary school teachers think of "building awareness of global citizenship education" or understanding the cultural characteristics of other countries as the goal of multicultural education (Chi, Jung, Kim, Kim, & Chae, 2006). Chang & Jeon (2013) study that while teachers were aware of the need for multicultural education and responded that they had desirable thoughts and attitudes about multicultural education, actual education was not enough. Teachers do not know how to approach multicultural education, so there is no preparation or educational activity in the productive classroom environment, and the teachers themselves are recognizing the lack of multicultural education materials as the biggest problem.

In the process of implementing ME, what attitude teachers, the main body of education, have toward cultural diversity can serve as an essential variable in realizing the goal of multicultural education. In this regard, multicultural education theorists have consistently stressed that teachers in charge of the classroom must develop their ability to understand cultural diversity and other cultural groups (Park, Sung, & Cho, 2008). Particularly, Howard (2016), in the USA context,

outlines that ‘dominant white teachers’ present the difficulties they face in multiracial schools and stress that all teachers should learn knowledge, skills, and disposition to teach all students effectively.

As such, it will be imperative for teachers to be the first to recognize the need for ME and develop the ability to understand themselves and other cultural groups in order to implement ME successfully. Moreover, with the purpose of foster such cultural diversity, teachers themselves must first have rich knowledge and belief in multicultural education and have a critical attitude of thinking about inequality by social prejudice and discrimination.

In particular, the role of teachers is even more important in Korea, where curriculum, textbooks, and study materials for multicultural education are not fully developed and distributed yet. Therefore, the role of teachers in multicultural education is emphasized more in any other educational program as a significant variable to successfully carry out multicultural education and help children develop democratic acts against a pluralistic society. Chang (2008) pointed out that despite the importance of the role of teachers in order to ensure that multicultural education can be successfully delivered in the elementary school, the curriculum for teachers is not adequately organized within Korean education.

Depending on what goals teachers emphasize in implementing multicultural education, it can be divided into four types of teachers (Pang, 2001).

First, the Assimilationist Teacher believes that knowledge taught in schools is a universal truth and is most necessary for students. The teacher’s goal is to transfer knowledge so that students can adapt to the existing socio-political system. This often implies that minority students should survive in mainstream society by abandoning the language and culture of their native families and acquiring the

mainstream culture.

Second, teachers who emphasize Human Relations aim students to respect each other. Therefore, they focus on helping different groups of students overcome their prejudices by providing a collaborative experience. They also run programs that recognize diversity by allowing them to display and experience food and clothing from other countries. Nevertheless, teachers at this stage believe that there is essential knowledge that all students must learn.

Third, the Social Action Teacher, who emphasizes social behavior, teaches students how to think critically and makes it the goal of multicultural education for students to challenge social inequality and become the subject of change. They criticize the school as a tool for the status quo, and their education covers inequality and human rights of various social groups such as the working class, colored races, and women.

Fourth, Caring-Centered Teacher aims to build a multicultural society based on justice and freedom. They focus their classes on making students share the values of fairness and equality through a mutually respectful and caring atmosphere. It makes students recognize that humans are prejudiced beings and deals with discrimination and bias existing in society.

From this point of view, Pang (2001) believes that teachers who emphasize assimilations and relationships share a view of maintaining the status quo in terms of social integration and that the type of teachers who emphasize social behavior and consideration is a teacher who practices a true sense of multicultural education.

Kim (2014a) analyzes the trend of existing research related to teachers in Korea's multicultural education research. The most frequent subject of research

was the concept and perception of teachers in relation to multicultural education, which has been continuously increasing every year and has been actively researched until recently. In addition, the trend analysis based on the research target showed that children from multicultural families were younger and more active in school-level students with more children from multicultural families (Kindergarten > Elementary > Secondary). This can be expected to lead to more studies related to elementary school teachers, where the number of students from multicultural families is increasing.

Accordingly, the awareness studies of multicultural education by elementary school teachers in Korea, there was a high demand from elementary school teachers for the need for multicultural education. Also, the multicultural perceptions of elementary school teachers often appear in various types depending on their multicultural experiences and perspectives and often shows a basic step that still places high importance on assimilating multicultural students to mainstream culture.

## **2.3. Global Citizenship Education**

### **2.3.1. Various Approaches to Global Citizenship Education**

Global citizenship education is an educative concept and dimension grounded in the assumption that today people in the process of learning in a global context (Tarozzi & Torres, 2016, p. 11). As globalization processed, there are problems like environmental pollution, poverty, global economic crisis, and so on going beyond the local or national level and are difficult to solve by a regional effort. Thus, the world needs a common sense on the issue and countermeasures on global

issues through global solidarity, cooperation, and attention.

Singer (2004) advocates strong global citizenship based on the concept of global justice and the ethics of globalization. He contends that how well the global go through the age of globalization depends on how it responds ethically to the idea of living in one world. Thus, he argues that organizations that make decisions on the global level need to be strengthened and make them feel more responsible for the people affected by them.

Nussbaum (1994) criticizes that American education has been narrowed to nationalism and claims that education should broaden the scope of students' interest to people far away and should teach them about human dignity and global justice. She also argues that educators should tell Americans that they are not privileged and should be able to think about humanity. Furthermore, she says education should make us recognize ourselves not just as Americans, Indians, and Europeans but also as 'Global Citizen.' She sees it as a significant challenge for universities and schools around the world today to cultivate their ability to recognize themselves as a member of a mixed country, and even more mixed world, and to understand the nature and history of the various groups living in that world.

The term GCED has been widely used recently. However, the interpretation of whom the global citizens vary slightly from one to another. GCED centered on UNESCO began with the concept of developing in the tradition of education for international understanding, development education, and environmental education (Peters, Britton, & Blee, 2008).

For instance, UNESCO (2013) defines a global citizen as “a citizen who can and is expected to generate actions and engagement among, and for, its members through civic actions in the public domain to promote a better world ... and

respects the universal values of human rights, democracy, justice, non-discrimination, diversity, and sustainability, among others.”

Whereas, Pashby (2011) terms global citizen as who responsibly interacts with and understands others while being self-critical of his/her position and who keeps opening a dialogical and sophisticated understanding rather than a closed and static notion of identities. If UNESCO’s idea of the global citizen speaks of a person who has the perception of living with others with universal values, the latter focuses more on a person who can participate in society beyond universal consciousness.

With the exact concept of global citizenship education vague, many scholars sought to classify GCED. Cho (2016) aggregates the GCED’s various classification systems into three categories: neo-liberalistic approach, humanistic approach, and critical approach.

These various perspectives of global citizenship education have led many scholars to organize and classify them. Andreotti (2014) divides GCED into soft and critical approaches. In her analysis, Dill (2013) contends two different directions to GCED. The former is the global competencies approach, which presents students with the necessary skills in a global society. The other is the global consciousness approach, which presents students with cultural sensitivity, global orientation, and empathy.

Pashby and her colleague (2020) analyze various typologies in global citizenship education and mapped them into three main categories – neoliberal, liberal, and critical – and their interfaces. (See Figure 3)

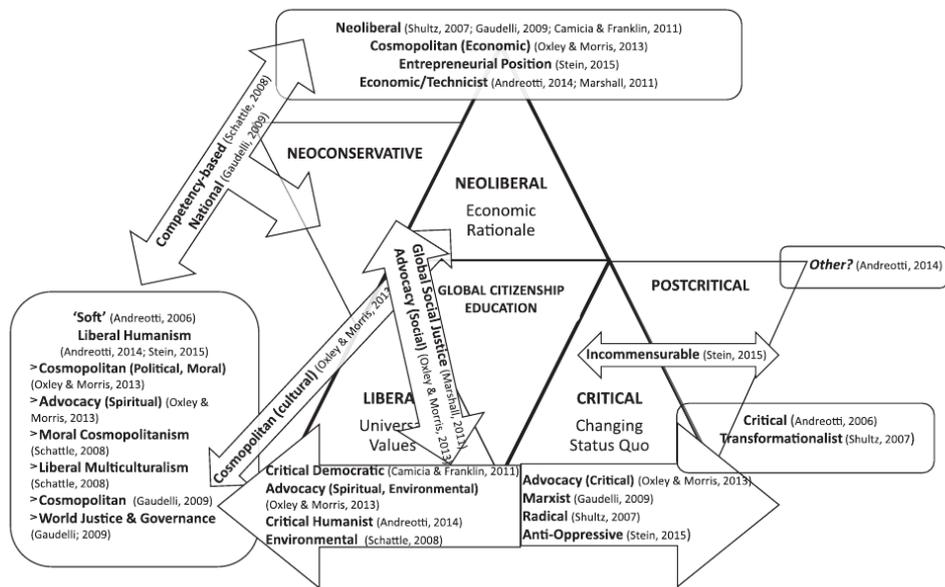


Figure 3. A social cartography of 'types' of GCED

Source: Pashby et al. (2020)

### 1) Neoliberal GCED

The neoliberal approach recognizes GCED as a tool to increase its ability to compete in the global market. This competency-based approach looks at global citizenship education in terms of human capital theory. Here, the purpose of global citizenship education is to enable students to acquire the knowledge and skills they need to grow into promising global leaders in the era of globalization. Therefore, what learners should learn is useful instrumental knowledge when living in a global world, such as language ability.

However, this view has been criticized for only focusing on economic development and ignoring the content elements of social justice or existing inequality.

## 2) Liberal GCED

The liberal type occupies the largest quantity in GCED discussions. From this point of view, GCED would like to promote opening, love, and caring through mutual understanding and respect based on humanity.

It presumes global citizens as members of the global community and conscious and responsible citizens. Thus, this perspective aims to educate people on global interconnection awareness, understanding of various history and cultures, and sense of belonging to the human community and covers global issues, human rights, and cultural diversity as educational topics.

However, this view is criticized for naively justifying Western discourse and ignoring the logic of unequal power between the center and periphery.

## 3) Critical GCED

From the perspective of critical theory, it puts global citizens as the subject of change in a local and global society. Thus, Critical global citizenship education aims to deal with unequal power relations, global issues that strengthen a biased power structure, and to challenge global conflicts systematically. Accordingly, it aims to recognize conflicts over global system awareness, social structure, and power relations, critically reflect on its position and foster solidarity's attitude toward social structural transformation.

### **2.3.2. GCED in Korea**

#### 1) GCED Origin in Korea

The education for international understanding, the predecessor of the GCED, was led by UNESCO and began to receive attention from academic and civil society in the late 1990s. This was an educational change that matched the trend

of globalization caused by the 5.31 education reform announced by the Kim Young-Sam administration in 1995 (Han, 2017).

The Global Education First Initiative, which was announced in 2012 under the leadership of U.N. Secretary-General Ban Ki-moon, played an essential role in the reason why the term ‘Global Citizenship Education’ was emphasized at the government level in Korea. At a time when fostering global citizenship became a critical educational issue in the international community, Korea announced GCED as an educational agenda as it hosted the World Education Forum in 2015. This trend had affected the policies of the Korean Ministry of Education. Ahead of the Incheon Education Forum, the Ministry of Education selected leading teachers for GCED and provided training. In addition, the ministry has been allocating the budget since 2016 by specifying GCED’s expansion on the occasion of the World Education Forum (UNESCO-APCEIU, 2018).

Accordingly, the Korean education community began to see policies to foster students’ global citizenship in conjunction with the curriculum beyond the level that had previously been dealt with as one of the subjects of learning. In 2016, global citizenship education began to emerge as a national policy agenda. The Ministry of Education defined global citizenship education in its major plan as “education to nurture responsible citizens who have a broad understanding and practice of peace, human rights and cultural diversity, which are universal values of mankind.” It stated the spread of global citizenship education in key strategies (MOE, 2016).

In parallel with the expansion of the Ministry of Education’s policy support, the spread of GCED was also taken place in each provincial education office. However, each local education office’s policies on GCED differ considerably

depending on the superintendent's level of interest. The Gyeonggi Provincial Office of Education specified GCED in its policy direction and designated the Department of Democratic Citizenship Education as the subdivision in charge of GCED. The education office developed the GCED Textbook and intended to internalize the field-based GCED through the reorganization of the curriculum (Jo, Lee, Kwon, Seo, & Yun, 2018).

At the school level, Korea's education ministry has set a policy goal of emphasizing organizing GCED into the curriculum and selecting, educating, and training teachers who will lead the field of schools. Besides, provincial education offices are making efforts to establish global citizenship in teaching-learning activities in unit schools while replacing existing democratic citizenship education with GCED (Yoo, 2016). In terms of the curriculum, the content of the GCED expanded from the 2007 revision to the 2015 revision of the curriculum.

## 2) GCED Policy in Korea

After the World Education Forum was held in 2015, a national-level policy had emerged that specifies global citizenship education since 2016. Among the human figures pursued in the 2015 general guideline of the national curriculum, the expression "a world citizen with a sense of community who practices consideration and sharing" means that it is one of the cores of the revised curriculum to foster students' global citizenship. In the same vein, the 2015 revised curriculum specifies that it is one of the key capabilities to focus on "community competences that actively participate in community development with the values and attitudes required for members of local, national, and global communities (Ministry of Education, 2015)."

The Ministry of Education set a major task as enhancing the role of spreading global citizenship education through its work plans for 2016 and 2017. In this regard, the Ministry of Education established detailed policies for the development of the model of Global Citizens' Schools and the development of educational materials related to GCED. The International Conference on GCED, which has been held annually since 2016, marks implications as a leading country to spread global citizenship education around the world.

The most significant global citizenship education project of the MOE is the operation of GCED lead teachers. After selecting the first central lead teachers in 2014, the ministry has selected the central lead teachers and regional lead teachers every year. The selected teachers will foster expertise through the training program of APCEIU and set the trend in the spread of GCED by participating in teacher research group activities and related projects.

However, since 2018, global citizenship education has disappeared from the ministry's work plan, and related policies have not been introduced, with only existing policies continuing. Besides, there are no projects related to the Ministry of Education and the Metropolitan and Provincial Offices of Education except for the lead teacher project (Jo et al., 2018).

There were differences in the direction of the GCED policy presented by the Ministry of Education and the local education office. As groups set policies with the power to determine, they are being contexted to meet the needs of each region or circumstance, unlike the intrinsic values of global citizenship education (Yu, Kim, & Park, 2017).

Global citizenship education-related policy was first presented in the May 31 education reform and has become a national policy since the 2015 World

Education Forum. Thus, global citizenship education policies have been state-centered. In this process, the spread of global citizenship education was accelerated. However, the spread was criticized for being approached with a 'soft' initiative, such as understanding other cultures rather than social transformation. There is also criticism that global citizenship education has been accepted as one of the other additional educational portions, which teachers consider as a burden rather than actively accepting it (Pak & Lee, 2018).

### 3) GCED Conundrums in Korea

The fundamental limitation of global citizenship education is that tentative agreements have not been clearly established, and the education system has not been established systematically over a long period. Prior in-service teacher and pre-service teacher perceptions studies report that teachers are unfamiliar with the education because of the ambiguity of the concept of global citizenship education (Lee et al., 2015; Yoon, 2020).

Korea has a strong nationalist atmosphere and clannish perception of other cultures due to the political characteristics caused by a conflict with North Korea, on the other hand, from a traditional historical perspective due to the emphasis on Confucian cultural values. In this context, global citizenship education should identify local specificity and global universality as an interactive relationship and maintain an appropriate balance between the two. Nevertheless, Korean education is more focused on regional roots and strengthening citizens' competences than on identity as global citizens. Also, the identity as national citizens and citizens in the era of globalization has not been harmonized with each other. Lee (2015) suggests that in the curriculum, national citizenship and global citizenship are combined

with failing to be educated in a multi-dimensional manner and that the qualities related to global citizenship are not presented systematically and comprehensively.

Another stumbling block in implementing GCED in Korea's current education will be the competitive educational climate centered on entrance exams. Citizenship education is almost missing under the school conditions where people risk their lives on a single score while encouraging fierce competition on the test (Chung, 2013).

### **2.3.3. Teachers' Role in GCED**

The importance of teachers' roles in implementing them in schools is bound to increase in the absence of a definite system of education content and guidance on global citizenship education. In various national contexts, it has been pointed out that teachers' perceptions, regardless of the policy context or stance of the GCED, determine the results of the school's GCED outcome (Goren & Yemini, 2017; Rapoport, 2010; Reilly & Niens, 2014; Schweisfurth, 2006).

Since 2015, many studies have been conducted on teachers related to GCED in Korea (Baek, 2017; Han, 2019; Jang, Yi, Park, & Kang, 2016; Oh, 2019; Pak & Lee, 2018; Yang, Kim, & Kim, 2017). On top of that, quantitative analyses of teachers' perceptions and attitudes are being conducted to understand the status of school GCED and to draw out ways to support teachers and improve GCED.

Cheon (2017) and Seo (2016) categorize GCED perceptions of elementary school teachers in Seoul and secondary school teachers in Incheon, respectively. They divided the global citizenship of teachers into six levels<sup>3</sup>, and research by

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<sup>3</sup> The six types are 'Global Leader,' 'Indifferent Elite,' 'Non-informed Activist,' 'Incompetent Citizen,' 'Pessimist,' and 'Outsider.'

both researchers showed that the higher the level of global citizenship, the more actively participate in GCED.

APCEIU (2018) conducts a survey of 373 elementary schools across the country found out how global citizenship education is being carried. According to them, GCED is conducted in most elementary schools, but the cultivation of teachers' professionalism is driven mainly by the will and interest of teachers. In the current situation where there is no specific GCED subject, it relies on individual efforts rather than strengthening teachers' expertise for global citizen education through active teacher training at the education office or school level. Therefore, their research suggests expanding training opportunities for cultivating teachers' GCED expertise.

According to a Kang et al. (2016), which survey of 263 teachers at 12 elementary, middle, and high schools in Incheon, the ratio of those who said they had taught GCED in their classroom was the highest among elementary school teachers. They also stressed that 53 percent of teachers said their personal interest or mission motivated them to implement the GCED.

Meanwhile, Lee (2015) outlines his survey of 1,968 elementary, middle, and high school teachers found that 62 percent of individual teachers have no experience in teaching GCED and deficient awareness and understanding of the concept of GCED. Among the teachers who responded, most agreed on the need for GCED, but their educational competence reported insufficient.

Accordingly, previous researches show that Korean teachers understood the need for global citizenship education, but their percentage of practicing global citizenship education fell far short of a necessity. It can also be seen that the capacity building of teachers' global citizenship education is done by the

individual efforts of teachers rather than on a governance level, such as schools and education offices.

## **2.4. Relationship between ME and GCED**

### **2.4.1. Theoretical Connections between ME and GCED**

ME and GCED are the two pillars of education that have been highlighted in globalization as a significant educational mechanism that shows the changing trends of the education circle. These two educations produce the essence of international education, where education and learning systems are newly reorganized as globalization intensifies.

However, how these educations for the new era are related? Is it a parallel relationship between the two concepts, or is there any link or conflict between them? As the ambiguity of the two educational theories, as stated already, is an obstacle to find relation, conflation, or dissonance of these discourses, there is no consensus about it. Recent research that categorizes the conceptual relationship among GCED, ME, and EIU in Korea finds out that several patterns describe the relationship, and it varies from study to study (Kim, Kim, & Kim, 2018). Among them, the relationship between ME and GCED can be perceived as follows. (See Figure 4)

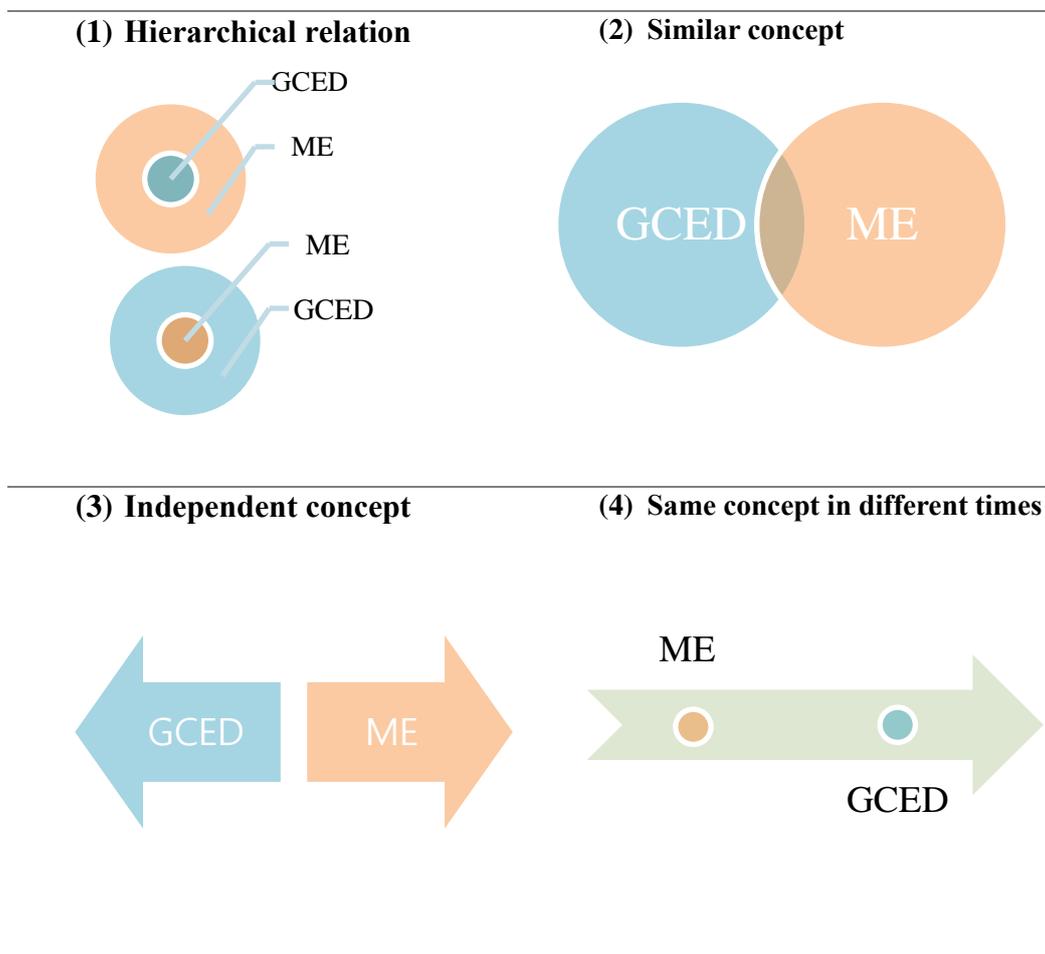


Figure 4. Possible Conceptual Relationship Between GCED and ME

1) Hierarchical relation

What is more important in the relationship among multicultural education, global citizenship education, and other educational concepts varies according to personal position and experience. This controversial concept varies depending on where individuals place what they consider more important than other concepts.

Multicultural education theorist contends that ME consists of various versions of education for understanding other cultures, education for international understanding, education for mutual culture and education for global citizens (Lee,

2013). Although it is not a paper that directly compares GCED to ME, discussions on the relationship between multicultural education and international understanding education could confirm differences of opinion depending on which of the two concepts is placed above.

Jeon and Kim (2017) criticize that EIU is understood mainly by multicultural education in Korea, and argue that it is necessary to consider its core concepts and major learning agendas in terms of GCED.

Meanwhile, In a study, criticizing the Korean society, which has conducted multiculturalism discourse and multicultural policies in the midst of the confusion of concepts without deep reflection, they argue that EIU, which includes understanding between cultures, peace, human rights, globalization, and sustainable development, will complement the limits of multicultural education.

There was a tendency to recognize it as a hierarchical relationship in that global citizenship education encompasses more diverse areas and issues than multicultural education, and that multicultural education is needed to support global citizenship education. Lee (2013) criticizes the excessive emphasis on diversity and differences that has turned multicultural education into a traveler's curriculum that lacks universality and common understanding and emphasizes the importance of a cosmopolitan perspective in which differences and uniqueness are respected at the same time. On the contrary, Lucas (2010) compares the two educations and discusses the need for multicultural education to include elements of global educational content.

## 2) The similarity between ME and GCED

As a similar concept, multicultural education and global citizenship education

have common factors and comprehensive cross-strait points, but there are apparent differences. Analyzing the definition of the two educations clarifies the dissimilarity. Multicultural education guarantees equal educational opportunities so that individuals and groups are not discriminated against due to various distinctions such as race, ethnicity, language, and religion (Banks, 2008a). This is not merely education to promote understanding between cultures, but to pursue equity, diversity, and justice as core values and call for social change. Meanwhile, global citizenship education emphasizes the international community's cooperation to solve global problems beyond the country and increases people's ability to understand and participate in global issues (UNESCO, 2014). In that respect, as citizens of the global community, learners should foster critical thinking and participation in poverty, the environment, and peace that the people in the world are facing.

Multicultural education is an education initiated to resolve conflicts and seek coexistence among 'within-country' ethnic groups, which refers to a social transformation education that addresses discrimination in terms of respecting their characteristics and intervening for equality and social justice rather than understanding the differences or commonalities among various groups (Kim, 2009). However, global citizenship education is closely related to globalization. It is not a conflict and problem within the country but emphasizes global solidarity and cooperation to resolve global problems 'beyond the country.' It is an education where people worldwide have a single community view, understand the global system, and develop capabilities for global issues. Thus, if multicultural education is a 'social transformation' education that provides fair learning opportunities for minority groups to avoid discrimination and alienation in

mainstream society, global citizenship education is different in that it is a value-oriented education and practice that recognizes the world as a unit and seeks ‘universal human co-prosperity’ that understands interdependence with various cultures and people in the world (Kim, 2019).

Because of this heterogeneity and specificity, multicultural education scholar criticizes global citizenship education as an illusion of international elitists who are indifferent to domestic issues and do not intervene in the diversity and equal educational opportunities in the region. In contrast, global citizenship educators criticize that multicultural education is rather a collaboration to promote cultural separatism and maintain a complacent attitude on international issues facing the world and inequality and discrimination in the world (Merryfield & Wilson, 2005).

Thus far, not many studies have compared and analyzed the relationship between ME and GCED, and various interpretations coexist in the studies conducted.

Some multicultural education scholars argue that multicultural education and global education are different, or the former involves the latter. Banks claim that although multicultural education and global education share some crucial aims, but global education can hinder teaching about ethnic and cultural diversity, so they need to be distinguished both conceptually and in practice (Banks, 2008a, p. 47; Banks et al., 2005). Other scholars contend that multicultural education contains an important goal of global citizenship education: to help students have the insights and understandings of all people on the earth (Bennett, 1986; Matriano & Toh, 2013).

On the other hand, in the GCED perspective, Sant (2018) regards multicultural education as the source of GCED to making a diverse global community.

UNESCO (2018) describes the multicultural education as one of the fundamental sources of transformative education (Global citizenship education). Lee (2008) claims that since multicultural education is often approached as a functionalistic educational theory that is used as a tool for socializing to maintain a national state, it should now foster a critical, responsible global citizen attitude living in a multicultural society rather than providing multicultural knowledge and broadly in a global community.

Seol (2004) claims that multicultural education is an innate conception of 'diversity,' and global citizenship education has a clear difference in that it emphasizes humanity's 'universality' that transcends specialty. However, he also noted that the method of supporting and intervening so that the universality of global citizenship education does not return to monolithic may be multicultural education that values diversity and that education that complements the fragmentation of special groups and identity to prevent the fetters from becoming stuck with cultural separatism and on the sidelines multiculturalism could be global citizenship education.

### 3) The distinction between ME and GCED

Although some point out that ME and GCED came from different sources, there is an attempt to merge these educational concepts. Banks (2008a, p. 81) urges that although the goals of ME and GCED are mutually exclusive, the two should be distinguished conceptually and practically. Cole (1984) discusses that multicultural education and global education have so far run parallel lines, but some parts of the curriculum can be combined, suggesting partial integration of the two factors. Pashby (2015) compares two papers, which analyzed ME and

GCED in Canada, and concludes the two educations have a mixture of neo-liberalistic elements and social justice views, which are constantly competing for each other. In the same vein, Moon (2010) criticizes that multicultural education and GCED in Korea are slanted to neo-liberal ideology and urge to adopt an alternative paradigm for the transnational context.

In her analysis of the relation between ME and GCED, Kim (2019) identifies the conceptual proximity of ME and GCED in Korea. First, these two educations are institutional mechanisms that map out changes to a homogeneous people-state-centered approach with the same linguistic, ethnic, and collective backgrounds that the existing educational system has used as a reference. The educational methods and contents proposed by the existing cultural monogamy of the nation-state will be reconstructed from the synthesis of ME and GCED.

Second, since all educational and social indicators compare and interpret OECD's global indicators nowadays, interconnections worldwide are becoming significant to the education part. In response, both ME and GCED are largely affected by external influences on the political and social context.

The two education programs are similar in that they place importance on reflections and practice of learners through 'experience' and 'activity' rather than on the theory and concept-oriented education established by the intellectualism. Therefore, in terms of teaching methods, it is appropriate to apply the learner-centered teaching method and the equity pedagogy.

Lastly, these educations share common ground in that they are educations to foster creative and active democratic citizens in the global era of diversity. Therefore, ME and GCED emphasize community orientation, which emphasizes the 'learning to live together.'

To sum up, multicultural education and global citizenship education are educational theories created in the international community's changing environment. Unlike traditional education, both are transformative education that makes learners active in education. Thus, GCED and ME focus on process-oriented, problem-solving-oriented education, and are participatory and action-oriented education.

#### 4) Same concept in different periods

Similar to the first hierarchical relationship, There is an opinion regarding global citizenship education as a concept that multicultural education has changed with the times. More specifically, it is believed that multicultural education was preceded, and global citizenship education appeared later in line with the trends of the times. Multicultural education in the field of education has been emphasized by the visible increase in multicultural families, multicultural students, and migrant workers in Korea since it belonged to the Korean education policy. While, global citizenship education is a relatively new concept compared to multicultural education and is treated as a more advanced form based on the context and needs of the modern global community (Yoon, 2020).

#### 5) Synthesis of ME and GCED

ME and GCED have similarities and differences, but the encounter between the two education forms an important part of the new educational trend in the 21st century. Scholars also differ in their stance that multicultural education should be distinct from global citizenship education, whereas global citizenship education should move toward comprehensive global education while encompassing

multicultural education. One research argues that teachers' understanding of global citizenship education often overlaps with the perspective of multicultural education aimed at eliminating prejudice and prejudice against the culture (Park, Jo, & Kim, 2016).

While multicultural education is an approach to co-existence and mutual prosperity among groups of different races, religions, and ethnicities in a country, global citizenship is an approach to solving global problems with a global sense of community through universality. More specifically, the discussion of global citizenship, which emphasizes the universal value of humankind, is reasonable. However, it is somewhat abstract to solve cultural, economic, and political friction between mainstream and minority groups within a particular country.

Consequently, ME and GCED are the central areas of education that show the content and system changes in the global era. Both areas of the education call for more praxis and reflection of learners considering the relationship between 'the world' and 'me' than any other education. They highlight that both education is intended to attain the 'learning to living together' for the globalized world. Multicultural education serves as a driving force for learners as multicultural beings to have the flexibility to cross various boundaries and to develop pluralistic citizenship through participation and communication. Embracing cultural diversity and cultivating multicultural communication skills have a close relationship with global citizens' quality and attitude. Therefore, two areas are crossed continuously and have a complementary relationship (Kim & Hur, 2013).

#### **2.4.2. Prior Studies on the Relationship between ME and GCED**

ME and GCED are in the spotlight in Korean society as a new paradigm for citizenship education in the 21st century. Thus, the two educations have been discussed by many researchers and scholars. Also, teacher perceptions studies on ME/GCED have been steadily studied in quantity and quality.

Though, there was not much discussion about the relationship between the two education. One of the exceptions would be the study of Kim and Hur (2013), which explores the theoretical differences and similarities between multicultural education and global citizenship education. They elaborate on the educational concept of the two education systems and analyzed the multilayered relationship between the two education when they encountered educational practice. It is meaningful that these discussions gave a conceptual explanation of the relationship between the two education. Meanwhile, Park and Shin (2019) presents the results of textual analysis that similar areas of Korea's global citizenship education and multicultural education have been discussed in crossed

Similarly, in discussing the ideological link between multiculturalism and global citizenship, Park (2012) analyzes that the ideological limitations of the two initiatives could be fused. Moon (2010) criticizes the existing multicultural education in Korea for taking an approach to assimilating migrants and analyzed that multicultural education, and global citizenship education should converge to provide multicultural citizenship education that respects the diversity and rights of minorities.

Furthermore, there is a lack of empirical research on how teachers perceive the relationship between the two educations. What can be noted is that Lucas (2010)

conducts on the perceptions of secondary English teachers in the United States regarding the distinction between multicultural and global citizenship education. He argued that teachers found it difficult to conceptualize the two, and therefore their perceptions of the two educations could be exchanged, raising the need for training to raise teachers' awareness.

Pashby (2015) points out that people believe that Canada has an ideal environment for global citizenship education because multicultural education in Canada has been a long history of rejecting the assimilation approach and experienced various theories, policies, and practices that produce cultural diversity. However, she contended that multicultural education and global citizenship education in Canada embody the dominant culture and strengthen the neo-liberalistic hierarchy and logic of power. The two educations have a mixture of neo-liberalistic elements and social justice views that are constantly competing.

Other than this, several studies have studied teachers' perceptions related to one of these two educations. Oh (2019) analyzes the relationship between democratic civic education and global citizenship education in Korea from the interculturalism and obtained the result that teachers recognized the two educations as complementary relationships. Han (2017) explains global citizenship education as a linked concept in which the existing international understanding education evolved while comparing international understanding education with global citizenship education. By comparing the similarities and differences between multicultural and international understanding education, Kang (2009) mentions the need for social justice to be reflected in the two concepts.

Although Kim and Hur's research has discussed the discourse implications of the two education programs in Korea, it has yet to be revealed how teachers who

implement them on-site perceive them. Therefore, this study aims to focus on this and identify teachers' perceptions of the relationship between the two education trends.

## CHAPTER III. METHODOLOGY

In the previous chapter, this study first used a literature review to analyze the theoretical similarities and contrast of ME and GCED and investigate the origins, policies, and problems of ME and GCED in Korea.

In this chapter, to explore the second and third research questions, a survey was conducted to determine how Korean elementary school teachers were aware and practice ME and GCED and compare the two education initiatives to analyze the results.

### 3.1 Choice of Setting

#### 3.1.1. Site of the Research

The results of the Ministry of Public Administration and Security's census on population and housing showed that as of 2018, 1,651,561 foreigners lived in South Korea, more than 4 percent of the total population. Of the total, 558,197 live in Gyeonggi Province, about 30 percent.

Siheung City, Gyeonggi-do had a total population of 532,138, of which the number of foreigners stood at 55,657, which is more than 10 percent of the total. The number of registered foreign residents in Siheung is third among local governments across the country, following Ansan and Hwaseong.<sup>4</sup>

On the inside, the city of Siheung has a sizeable demographic gap between north and south within the same city. Siheung is located in the southwestern part of Seoul and is adjacent to Incheon and Bucheon, Gwangmyeong, Anyang, and Ansan. On the south side of the city, a national industrial park is built in Sihwa,

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<sup>4</sup> "Siheung City Status," Siheung city, accessed Feb 28, 2020, <https://www.siheung.go.kr/main/bbs/view.do?mId=0306020000&bIdx=115749&ptIdx=28>

which had been reclaimed by coastal reclamation projects. The Sihwa National Industrial Park (the Sihwa Industrial Complex) had transformed Siheung City, a traditional farming town near Seoul, into a modern industrial city in a brief period and served as the center for the change and development of the city. As it is behind the Sihwa Industrial Complex, many foreign workers are flowing into this city. Thus, in the case of Jeongwang-dong, the region's representative area, nearly half of the local population born in the background of different cultures.

On the other hand, the northern part of Siheung serves as a satellite city for big cities such as Seoul and Incheon, as are other cities in the metropolitan area. As Eunhaeng-dong and Daeya-dong, has been designated as a 'new town' since the 2000s, many new apartments have been built in this area. As the percentage of residents commuting to and from other cities and the Sihwa Industrial Complex is high, there are not many foreign residents living there.

Table 2. Population composition by region in Siheung City in 2018<sup>5</sup>

Region	Dong	Total Number of Residence (A)	Number of Foreigner (B)	Ratio (B/A)%
<b>North</b>	Daeya-dong	32,560	962	2.95%
	Eunhaeng-dong	39,504	771	1.95%
<b>South</b>	Jeongwang-dong	39,090	16,784	42.94%
	Jeongwang 4-dong	42,249	19,742	46.73%
<b>Siheung City</b>		504,351	55,664	11.03%

<sup>5</sup> "Status of Foreign Residents in Local Government.", accessed Feb 28, 2020, ([http://kosis.kr/statHtml/statHtml.do?orgId=110&tblId=DT\\_110025\\_A033\\_A&conn\\_path=I2](http://kosis.kr/statHtml/statHtml.do?orgId=110&tblId=DT_110025_A033_A&conn_path=I2)).

The difference in population composition illustrates stark contrast in the two regions (See Table 2). As described above, 10 percent of the total population of Siheung is not born in Korea, but the deviation between the areas where they reside is significant. The foreign population of Daeya-dong and Eunhaeng-dong, a densely populated area of apartment complexes north of Siheung, is less than 3 percent of the resident population, compared with more than 40 percent in the cases of Jeongwang-dong and Jeongwang 4-dong, where the Shihwa Industrial Complex is nearby.

The two pictures in Figure 5 display the different surroundings of the two regions. The northern part of Siheung has a typical new town in the Korean metropolitan area, where apartment complexes and shops are clustered, while its southern appearance shows an environment such as signboards in Chinese and various languages.



North area of Siheung



South area of Siheung

Figure 5. Two Faces of the City by Population Composition

This population composition naturally appears to be the variance in the proportion of multicultural students in schools. As of 2019, the number of students

with multicultural backgrounds in Siheung totaled 1,869, many of whom attended schools in the industrial complex area. For example, in the case of A elementary school in the southern part of the city, 366 multicultural students out of the total 608 students, accounting for about 60 percent of the total.

The distinction in demographic characteristics implies that education in different routes is required for this dissimilar population composition. As Banks (2001) claims that citizenship education should be reformed so that be able to guarantee the basic rights of the vulnerable members, the increase in the number of people with diverse cultural backgrounds in the region calls for education to living together where the nation's citizenship education, which previously valued one cultural history, must be cared for by various members.

Against this backdrop, schools in the region have been designated as special multicultural schools and policy schools, with various multicultural education programs and policies being implemented. Also, the Ministry of Education designated the area as an education internationalization special zone in 2018 to foster global talent through global education (GRI, 2019). Through this, Siheung City is making efforts to lead a new educational environment in which racial and ethnic diversity coexist. Various multicultural education and global citizenship education are being conducted, such as youth international exchange programs and mutual cultural understanding programs (Siheung City, 2017).

Due to this context, this study looks at teachers' perceptions of ME and GCED in Siheung City and explores whether the differences in overseas composition in Siheung create a gap in perception between the two education initiatives.

### 3.1.2. Selected School System

This study, which explores the teacher's perceptions of GCED and ME in Siheung, seeks to proceed with the study limited to that of elementary school teachers. It is because, first, since students with multicultural backgrounds are currently attending elementary schools the most in any region (See Table 3), the practice of both education would be more experienced by elementary school teachers. Second, in middle and high schools, the contents of multicultural education or global citizenship education can be limited depending on the subject. However, in elementary schools, homeroom teachers in charge of teaching most subjects will have much experience in the two education initiatives. Finally, elementary schools have relative autonomy in their educational content, as competition for entrance exams is less intense than that of higher-level schools. Previous studies have also pointed out that the burden of South Korea's entrance exams is onerous for teachers to practice ME and GCED (Hyun & Yeum, 2014; Lee, 2016). Therefore, this study conducted a survey of elementary school teachers in Siheung City on the perceptions and practice of ME and GCED and the relationship between the two education schemes.

Table 3. Number of multicultural students by school system in 2018

Region	Number of multicultural students		
	Primary	Lower secondary	Upper secondary
Siheung city	1,475	269	125
Gyeonggi-do	22,183	4,395	2,483
South Korea	93,027	18,068	10,688

Source: Education Statistics Service, Korea Educational Development Institute (<https://kess.kedi.re.kr>)

### 3.2. Questionnaire Components

The questions of this survey are based on prior research on the perception and practice of Korean teachers in ME and GCED, the theoretical background research covered in Chapter 2, and the comparison and analysis results between both theories. Therefore, the survey questions can be divided around the following categories (See Table 4).

Table 4. Composition of questionnaire

	Category	Total Number of Questions	Contents	Related Question Number
<b>I</b>	Personal background and experience	12	Personal Information, School Information, Experience on GCED/ME teacher training program	
<b>II</b>	Perception and Practice of ME	18	Knowledge	1, 2, 3
			Perception	4, 5, 6, 7, 8
			Practice	9, 9-1, 9-2, 16
			Problems	10, 11, 12, 13, 14, 15
<b>III</b>	Perception and Practice of GCED	18	Knowledge	17, 18, 19
			Perception	20, 21, 22, 23, 24, 31
			Practice	25, 25-1, 25-2
			Problems	26, 27, 28, 29, 30
<b>IV</b>	Comparison between ME and GCED	4	Relations and differences between ME and GCED	32, 33, 34, 35
	Total	52		

### **3.2.1. Personal Background and Experience**

In the first category, items that looked at teachers' personal information were gender, age, teaching experience, school location, overseas experience, English proficiency, and experiences on the teacher training of ME and GCED. The selection of individual variables is referred to as prior relevant researches (Cha, 2015; Chang & Jeon, 2013; Choi & Mo, 2007; Hyun & Yeum, 2014; Lee et al., 2015).

The survey set the differences between individual characteristics, school characteristics, and related experiences as the background factors of teachers, so that it can find out if the variance in the level of knowledge, teaching efficacy, practice, and the problem of elementary school teachers depends on the individual and school characteristics.

### **3.2.2. Teachers' Perceptions and Practice of ME**

The following topics were presented to inquiry elementary school teachers' understanding, their teaching efficacy, and the practice they aimed to as well as their opinions on the direction of multicultural education. To that end, questions were drawn up by referring antecedent documents that conducted a survey on the teacher. The questionnaires referred to create questions about teachers' perceptions toward ME were Choi and Mo (2007), Mo and Hwang (2007), Cha (2015), and Sleeter and Grant (1999).

#### **1) Perceptions**

The teacher's perceptions were analyzed by the teacher's understanding and their efficacy of teaching multicultural education. Teaching efficacy means a

teacher's belief and attitude in his or her teaching behavior and teaching ability (Tschannen-Moran, Hoy, & Hoy, 1998). Teachers with higher teaching efficacy are more active in developing education methods and strategies and have a positive impact on the surrounding environment, including students.

In this vein, Mo (2009) states that multicultural teaching efficacy means the belief that teachers are teaching the skill and ability to produce desirable outcomes for students in a multicultural environment, defining it as an essential quality for multicultural education teachers. Dilworth (2004) also reveals that teacher effectiveness has a direct impact on the process of implementing multicultural-related curriculums.

The questions in this study were produced by reference to the questions used in these previous surveys. (See Table 5)

Table 5. Initial Item Pool of Teachers' ME perceptions

Teachers' perceptions	Related Item
<b>Teachers' Knowledge (3 questions)</b>	TK.1. I know what the concept and purpose of multicultural education is.
	TK.2. Multicultural education threatens Korea's cultural identity.
	TK.3. I think that I myself, as a citizen of a multicultural society, show understanding and tolerance toward other cultures.
<b>Teaching Efficacy (5 questions)</b>	TE.1. I can teach students to reduce their prejudice against multicultural families.
	TE.2. I can apply teaching methods that meet the needs of children from multicultural families.
	TE.3. I can guide students to develop their ability to cope with cultural diversity.
	TE.4. I can guide students to discover their prejudices and reflect on themselves.
	TE.5. I can teach students to appreciate and respect the values of other ethnic groups.
<b>Perceived Problem (5 questions)</b>	PP.1. The concepts and contents of multicultural education are difficult to teach to elementary school students.

PP.2. The problem is the teacher's low understanding of multicultural education and lack of professional knowledge.
PP.3. It is difficult to put classes related to multicultural education in the classroom curriculum.
PP.4. It lacks policy and budget support from municipal and provincial education offices related to multicultural education.
PP.5. The problem is the prejudice or stereotype of a particular people, race, or culture that citizens have.

## 2) Practices

As discussed in the theoretical background, the content and purpose of multicultural education may vary depending on the various factors teachers value and practice. To this end, the study first probed respondents whether they had experience in teaching multicultural education, and then asked their motivation and purpose of ME. (See Table 6) The questions were drawn up based on the four perspectives of multicultural education presented by Woo and her colleague (Woo et al., 2018).

Additionally, the questionnaire asked respondents whether they think ME is going on the right track, and if it is not, they were asked to respond to what it should be. The questions were provided with a multiple-choice method. The choices were presented by modifying related papers that classified the teacher types of ME (Pang, 2001; Sleeter & Grant, 1999).

Table 6. Item Pool of ME Implication

Implication	Related Items
<b>Practice (2 questions)</b>	What is the biggest motivation for you to teach multicultural education?
	What was the main purpose of your multicultural education?
<b>Direction (1 question)</b>	What do you think is the direction of multicultural education that Korean society needs most now?

### **3.2.3. Teachers' Perceptions and Practice of GCED**

Among the third categories of questions, questions related to GCED were made based on the Global Citizenship Competencies by GEFI-YAG, and UNESCO (Brookings Institution, 2017), UNESCO-APCIEU (2018), Lee (2015), Cheon (2017), and Oh (2019). Mainly, Research of UNESCO-APCEIU was developed by its survey tool for a nationwide survey on the status of GCED in Korea, and it has greatly influenced the construction of survey tools in this study.

#### **1) Perceptions**

For comparative analysis, the questions of the GCED have been organized similarly to that of ME. Thus, the number and composition of questions between the two education questionnaires were arranged consistently.

According to existing studies, the higher the efficacy, the more teachers consider global citizenship education content a vital element of the curriculum and design and proceed classes in consideration of students' abilities, culture, and interests. Besides, the teaching efficiency of the GCED means the development and application of effective teaching methods and learning materials by teachers in order to implement the GCED in terms of function (Yang et al., 2017).

The questionnaires of this survey were prepared by referring to the questionnaires of a survey on the perception of teachers in the GCED in Korea, which was studied by the Korea Educational Development Institute (KEDI).

Table 7. Initial Item Pool of Teachers' GCED perceptions

Teachers' perceptions	Related Item
<b>Teachers' Knowledge (3 questions)</b>	TK.1. I know what the concept and purpose of global citizenship education is.
	TK.2. Global citizenship education undermines the national identity of Koreans.
	TK.3. I recognize myself as a citizen of the world.
<b>Teaching Efficacy (5 questions)</b>	TE.1. I can teach with confidence about climate change.
	TE.2. I can explain confidently to students about the various perspectives people have on the world.
	TE.3. I think it helps students understand that we live in an interdependent world.
	TE.4. I can teach students how the global issues (economic crisis, epidemic, IS, yellow dust, natural disasters, etc.) affect their lives.
	TE.5. I can prepare students to respond to the rapidly changing globalization.
<b>Perceived Problem (5 questions)</b>	PP.1. The concepts and contents of global citizenship education are difficult to teach to elementary school students.
	PP.2. The problem is the teacher's low understanding of global citizenship education and lack of professional knowledge.
	PP.3. It is difficult to put classes related to global citizenship education in the classroom curriculum.
	PP.4. It lacks policy and budget support from municipal and provincial education offices related to global citizenship education.
	PP.5. Teaching global citizenship undermines students' Korean identity.

## 2) Practices

Also, like multicultural education, it provided questions about how teachers practice global citizenship education in their classroom. It included a question about what purpose they started global citizenship education, as well as a question about the direction teachers practiced among the various perspectives of global citizenship education.

Table 8. Item Pool of GCED Implication

Implication	Related Items
<b>Practice (2 questions)</b>	What is the biggest motivation for you to teach global citizenship education?
	What was the main purpose of your global citizenship education?
<b>Direction (1 question)</b>	What do you think is the direction of global citizenship education that Korean society needs most now?

### 3.2.4. Comparison Questions

One of the purposes of this study is to examine how teachers compare the two education and understand the relationship and put more emphasis on it. The survey first asked teachers to respond to what education they thought was more important between them to identify the relationship between GCED and ME that teachers perceive.

The next questions were whether teachers understood the differences between them, and then what they thought about the relationship between the two education trends.

Table 9. Item Pool of Comparison Questions

Implication	Related Items
<b>Relationship (3 questions)</b>	Which education is more important to your class between multicultural education and global citizenship education?
	Do you know the difference between multicultural education and global citizenship education?
	What do you think about the relationship between multicultural education and global citizenship education?

### **3.2.5. Validity and Reliability**

#### 1) Validity

As noted above, the questionnaires of this survey have been modified and supplemented by the author, with reference to the questionnaires and research reports already published. It requires another validity test for this revised version of the questionnaire. The validity test of this study was conducted in two stages. First, the difficulty level of the surveys was verified through the facial validity verification, and then, through factor analysis, questions not required in the analysis process were eliminated.

The first face-validity trial was conducted by two professors and five Ph.D. and master's program students at Seoul National University. They advised the overall composition and level of questions. The second trial was for seven elementary school teachers studying global citizenship education and international development cooperation in NGOs. They had much experience in ME and GCED, so they could advise on selecting the questions for this survey.

Factor analysis is the most widely used statistical analysis method for analysis of construct validity, assuming that a tool for computing a concept is measured separately from several subconcepts (Kang, 2013). Hence, Factor analysis is an analysis method that extracts factors that are inherent in the underlying concept by considering the correlation between variables, and it can be used for the development and utilization of the questionnaires on the scale. This study used exploratory factor analysis to look for items that were not closely related to its intended dimension in scale questions.

Table 10 shows the result exploratory factor analysis of multicultural education scale questions. It is generally considered acceptable if the communality is over 0.4, and all questions are judged to be above the standard. Factor loading shows the correlation between the question and the factor, which should also be greater than 0.4. The results show that all questions related to teachers' perceptions of multicultural education are adequately constructed

Table 10. Exploratory Factor Analysis of ME Scale

<b>Dimension</b>	<b>Item</b>	<b>Factor loading</b>	<b>Communality</b>	<b>Eigenvalue</b>	<b>Variance (%)</b>
<b>Teachers' Knowledge (TK)</b>	TK1	.841	.786	2.259	17.378
	TK2	.854	.734		
	TK3	.791	.727		
<b>Teaching Efficacy (TE)</b>	TE1	.794	.655	3.813	29.329
	TE2	.792	.638		
	TE3	.839	.760		
	TE4	.878	.801		
	TE5	.848	.763		

Meanwhile, the first results of the factor analysis of the questions related to teachers' perceptions of global citizenship education are presented in Table 11. The communality of all the questions exceeds the standard of 0.4. However, it was judged that the one question (TK2) does not contain the factors accurately. Thus, the researchers removed one of the two questions in two stages and performed the analysis, but were not significant even when the other question was removed. It was decided that both questions should be deleted.

Table 11. Initial Exploratory Factor Analysis of GCED Scale

Dimension	Item	Factor loading	Communality	Eigenvalue	Variance (%)
<b>Teachers' Knowledge</b>	TK1	.702	.554	1.530	11.768
	TK2	.066	.525		
	TK3	.758	.607		
<b>Teaching Efficacy</b>	TE1	.813	.671	4.507	34.671
	TE2	.827	.697		
	TE3	.800	.762		
	TE4	.830	.716		
	TE5	.838	.710		

Table 12 is the result of exploratory factor analysis after removing the problematic question. This result shows that the factor loading of all the questions has risen above the reference point.

Table 12. Refined Exploratory Factor Analysis of GCED Scale

Factor	Item	Factor loading	Communality	Eigenvalue	Variance (%)
<b>Teachers' Knowledge</b>	TK1	.796	.789	1.721	15.642
	TK2	Deleted			
	TK3	.800	.825		
<b>Teaching Efficacy</b>	TE1	.833	.731	3.692	33.568
	TE2	.804	.718		
	TE3	.848	.756		
	TE4	.853	.771		
	TE5	.686	.673		

## 2) Reliability

After validating the validity, the reliability of the questionnaire was verified, except for the removed questionnaires. Cronbach's coefficient alpha test was used to determine the reliability of the survey. In social science research, Cronbach's alpha coefficient of 0.6 or higher is considered acceptable, and 0.7 or higher is considered desirable. Table 13 reveals the Cronbach's alpha of the scale questions

of the survey. The reliability of the questions was found to be decent in all paragraphs.

Table 13. Reliability of ME and GCED Scale

Cronbach $\alpha$	Multicultural Education Scale	Global Citizenship Education Scale
<b>Teachers' Knowledge</b>	.829	.819
<b>Teaching Efficacy</b>	.840	.905
<b>Total</b>	.876	.908

### 3.3. Data Collection

As mentioned in the preceding chapter, the purpose of this paper is to examine the relationship and status of primary school teachers' perceptions of ME and GCED. Therefore, this study conducted a survey of elementary school teachers at work in Siheung City as a research population.

Before conducting a full-fledged survey, a preliminary survey was done by elementary school teachers who actively carry out the GCED and ME in the field. The preliminary survey's purpose is to predict what may happen in this survey in advance and correct and supplement the survey questions with feedback from participants at the initial level. The pilot survey questionnaire was consulted by seven primary school teachers who are worked in a teachers' civil society organization on international educational cooperation and global citizenship education. Since these teachers have extensive experience in two educations, they gave the advice to modify and supplement the questions. Meanwhile, before launching the survey, the questionnaire was reviewed through Seoul National University Institutional Review Board.

The survey was conducted for about a month from September 11 to October

10. It was done by using the online survey via Qualtrics and the distribution of paper questionnaires simultaneously. The online survey executed at a website where elementary school teachers interacted online. The researcher recruited teachers who willing to participate in the survey, explained the content of the survey, and went through a participation agreement. The offline survey was conducted from the people the researcher knew in advance, and the process was later conducted with other teachers recommended by the teachers.

Snowball sampling, one of the non-probability sampling methods, performed when selecting a target for this study. Snowball sampling is a method of investigating those who belong to the group in advance, and then the person is introduced to others belonging to the group to conduct the investigation (Johnson & Christensen, 2019, p. 353). Since the teachers polled had various knowledge and experience in multicultural education and global citizenship education depending on their personal characteristics, this survey was intended to form as diverse research groups as possible. Given these circumstances, snowball sampling was the most efficient sampling method for this survey.

There were 95 questionnaires collected online via Qualtrics, and 43 of the 50 distributed paper papers had been recovered, totaling 148 questionnaire pages gathered in this study. However, as 27 online surveys were excluded because some of the answers were missed or the answers were unfaithful, 121 surveys were used as primary analysis data for this study.

### **3.4. Data Processing**

#### **3.4.1. Statistical Tools**

For the data processing of this study, the data collected from the questionnaire was entered and computerized using the SPSS (Ver. 26.0).

Several statistical procedures were used to answer research questions. First of all, frequency analysis of each question was conducted across the areas of the respondent's personal background, awareness, practice, and comparison of GCED and ME. Next, the study sought to identify if the respondents' personal or school characteristics made a difference in the individual's perception of education. For this, One-way ANOVA was performed for the different tests of dependent variables for each factor variable, and the significance level was  $\alpha = .05$ . The Bonferroni posthoc was used to verify that there was a statistical difference between factors if there was an average difference between three or more factors.

#### **3.4.2. Descriptive Statistics**

##### 1) Demographic Characteristic

Table 14 displays the individual characteristic of the 121 samples obtained through the questionnaire. Of the 121 elementary school teachers in the Siheung area who participated in this survey, 28% were male, and 72% were female. The result of such a higher percentage of women than men is believed to be related to the education community's chronic problem, the imbalance in the sex ratio of elementary school teachers.

Those in their 30s accounted for the largest number of participants, followed by those in their 40s, 20s, 50s, and 60s. Meanwhile, teachers' careers are the highest with over 20 years of educational experience, with five to 10 years of

experience, which can be analyzed for most teachers in their late 40s with more than 20 years of experience. It was followed by teachers with less than five years of experience, 11 to 15 years of experience, and 16 to 20 years of experience. Overall, the number of years of service in the sample group appears diverse and evenly distributed.

The number of teachers with bachelor's degrees was the highest at 61, followed by 36 with master's degrees and 19 with master's candidates. The last was a Ph.D. and a teacher in a doctoral program.

Table 14. Demographic Characteristics of Respondents

Category	Frequency(Total=121)	Percentage (%)	
Gender	<b>Male</b>	<b>34</b>	<b>28.10%</b>
	<b>Female</b>	<b>87</b>	<b>71.90%</b>
Age	<b>20s</b>	<b>23</b>	<b>19.01%</b>
	<b>30s</b>	<b>42</b>	<b>34.71%</b>
	<b>40s</b>	<b>36</b>	<b>29.75%</b>
	<b>50s</b>	<b>17</b>	<b>14.05%</b>
	<b>60s</b>	<b>3</b>	<b>2.48%</b>
	Experience of teaching	<b>Under 5 years</b>	<b>26</b>
<b>5 – 10 years</b>		<b>28</b>	<b>23.14%</b>
<b>11 - 15 years</b>		<b>24</b>	<b>19.83%</b>
<b>16 - 20 years</b>		<b>15</b>	<b>12.40%</b>
<b>Over 20 years</b>		<b>28</b>	<b>23.14%</b>
Degree	<b>Bachelor</b>	<b>61</b>	<b>50.41%</b>
	<b>M.A candidate</b>	<b>19</b>	<b>15.70%</b>
	<b>M.A</b>	<b>36</b>	<b>29.75%</b>
	<b>Ph.D candidate</b>	<b>3</b>	<b>2.48%</b>
	<b>Ph.D</b>	<b>2</b>	<b>1.65%</b>

## 2) Overseas experience

According to the study, the experience of staying abroad and the ability to use foreign languages increase the cultural sensitivity of individuals (Kim, 2008), it investigated teachers' overseas experiences. Eighty-six percent of them said they had experienced overseas travel, overseas work, or stay. Among them, the proportion of teachers who answered less than six months old accounted for the largest. (See Figure 6)

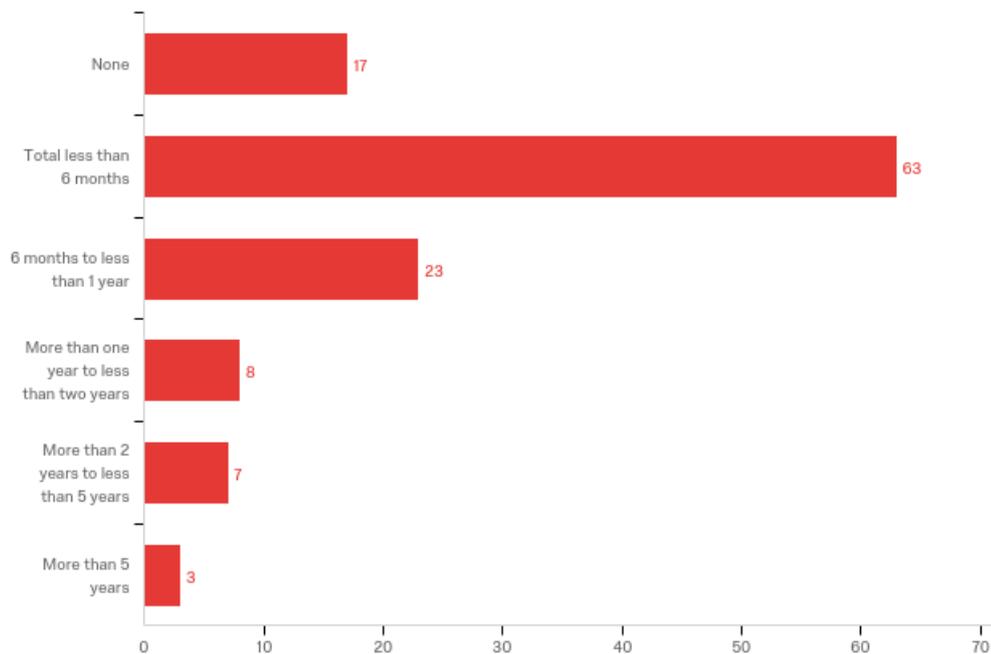


Figure 6. Period of teachers' overseas travel, stay and work experience

## 3) English Proficiency

Along with overseas experience, foreign language skills are recognized as global skills that need to be developed in the 21<sup>st</sup> century. The survey asked teachers to respond to what they thought about their English proficiency.

The highest number of respondents thought their English skills were poor, but

the smaller their teaching experience and age, the higher their level of English skills were. (Figure 7)

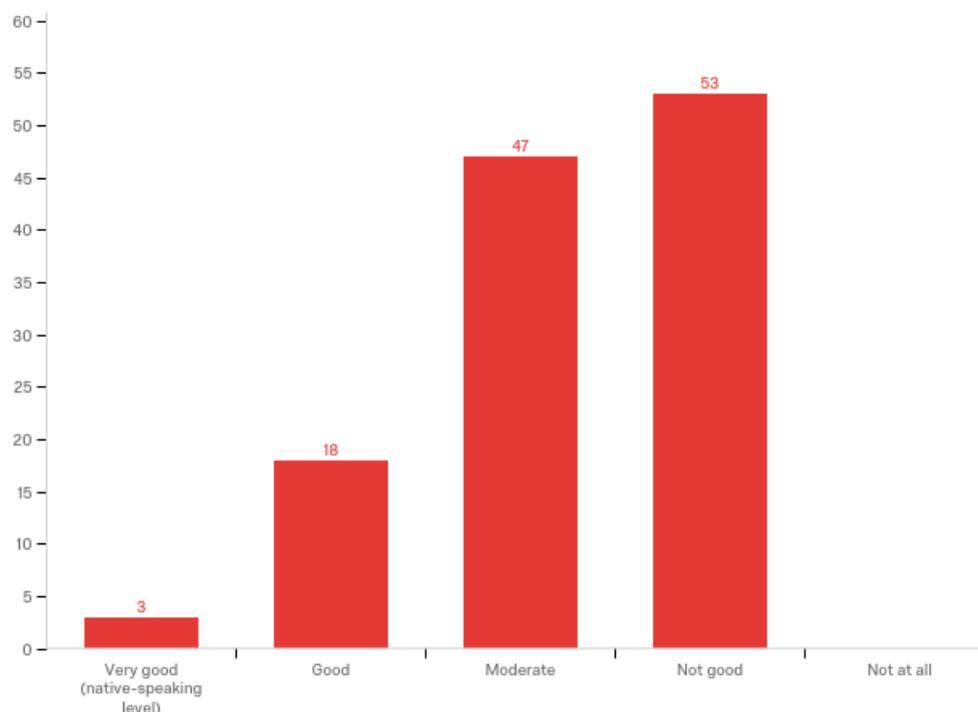


Figure 7. Teacher's ability to communicate English

#### 4) Experience of ME and GCED

Due to the diverse cultural student composition of Siheung City, the city has long carried out investments in multicultural and global citizenship education. The survey asked for responses to whether teachers have taught two educations in class and how much they have participated in training sessions.

First, 82% of the respondents said they had experience teaching multicultural education. When asked about the motives for teaching multicultural education to these 99 people, the passive response was mostly because most responses were contained within the curriculum. On the other hand, only 16 people started

multicultural education on their own will.

Table 15. Teaching Experience in ME

Category	Frequency(Total=121)	Percentage (%)
Yes	<b>99</b>	<b>81.82</b>
No	<b>22</b>	<b>18.18</b>

The response found that the percentage of teachers who experienced global citizenship education is lower than that of multicultural education. Seventy-one percent of teachers answered that they had experience in GCED. Only 16 of them started GCED on their own will, and the rest were approached by external factors, such as teaching the content presented in the curriculum.

Table 16. Teaching Experience in GCED

Category	Frequency(Total=121)	Percentage (%)
Yes	<b>86</b>	<b>71.07</b>
No	<b>35</b>	<b>28.93</b>

Finally, the survey was presented on teachers' experience in training on each of the two educations. Numerous related institutions, including the Education Ministry, the Gyeonggi Provincial Office of Education, and the Siheung Office of Education, offer teacher training related to ME and GCED. Since most teacher training program has a curriculum that spent 30 hours, this survey was intended to divide teacher training experience based on 30 hours.

In response to the experience of the multicultural education teacher training program, a majority of teachers were found to have had experience in the multicultural education program. Moreover, 22 percent of teachers were found to

have experienced more than 30 hours of training. (See Table 17)

Table 17. Elementary Teachers' Experience in ME Training

Field	Frequency(Total=121)	Percentage (%)
<b>None</b>	43	33.54%
<b>Under 30 hours</b>	51	42.15%
<b>Over 30 hours</b>	27	22.31%

On the other hand, more than 70 percent of the teachers said they did not experience the teacher training program in global citizenship education. Besides, only ten respondents answered that they had completed more than 30 hours of training in global citizenship education. (See Table 18)

Table 18. Elementary Teachers' Experience in GCED Training

Field	Frequency(Total=121)	Percentage (%)
<b>None</b>	85	70.25%
<b>Under 30 hours</b>	26	21.49%
<b>Over 30 hours</b>	10	8.26%

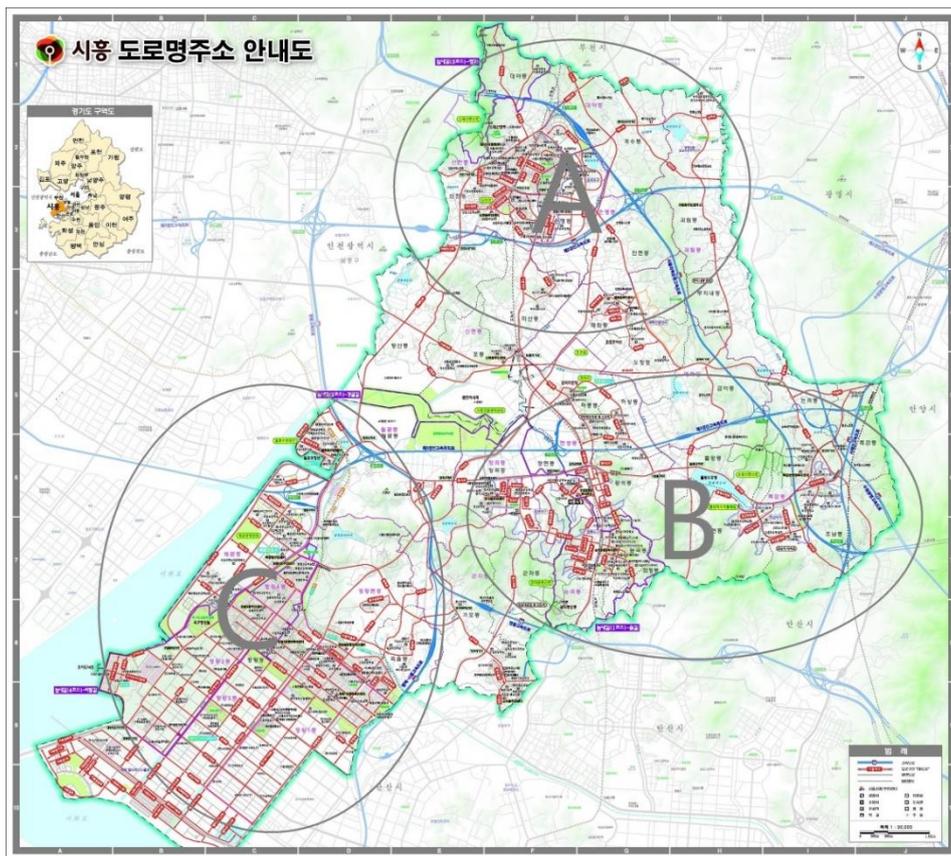
The source of difference between teacher training experience in multicultural education and global citizenship education is that first, there are more likely to be teachers who have experienced multicultural education since it has been practiced lengthier in Korea. Second, due to the nature of Siheung City, which has a large number of multicultural students, more related training has been conducted in the region.

#### 5) School Characteristic

This study divided the elementary school location in Siheung City into three parts, based on the existing school district in Siheung City Office of Education. The education office classified Siheung's 46 schools into three areas: Sorae,

Yeonsung, and Jeongwang, which are closely related to the regional characteristics of Siheung City.

Figure 8 shows the location of each region on a map. The ‘A’ area at the top of the map is the Sorae district. This is a residential area with many apartments and houses. Twelve elementary schools placed in this region are with a small percentage of multicultural students. The ‘B’ is Yeonsung District, where sixteen schools located. It includes the rural area and newly built apartment complexes. Lastly, the ‘C’ area is the Jeongwang district. The area with 18 schools is in the industrial zone where the Sihwa Industrial Complex is located, with many schools are occupied by students from various ethnic and cultural backgrounds.



Source: Siheung City Hall Website (<https://www.siheung.go.kr/>)

Figure 8. The School District of Siheung City

Table 19. Respondents' Location of school

<b>District</b>	<b>Frequency(Total=121)</b>	<b>Percentage (%)</b>
<b>Sorae District (A)</b>	30	24.97%
<b>Yeonsung District (B)</b>	35	28.93%
<b>Jeongwang District (C)</b>	56	46.28%

## **CHAPTER IV. FINDINGS**

### **4.1 Teacher perception in ME and GCED**

#### **4.1.1. Level of teacher perception in ME and GCED**

The research explored the level of perception regarding multicultural education and global citizenship education among the 121 elementary school teachers who responded to the survey. As mentioned in the previous chapter, this study divided the teachers' perceptions of ME and GCED into the two parts and formed the questionnaire. The mean and standard deviation for each question and category were presented in Tables 20 and 21, respectively.

The overall level of perception among teachers of multicultural education was higher than the middle level in both knowledge and teaching efficacy. The overall average is about 3.85, and there were no questions below 3.5 on average. This result shows that as most teachers said they experienced multicultural education, it is not an unfamiliar concept for elementary school teachers in Siheung.

The response of primary school teachers' perceptions of GCED in Siheung City is also set out in Table 20. The teachers' knowledge and teaching efficacy of global citizenship education were generally higher than average. Although it is not directly comparable because the questions are different and the correlation between the questions of each education is not significant, the scores were not higher than those of multicultural education.

Table 20. Respondents' Level of ME perception (N=121)

Dimensions of ME	Question	Mean	SD	Note
Teachers Knowledge	TK1	3.87	1.03	
	TK2	4.01	1.07	Reverse Scoring
	TK3	3.67	1.00	
	Overall	3.85	.89	
Teaching Efficacy	TE1	3.96	.78	
	TE2	3.59	.91	
	TE3	3.83	.81	
	TE4	3.87	.86	
	TE5	3.98	.86	
	Overall	3.84	.72	
Overall Level of ME perception		3.85	.66	

-Note: 5="strongly agree", 4="agree", 3="neutral", 2="disagree", 1="strongly disagree"

Table 21. Respondents' Level of GCED perception (N=121)

Dimensions of ME	Question	Mean	SD	Note
Teachers Knowledge	TK1	3.48	.87	
	TK3	3.52	.95	
	Overall	3.66	.72	
Teaching Efficacy	TE1	3.66	.95	
	TE2	3.74	.86	
	TE3	3.82	.93	
	TE4	3.69	.90	
	TE5	3.42	.87	
	Overall	3.67	.77	
Overall Level of GCED perception		3.61	.73	

-Note: 5="strongly agree", 4="agree", 3="neutral", 2="disagree", 1="strongly disagree"

#### **4.1.2. Teachers' Level of Perception by Individual Characteristics**

The study compared teachers' ME and GCED perceptions mean difference by personal variable. One-way analysis of variance (ANOVA) was employed to examine the relationship between teachers' personal background variables and their perceptions. By using the two dimensions of each education, Teachers Knowledge and Teaching Efficacy's mean as factor variables, to see if there is a difference in the individual's perception according to their characteristics; gender, teaching experience, final degree, volunteer service experience, English proficiency and GCED/ME program experience.

##### **1) Teachers' Knowledge of ME by Individual Characteristics**

According to the ANOVA test results on the relationship between the primary school teachers' ME knowledge and their personal background characteristics, only the ME program experience was statistically significant ( $p > 0.05$ ). Those who participated in the program found that the common understanding was about 0.35 higher than those who did not. This outcome shows that multicultural education training has a remarkable effect on improving teachers' understanding of multicultural education. Other traits, gender, years of teaching, final degree, international service, English level, and GCED program experience did not affect teachers' knowledge of ME. (See Table 22)

Table 22. Teachers' ME Knowledge by Individual Characteristics

Personal Trait		N(Total=121)	Mean	SD	F-value
Gender	<b>Woman</b>	<b>87</b>	<b>3.83</b>	<b>.94</b>	<b>.112</b>
	<b>Man</b>	<b>34</b>	<b>3.89</b>	<b>.78</b>	
Teaching Experience	<b>Under 5 years</b>	<b>26</b>	<b>3.93</b>	<b>.51</b>	<b>.659</b>
	<b>5-10 years</b>	<b>28</b>	<b>3.93</b>	<b>.97</b>	
	<b>11-15 years</b>	<b>24</b>	<b>3.97</b>	<b>.67</b>	
	<b>16-20 years</b>	<b>15</b>	<b>3.73</b>	<b>1.06</b>	
	<b>Over 20 years</b>	<b>28</b>	<b>3.64</b>	<b>1.15</b>	
Final Degree	<b>Bachelor</b>	<b>61</b>	<b>3.85</b>	<b>.90</b>	<b>.734</b>
	<b>Master student</b>	<b>19</b>	<b>4.10</b>	<b>.73</b>	
	<b>Master</b>	<b>36</b>	<b>3.71</b>	<b>.94</b>	
	<b>Ph.D student</b>	<b>3</b>	<b>4.11</b>	<b>.19</b>	
	<b>Ph.D</b>	<b>2</b>	<b>3.50</b>	<b>2.12</b>	
Volunteer service	<b>Yes</b>	<b>24</b>	<b>3.69</b>	<b>.80</b>	<b>.889</b>
	<b>No</b>	<b>97</b>	<b>3.89</b>	<b>.91</b>	
English proficiency	<b>Proficient</b>	<b>3</b>	<b>3.33</b>	<b>.33</b>	<b>.542</b>
	<b>Upper Intermediate</b>	<b>18</b>	<b>3.98</b>	<b>.93</b>	
	<b>Intermediate</b>	<b>47</b>	<b>3.89</b>	<b>.87</b>	
	<b>Elementary</b>	<b>53</b>	<b>3.80</b>	<b>.93</b>	
ME program	<b>Yes</b>	<b>78</b>	<b>3.97</b>	<b>.86</b>	<b>4.484**</b>
	<b>No</b>	<b>43</b>	<b>3.62</b>	<b>.92</b>	
GCED program	<b>Yes</b>	<b>36</b>	<b>3.83</b>	<b>.96</b>	<b>.015</b>
	<b>No</b>	<b>85</b>	<b>3.85</b>	<b>.87</b>	

\* p<.1, \*\*p<.05, \*\*\*p<.01

## 2) Teaching ME Efficacy ME by Individual Characteristics

Table 23 shows the relationship between ME's teaching effectiveness and personal characteristics. Again, the ME process's completion averaged about 0.26 higher than those who did not participate, and it is statistically significant ( $p>0.05$ ).

The GCED program experience brings meaningful differences, but paradoxically, participation in GCED programs lowers the ME teaching efficacy by 0.29 on average ( $p>0.05$ ). Training on multicultural education provides positive meaning to enhance the teaching efficacy of multicultural education for teachers, but on the contrary, training in global citizen education may cause problems in the teaching efficacy of multicultural education.

Meanwhile, other personal characteristics did not have much meaning with the effectiveness of multicultural education teaching.

Table 23. Teachers' ME Teaching Efficacy by Individual Characteristics

Personal Trait		N(Total=121)	Mean	SD	F-value
Gender	<b>Woman</b>	<b>87</b>	<b>3.99</b>	<b>.67</b>	<b>1.073</b>
	<b>Man</b>	<b>34</b>	<b>3.74</b>	<b>.81</b>	
Teaching Experience	<b>Under 5 years</b>	<b>26</b>	<b>3.84</b>	<b>.47</b>	<b>.131</b>
	<b>5-10 years</b>	<b>28</b>	<b>3.90</b>	<b>.78</b>	
	<b>11-15 years</b>	<b>24</b>	<b>3.77</b>	<b>.57</b>	
	<b>16-20 years</b>	<b>15</b>	<b>3.89</b>	<b>.57</b>	
	<b>Over 20 years</b>	<b>28</b>	<b>3.82</b>	<b>1.00</b>	
Final Degree	<b>Bachelor</b>	<b>61</b>	<b>3.72</b>	<b>.66</b>	<b>1.455</b>
	<b>Master student</b>	<b>19</b>	<b>4.01</b>	<b>.59</b>	
	<b>Master</b>	<b>36</b>	<b>3.96</b>	<b>.68</b>	
	<b>Ph.D student</b>	<b>3</b>	<b>4.40</b>	<b>.52</b>	
	<b>Ph.D</b>	<b>2</b>	<b>3.00</b>	<b>2.82</b>	
Volunteer service	<b>Yes</b>	<b>24</b>	<b>3.76</b>	<b>.84</b>	<b>.417</b>
	<b>No</b>	<b>97</b>	<b>3.86</b>	<b>.68</b>	
English proficiency	<b>Proficient</b>	<b>3</b>	<b>3.33</b>	<b>.30</b>	<b>1.428</b>
	<b>Upper Intermediate</b>	<b>18</b>	<b>4.00</b>	<b>.87</b>	
	<b>Intermediate</b>	<b>47</b>	<b>3.73</b>	<b>.78</b>	
	<b>Elementary</b>	<b>53</b>	<b>3.92</b>	<b>.60</b>	

ME program	<b>Yes</b>	<b>78</b>	<b>3.94</b>	<b>.76</b>	<b>4.011**</b>
	<b>No</b>	<b>43</b>	<b>3.68</b>	<b>.59</b>	
GCED program	<b>Yes</b>	<b>36</b>	<b>3.64</b>	<b>.88</b>	<b>4.050**</b>
	<b>No</b>	<b>85</b>	<b>3.93</b>	<b>.62</b>	

\* p< .1, \*\*p< .05, \*\*\*p < .01

### 3) Teachers Knowledge of GCED by Individual Characteristics

An analysis of the relationship between teachers' understanding of global citizenship education and teachers' characteristics, English proficiency, and GCED program experience bears statistically significant results.

As stated by the ANOVA test result on whether English ability makes a difference in understanding GCED, except for the professional level with the small number of responses, it is analyzed that the average level of understanding of the GCED of those who answered that their English skills were intermediate or superior compared to that they spoke little English had 0.4 higher. A posthoc test reveals a more detailed GCED knowledge difference between these groups. As seen in Table 24, Intermediate groups' GCED knowledge level was higher than that of elementary English level group with statistical significance ( $p>0.05$ ), and those who had the upper-intermediate skills also had a higher mean of understanding of GCED than the elementary level ( $p>0.1$ ).

Respondents who were participated in the GCED program has about 0.34 more mean than those who were not. It means that statistically, the training of GCED increases the understanding of this education among participants.

In addition, the understanding of GCED was different depending on the teacher's fluency in English. As a result of the post-test, teachers with Upper Intermediate and Intermediate English levels have a better understanding of GCED than teachers at the Elementary level. (See Table 25)

Table 24. Teachers' GCED Knowledge by Individual Characteristics

Personal Trait		N(Total=121)	Mean	SD	F-value
Gender	<b>Woman</b>	<b>87</b>	<b>3.65</b>	<b>.73</b>	<b>.158</b>
	<b>Man</b>	<b>34</b>	<b>3.71</b>	<b>.72</b>	
Teaching Experience	<b>Under 5 years</b>	<b>26</b>	<b>3.68</b>	<b>.50</b>	<b>1.435</b>
	<b>5-10 years</b>	<b>28</b>	<b>3.64</b>	<b>.80</b>	
	<b>11-15 years</b>	<b>24</b>	<b>3.41</b>	<b>.88</b>	
	<b>16-20 years</b>	<b>15</b>	<b>3.64</b>	<b>.70</b>	
	<b>Over 20 years</b>	<b>28</b>	<b>3.89</b>	<b>.68</b>	
Final Degree	<b>Bachelor</b>	<b>61</b>	<b>3.59</b>	<b>.74</b>	<b>.578</b>
	<b>Master student</b>	<b>19</b>	<b>3.77</b>	<b>.76</b>	
	<b>Master</b>	<b>36</b>	<b>3.69</b>	<b>.72</b>	
	<b>Ph.D student</b>	<b>3</b>	<b>3.89</b>	<b>.19</b>	
	<b>Ph.D</b>	<b>2</b>	<b>4.17</b>	<b>.24</b>	
Volunteer service	<b>Yes</b>	<b>24</b>	<b>3.61</b>	<b>.78</b>	<b>.158</b>
	<b>No</b>	<b>97</b>	<b>3.68</b>	<b>.71</b>	
English proficiency	<b>Proficient</b>	<b>3</b>	<b>3.44</b>	<b>1.02</b>	<b>4.181***</b>
	<b>Upper Intermediate</b>	<b>18</b>	<b>3.89</b>	<b>.86</b>	
	<b>Intermediate</b>	<b>47</b>	<b>3.86</b>	<b>.58</b>	
	<b>Elementary</b>	<b>53</b>	<b>3.42</b>	<b>.71</b>	
ME program	<b>Yes</b>	<b>78</b>	<b>3.65</b>	<b>.78</b>	<b>.042</b>
	<b>No</b>	<b>43</b>	<b>3.68</b>	<b>.62</b>	
GCED program	<b>Yes</b>	<b>36</b>	<b>3.90</b>	<b>.80</b>	<b>5.580**</b>
	<b>No</b>	<b>85</b>	<b>3.56</b>	<b>.67</b>	

\* p<.1, \*\*p<.05, \*\*\*p<.01

Table 25. Post-hoc Test Result of GCED knowledge by English Proficiency

		Mean Difference	Std. Error	Sig.	
English proficiency	<b>Proficient</b>	<b>Upper Intermediate</b>	<b>-.44</b>	<b>.43</b>	<b>1.000</b>
		<b>Intermediate</b>	<b>-.42</b>	<b>.41</b>	<b>1.000</b>
		<b>Elementary</b>	<b>.02</b>	<b>.41</b>	<b>1.000</b>
	<b>Upper Intermediate</b>	<b>Proficient</b>	<b>.44</b>	<b>.43</b>	<b>1.000</b>
		<b>Intermediate</b>	<b>.02</b>	<b>.19</b>	<b>1.000</b>
		<b>Elementary</b>	<b>.47*</b>	<b>.19</b>	<b>.092</b>
	<b>Intermediate</b>	<b>Proficient</b>	<b>.42</b>	<b>.41</b>	<b>1.000</b>
		<b>Upper Intermediate</b>	<b>-.02</b>	<b>.19</b>	<b>1.000</b>
		<b>Elementary</b>	<b>.44**</b>	<b>.14</b>	<b>.011</b>
	<b>Elementary</b>	<b>Proficient</b>	<b>-.02</b>	<b>.41</b>	<b>1.00</b>
		<b>Upper Intermediate</b>	<b>-.47*</b>	<b>.19</b>	<b>.092</b>
		<b>Elementary</b>	<b>-.44**</b>	<b>.14</b>	<b>.011</b>

\* p<.1, \*\*p<.05, \*\*\*p <.01

#### 4) Teachers Efficacy of GCED by Individual Characteristics

Finally, the study investigated a correlation between the teaching efficacy and individual characteristics of GCED. Nothing but the experience of training in GCED had shown a significant relationship with the efficacy of teachers ( $p > 0.05$ ). The experience of participating in the training gave teachers an average extra of 0.32 on their GCED teaching efficacy. (See Table 26)

Table 26. Teachers' GCED Teaching Efficacy by Individual Characteristics

Personal Trait		N(Total=121)	Mean	SD	F-value
Gender	<b>Woman</b>	<b>87</b>	<b>3.64</b>	<b>.79</b>	<b>.449</b>
	<b>Man</b>	<b>34</b>	<b>3.74</b>	<b>.72</b>	
Teaching Experience	<b>Under 5 years</b>	<b>26</b>	<b>3.53</b>	<b>.84</b>	<b>.451</b>
	<b>5-10 years</b>	<b>28</b>	<b>3.67</b>	<b>.90</b>	
	<b>11-15 years</b>	<b>24</b>	<b>3.63</b>	<b>.75</b>	

	<b>16-20 years</b>	<b>15</b>	<b>3.87</b>	<b>.64</b>	
	<b>Over 20 years</b>	<b>28</b>	<b>3.70</b>	<b>.66</b>	
Final Degree	<b>Bachelor</b>	<b>61</b>	<b>3.58</b>	<b>.77</b>	<b>.929</b>
	<b>Master student</b>	<b>19</b>	<b>3.85</b>	<b>.60</b>	
	<b>Master</b>	<b>36</b>	<b>3.67</b>	<b>.86</b>	
	<b>Ph.D student</b>	<b>3</b>	<b>3.73</b>	<b>.50</b>	
	<b>Ph.D</b>	<b>2</b>	<b>4.40</b>	<b>.57</b>	
Volunteer service	<b>Yes</b>	<b>24</b>	<b>3.62</b>	<b>.81</b>	<b>.123</b>
	<b>No</b>	<b>97</b>	<b>3.68</b>	<b>.76</b>	
English proficiency	<b>Proficient</b>	<b>3</b>	<b>3.93</b>	<b>.31</b>	<b>1.525</b>
	<b>Upper Intermediate</b>	<b>18</b>	<b>3.89</b>	<b>1.09</b>	
	<b>Intermediate</b>	<b>47</b>	<b>3.74</b>	<b>.75</b>	
	<b>Elementary</b>	<b>53</b>	<b>3.50</b>	<b>.65</b>	
ME program	<b>Yes</b>	<b>78</b>	<b>3.65</b>	<b>.80</b>	<b>.055</b>
	<b>No</b>	<b>43</b>	<b>3.68</b>	<b>.71</b>	
GCED program	<b>Yes</b>	<b>36</b>	<b>3.89</b>	<b>.80</b>	<b>4.427**</b>
	<b>No</b>	<b>85</b>	<b>3.57</b>	<b>.74</b>	

\* p< .1, \*\*p< .05, \*\*\*p < .01

The study explores how primary teachers' understanding and the teaching efficacy of ME and GCED are related to their individual characteristics. In short, it turns out that taking the training program helps to raise their perceptions. Teachers who answered that they had completed the training of each education had higher efficiency and better understanding. Meanwhile, the GCED training completion was found to have an effect of lowering the efficacy of ME teaching, and the level of understanding of GCED had more meaningful results than those with lower English language skills.

### 4.1.3. Characteristic of the School and ME and GCED Perceptions

This time, the study analyzed how the characteristics of the schools where teachers are employed affect individuals' perceptions of multicultural education and global citizenship education.

The characteristics of the school were divided into the locations of elementary schools in which the teacher worked. The school's location was presented as an industrial complex area, classified as the Jeongwang area, and as a non-industrial area that is grouped into a soft and Sorae district. These were classified according to the specialties of Siheung City, which were distributed by a large number of students with diverse backgrounds living in the industrial zone.

As in the relationship of individual characteristics, the ANOVA test was used, and two educational understandings and teaching efficacy were used as dependent variables, and school characteristics were applied as factors.

#### 1) Teachers' Knowledge of ME and the School Characteristic.

An analysis of the relationship between teachers' understanding of multicultural education and school characteristics shows that teachers in the industrial park also had about 0.3 higher means of understanding of multicultural education than those who did not, but no statistically significant results were found.

Table 27. ME Knowledge by School Characteristic

School Trait		N(Total=121)	Mean	SD	F-value
School Location	<b>Non-Industrial Complex</b>	<b>65</b>	<b>3.78</b>	<b>.95</b>	<b>.716</b>
	<b>Industrial Complex</b>	<b>56</b>	<b>3.92</b>	<b>.83</b>	

\* p<.1, \*\*p<.05, \*\*\*p<.01

2) Teaching Efficacy of ME and the School Characteristic.

In the average comparative analysis of the teaching efficacy of multicultural education to schools' characteristics, the results show that the school's location affects teachers' effectiveness in multicultural education.

Like multicultural education understanding, the teachers who work at schools near the industrial district (3.99) had a higher teaching ability of multicultural education compared to non-industrial area teachers (3.72) ( $p > 0.05$ ). Considering the characteristics of Siheung City, it can be inferred that teachers in places with many students from multicultural backgrounds have a higher teaching efficacy in ME.

Table 28. ME Teaching Efficacy by School Characteristics

School Trait	N(Total=121)	Mean	SD	F-value
School Location	<b>Non-Industrial Complex</b>	<b>65</b>	<b>3.72</b>	<b>.80</b>
	<b>Industrial Complex</b>	<b>56</b>	<b>3.99</b>	<b>.57</b>
				<b>4.266**</b>

\*  $p < .1$ , \*\* $p < .05$ , \*\*\* $p < .01$

3) Teachers' Knowledge of GCED and the School Characteristic.

According to the analysis results, teachers' knowledge of global citizenship education can be claimed to depend on the characteristics of the school. The results of the school's location are found to affect teachers' understanding of GCED. Contrary to the results of multicultural education, the statistical significance of teachers' understanding of GCED is found that teachers in non-industrial areas (3.83) are generally higher than those in industrial parks (3.46) ( $p > 0.01$ ). It is estimated that teachers working in multicultural districts would have a lower understanding of GCED than those working in other school categories.

Table 29. GCED Knowledge by School Characteristic

School Trait		N(Total=121)	Mean	SD	F-value
School Location	<b>Non-Industrial Complex</b>	<b>65</b>	<b>3.83</b>	<b>.68</b>	<b>8.433***</b>
	<b>Industrial Complex</b>	<b>56</b>	<b>3.46</b>	<b>.72</b>	

\* p< .1, \*\*p< .05, \*\*\*p < .01

#### 4) Teaching Efficacy of GCED and the School Characteristic.

It is analyzed that the region made a statistically significant change in the teaching efficacy of the GCED of incumbent teachers in Siheung City ( $p>0.01$ ).

Depending on where the school is located, teacher GCED efficacy is altered. The respondents' efficacy, which had an average of 3.85 in the northern residential area, is lowered to 3.45 for teachers who teach in the factory zone. This suggests that teachers working in multicultural areas have less confidence to teach GCED than other areas of schools.

Table 30. GCED Teaching Efficacy by School Characteristics

School Trait		N(Total=121)	Mean	SD	F-value
School Location	<b>Non-Industrial Complex</b>	<b>65</b>	<b>3.85</b>	<b>.65</b>	<b>8.465***</b>
	<b>Industrial Complex</b>	<b>56</b>	<b>3.45</b>	<b>.85</b>	

\* p< .1, \*\*p< .05, \*\*\*p < .01

So far, it has explored whether there is a difference in teacher's ME and GCED perception depending on the school's characteristics. In ME, although no statistical significance is found in teachers' multicultural understanding, it is discovered that teachers have a higher perception of ME in schools located in the industrial park. On the other hand, the survey results show that teachers working in the non-industrial area rather than those located in the industrial complex have a higher GCED perception level.

This analysis allows us to recognize that schools' location affects individuals' perception of multicultural education and global citizenship education.

## 4.2. Teachers' practice of ME and GCED

This study wanted to determine how ME and GCED affect teachers' practice concerning their perceptions of the two education. In this regard, teachers were asked why they started them and their goals when they practiced both education in the classroom.

As a result of asking the survey respondents what motivated them to teach GCED/ME, they answered that most teachers were taught because they were one of the curriculum's elements. Also, a small number of teachers responded that they were delivering education because the school principal suggested it to them. On the other hand, less than 20 percent started these education programs with personal interest. (See Table 31, 32)

Hence, it can be analyzed that external factors, rather than teachers' inherent motivation, are the reasons for starting multicultural and global citizenship education.

Table 31. Respondents' Motivation to teach ME

Category	Frequency (Total=102)	Percentage (%)
It was from the personal interest	17	16.2
It was one of the contents in the school curriculum.	79	77.8
School official advised me to teach	4	4.04
There were students from multicultural backgrounds in the classroom.	2	2.02

Table 32. Respondents' Motivation to Teach GCED

Category	Frequency(Total=91)	Percentage (%)
It was from the personal interest	<b>18</b>	<b>19.8</b>
It was one of the contents in the school curriculum.	<b>72</b>	<b>79.1</b>
School official advised me to teach	<b>1</b>	<b>1.1</b>

The survey asked teachers about the goals of multicultural education they implemented in the classroom. (See Table 33) The most frequent answer was that all students should understand each other's culture, followed by teaching the Korean language and culture to students from multicultural backgrounds. On the other hand, only a few answered that anti-biased education for minorities or the realization of social justice was their ME goal.

The survey was conducted on what was the goal of a global citizenship education delivered by teachers as well. (See Table 34) Respondents cited their GCED goals as the top priority to promote understanding of other cultures, followed by the enhancement of skills needed by the intercontinental community, such as foreign language skills. On the other hand, teachers with GCED's purpose for the realization of social justice or sustainable development were less than 10 percent of the total response teachers.

Table 33. Responders' Aim to Teach ME

Field	Frequency (Total=121)	Percentage (%)
Multicultural students' adaptation to Korean culture	39	32.2
Understanding the different cultures of the entire student population	44	37.4
Realization of social justice	3	2.5
Anti-biased education in race, culture, religion, etc.	16	13.2
Have not taught ME	19	15.7

Table 34. Responders' Aim to Teach GCED

Field	Frequency (Total=121)	Percentage (%)
Improving the competences such as foreign language (English, etc.) abilities needed in the era of globalization	26	21.5
Promote understanding of other countries and cultures	46	38.0
Realization of social justice	10	8.3
Sustainable development and Environmental protection	9	7.4
Have not taught GCED	30	24.8

### 4.3. Comparison of Teachers' Perceptions regarding ME and GCED

The study seeks to understand how elementary school teachers in Siheung City perceive the relationship between ME and GCED. In response, the survey was designed to determine if teachers knew and could explain the differences between

ME and GCED.

The result displays that teachers' perceptions are divided in half. Sixty-two teachers said they did not know the difference. Fourteen of them said they did not know the difference because they had never heard of the two educations, while 48 others said they heard of it but could not tell. On the other hand, 59 teachers said they knew and answered the difference, especially seven of them said they knew clearly. (See Table 35)

Table 35. Teachers' Perceptions on differences between ME and GCED

Category	Frequency(Total=121)	Percentage (%)
Never heard of it, never knew the difference.	<b>14</b>	<b>11.6</b>
I've heard of it, but I don't know the difference.	<b>48</b>	<b>39.7</b>
I've heard of it and I can explain the difference a little bit.	<b>52</b>	<b>43.0</b>
I can explain the difference accurately.	<b>7</b>	<b>5.8</b>

Then, the results of a further question about how teachers categorize their relationships are set out in table 36. The largest rejoinder from teachers was that GCED includes ME. In contrast, less than 10 percent said ME is larger than GCED. The second most frequent answer was that the two educations have complementary properties. On the other hand, only ten respondents said that they consider GCED and ME are dissimilar.

Table 36. Teachers' Perceptions on the relationship between ME and GCED

Category	Frequency(Total=121)	Percentage (%)
Multicultural education includes global citizenship education.	<b>11</b>	<b>9.1</b>
Global citizenship education includes multicultural education.	<b>47</b>	<b>38.8</b>
The two educations are complementary to each other.	<b>45</b>	<b>37.2</b>
The two education agendas are different.	<b>10</b>	<b>8.3</b>
I don't know much about the relationship between the two educations.	<b>8</b>	<b>6.6</b>

Subsequently, when educators were asked to answer which education they thought was more important to their classes, between ME and GCED, the number of respondents who thought GCED is more important was higher than those who choose ME.

Table 37. Teachers' Preference between ME and GCED

Category	Frequency (Total=121)	Percentage (%)
Multicultural Education	<b>51</b>	<b>42.1</b>
Global Citizenship Education	<b>70</b>	<b>57.9</b>

In table 38, ANOVA was implemented to see if the perception of this importance depends on the region to which the individual belongs. (ME=1, GCED=2) The results reveal that the perception of importance varies depending on the location of the school.

Statistics show that while the teachers from the area where various linguistic and cultural backgrounds are concentrated have high importance for multicultural

education, schools in areas where they barely reside are of greater emphasis on global citizenship education.

Table 38. Preference differences by school region

School Trait	N(Total=121)	Mean	SD	F-value
School Location	<b>Non-Industrial Complex</b>	<b>65</b>	<b>1.66</b>	<b>.48</b>
	<b>Industrial Complex</b>	<b>56</b>	<b>1.48</b>	<b>.50</b>

\* p< .1, \*\*p< .05, \*\*\*p < .01

## **CHAPTER V. DISCUSSIONS**

### **5.1. Factors Affecting Teachers' Perceptions of ME and GCED**

This study examined the personal and school variables of elementary school teachers in Siheung, Gyeonggi-do, on their perceptions of multicultural education and global citizenship education. From the preliminary findings, participation in education training programs that are associated with each education has been shown to have significant results concerning the perception of education. It means that teacher training is an excellent direction to enhance teachers' proficiency at a time when the reform of school education following social changes in the 21st century calls for changes in teachers.

With regard to regional characteristics, the study sought to determine whether the population characteristics of each school's location affected the perception of GCED and ME by teachers in charge of students in the school. Through this, it was found that teachers' perceptions of multicultural education are high in schools with many students from multicultural backgrounds, while teachers' perceptions of global citizenship education are high in places where there are not many such students.

Based on these findings, the study conducted discussions to enhance teachers' understanding and teaching effectiveness of multicultural education and global citizenship education.

### **5.1.1. Individual Factors**

#### 1) Individual Factors affecting Teachers' ME Perception

The result of a survey on the perceptions of related teachers in multicultural education shows that a five-point scale had a relatively high perception of multicultural education with an average score of 3.6 or higher.

Among the various personal factors, the multicultural education training program's completion increased teachers' understanding and teaching efficacy of multicultural education. This is to say, teachers who have been trained in multicultural education programs have more knowledge about multicultural education after training, compared to before training, and gain the confidence to guide students in a multicultural educational environment effectively. This outcome is in line with the discussion of how prior studies that change perception through training will affect teachers' instructions to be more appropriate in an environment with diverse ethnicities and ethnic backgrounds (Chu, Yang, Yoon, Kwak, & Hwang, 2011; Mo, 2009; Mo, Choi, & Im, 2010; Oh & Kang, 2014).

The training program for elementary teachers on multicultural education in Korea is not mandatory but a voluntary process as of now. However, unlike the circumstances in other countries where people from diverse ethnic, linguistic backgrounds work as teachers, Korea has no choice but to have difficulty understanding minority groups as almost every teacher is positioned in a majority that does not have a multicultural background. Moreover, since the history of racial, ethnic multiculturalism in Korea has not been long, teachers are likely to have no experience of being learners of multicultural education. They do not belong to minority groups, have not experienced cultural diversity as they have grown up, and lack knowledge of diversity concepts. As teachers are limited in learning from

their experience, it is necessary to devise a teacher education course on multicultural education, and it is also imperative to provide a system and support for teachers to complete it (Park, 2007).

## 2) Individual Factors Affecting Teachers' GCED Perception

The most significant factor in teachers' perception of GCED was also whether they completed related training. Although the education program has dramatically improved teachers' understanding of GCED's educational effects, only one-third of those surveyed said they had completed programs related to GCED. This again raises the need to expand a GCED training program for elementary teachers, which was also revealed by the previous studies (Lee, 2016; UNESCO-APCEIU, 2018).

Currently, the list of GCED teacher training programs is scarce. The most prominent program is the national and regional lead teachers program conducted by UNESCO-APCIEU. However, as only about 600 teachers are eligible for training a year, it is problematic to improve the understanding of global citizenship education for all teacher groups. The other programs, an annual GCED training program by KOICA and NGO programs, also have a limited number of participants. Some respondents in this study wrote that they think teachers are not aware of the content and direction of education because of a lack of training programs on GCED.

This lack of programs is in line with the idea that an individual teacher's motivation and interest, not governance, have more considerable implications for developing his or her knowledge and efficacy in GCED. In other words, most GCED teacher training is accessible only through active requests from teachers. As shown in the GCED-related training listed above, there are no GCED training sessions for teachers directly organized by regional education offices. Therefore,

teachers who are not familiar with GCED can hardly find relevant training, which increases regular teachers' indifference to global citizenship education.

Since the 2015 World Education Forum, the Korean government has provided policy support to establish global citizenship education. While the government plans to become a frontrunner in global citizenship education, teachers on the ground have fewer opportunities to encounter it, which creates a gap between the policies and school sites (Pak & Lee, 2018).

Therefore, to cultivate individual teachers' global citizenship education proficiency, it is necessary to expand training opportunities and develop and support programs by the education office.

In conclusion, it can be said that individual perception of multicultural education and global citizenship education can be boosted through participation in the training program. Also, what are the factors that affect teachers' participation in training? In other to find the answer to this, the study aims to focus on the school variables.

### **5.1.2. School Factors**

According to the analysis results, the location of elementary schools has been shown to affect the GCED/ME perception of teachers in schools.

Siheung City is divided into an industrial complex where many people from a migrant background reside, and a non-industrial area inhabited by a majority of Koreans who do not have an ethnic and linguistic multicultural background. Such regional characteristics vary the composition of students from multicultural backgrounds depending on the school location, which tends to change teachers' perception of multicultural education and global citizenship education.

Which is to say, because the schools placed near the industrial complex have a high proportion of multicultural students, teachers working in the district are bound to have a good deal of experience in multicultural education, which is seen as a likely result of their teaching efficacy in multicultural education. This reaffirms the discussion that teachers with experience teaching students from multicultural families have a more positive attitude throughout the cultural diversity area than teachers' groups who do not (Hyun & Yeum, 2014; Park et al., 2008).

Teachers working at multicultural-focused schools that are mostly located in the industrial complex were highly conscious of multicultural education. According to the survey, teachers belonging to the school completed training sessions for multicultural education. Plus, these schools have received priority support from the state or the local community for years on the grounds that the ratio of students from multicultural families is higher than that of other schools. Thus, school administrators and teachers have come to recognize that multicultural education is an inevitable reality as they see the changes in the demographic characteristics of school members. Based on their awareness of changes in the school environment and outside support, teachers have become actively involved in the development of multicultural education-related expertise (Cho, Park, Park, & Kim, 2012). Therefore, it is natural that they have a high sense of teaching effectiveness, and although it was not statistically significant, their understanding of ME was also higher on average compared to other types.

On the other hand, teachers' perceptions of global citizenship education were higher in areas where there were not many students from diverse ethnic and linguistic backgrounds. It can be inferred that the emphasis on multicultural

education in the industrial complex area has resulted in lowering perception of global citizenship education.

## **5.2. Teachers' Perceptions of the Relationship between ME and GCED**

As mentioned in the analysis section, the biggest number of teachers in the results of the relationship between ME and GCED responded that they consider GCED as a broader concept than ME, and it involves ME. Furthermore, the education that they believe more important to their classes was GCED. In other words, teachers thought that GCED was more necessary and a more significant concept than ME, which is a more familiar concept to them. However, considering the characteristics of the survey group, it is questionable that even though the number of teachers who have teaching experience and completed teacher training on ME is higher than its counterpart, teachers placed emphasis on GCED than ME.

Still, comparisons between the two education initiatives create more intriguing inconsistencies. While multicultural education has support plans at the Ministry of Education and the Gyeonggi Provincial Office of Education, global citizenship education does not have specific support and implementation plans; it only exists as part of the implementation plan of democratic civic education. Unlike multicultural education, where training for teachers and action plans for local education offices come out every year, global citizenship education has not come up with new policies or plans for local education offices since 2017 (Jo et al., 2018). Accordingly, the issue is that in an environment where multicultural education-related governance, programs, and training were more abundant than its counterparts, teachers recognized it as a smaller concept and global citizenship

education as a broader concept.

This can be inferred from the direction in which teachers conduct GCED and ME. For the teacher who participated in this survey, GCED is an instrument that Koreans need to go out to the world, and ME is assistance that teachers recognize as necessary to respect foreigners from various backgrounds who have come to Korea. In other words, global citizenship education is considered to be the benefit of Koreans who will be active on the global stage, and multicultural education is the benefit of foreigners entering the country.

It is because multicultural education, which has been conducted in schools, is mainly focused on respecting the diversity of 'in-country' and avoiding prejudice and discrimination against foreigners. In this vein, Park and Chang (2020) argue that the Gyeonggi Provincial Office of Education's multicultural education policy for the steady operation of Korean language education and cultural adaptation education for multicultural students. On the contrary, global citizenship education is more strongly characterized by education that fosters the community view of citizens of the global village. It is used to develop global capabilities that can be exercised in the world with a focus on international politics or the international economy.

In this context, teachers who participated in this study answered that they set the purpose of global citizenship education as enhancing students' competence to strengthen their competitiveness in a global society. Global citizenship education as such means can lead to a misunderstanding of it as elite education. The distinction between the two perceived educations can be described as differences in conceptual geographic scope. The scope of multicultural education for teachers in Siheung remains in some countries and Korea, as the regions of students' from

the various ethnic and linguistic backgrounds living in this city tend to be of lower economic power than Korea. In other words, multicultural education only ends with students from different backgrounds adapting to Korean culture and existing students understanding the culture of students from different cultures. On the other hand, global citizenship education aims to acquire and understand Western languages (mostly English) and cultures to improve the global competencies of all students. Hence, it can be inferred that the geographical scope of GCED recognized by teachers will include Western ideas and could be larger than the scope of ME.

This conceptual difference can be attributed to Korea's top-down approach to recognition of multicultural education as an assimilated concept and global citizenship education as a neo-liberalistic concept.

### **5.2.1. Assimilationist ME**

The relatively minor concept of multicultural education recognized by teachers is based on its purpose, motivation, and contents.

The primary purpose of multicultural education recognized by teachers in the survey was for multicultural students to adapt and comprehend Korean culture and making the students understand different cultures. This finding reaffirms the discussion of previous studies' results that teachers have a rudimentary level of multicultural education awareness and knowledge. Multicultural education now comes in the form of education for minority groups rather than education at the universal level. It is mainly due to the school teachers' lack of understanding of the concepts and characteristics of multicultural education, as well as the narrow understanding of the meaning of multicultural education. It could also be due to

the promotion of multicultural understanding by introducing to students the culture of a country different from Korea (Cho, Park, Sung, Lee, & Park, 2010).

The passive response stems from the composition of students with multicultural backgrounds in the region. In the case of Siheung City, where the industrial complex has developed, most of the foreign inflows are migrant workers and married immigrants. Since the number of migrant workers and married migrant women is relatively higher in countries that are less industrialized than Korea, and their children would be at low socioeconomic levels, it makes teachers consider these children from a philanthropic point of view; they see them as people they should support, not as members of our society. This shows the aspect of multicultural education for children from multicultural families to incorporate Korean mainstream society, which has been consistently issued in the current discussion on multicultural education in Korea (for example, Grant & Ham, 2013; Kim, 2014; Kim & Kim, 2012).

In a paper analyzing the actual conditions of multicultural education in schools, Cho and his colleague (2010) argue that programs for students and parents of multicultural families are composed mainly of adaptation to Korean society because teachers have a strong approach to multicultural education from an integration perspective. In other words, teachers see students and parents from multicultural families as objects that should be adapted to Korean society. This was not just an expression of superiority as a strong social power, but also the idea that school education is responsible for helping the minority adapt to mainstream society.

This small concept of multicultural education is well illustrated not only in surveys but also in policy documents. The 2020 Multicultural Education Support

Plan by the Gyeonggi Education Office refers to students from different cultural backgrounds as ‘multicultural students’ and existing Korean students as ‘general students’. This usage of the terms ‘multicultural’ and ‘general’ implicitly assumes that a particular country’s culture corresponding to ‘being multicultural’ cannot be applied to Korean society.

Multicultural education theorists do not think assimilative multicultural education is the correct way. Instead, many scholars have consistently criticized Korea’s multicultural education discourse for focusing on ethnic aspects and integrating minorities into mainstream society (see Hong, 2010; Park & Chang, 2020; Ryu, 2013).

According to the study result, some teachers also feel that mainstream culture-oriented multicultural education is wrong. However, the schools’ curriculum and programs are focused on learning the Korean language and culture, and teachers believe that learning these contents is essential for students from culturally different backgrounds to adapt to Korean society. All these become clear through a study that presents the results of interviews with secondary school social teachers. The study found that teachers are theoretically uncomfortable with assimilationist multicultural education. In reality, however, the adaptive approach is an inevitable concept for managing classes without problems (Lee, 2019).

### **5.2.2. Neo-Liberal GCED**

The teachers in the survey said they recognize global citizenship education as a more inclusive concept than multicultural education. This is related to the extent to which the concept of ‘globalization’ that comes after the ‘May 31 educational reform’ means to Korean education.

In the 1990s, the end of the Cold War and the new global economic system's reorganization represented that Korean society needed a new concept of a social order beyond civic solidarity through ideological confrontation with North Korea. Thus, if education in a developmental country was for industrialization and economic growth, the goal of education policy in the era of globalization is presented as survival through securing international competitiveness (Lee, 2010; Park, 2010). The Kim Young-sam administration considered enhancing Korea's national competitiveness and national development on a priority basis for the nation, which led to the May 31 curriculum reform.

The May 31 educational reform is directed at autonomous and learner-oriented education, such as expanding the scope of parents' choice of schools, carrying out deregulation, and strengthening the accountability of schools in line with the paradigm of globalization (Sung, Park, & Choi, 2013). Under this educational strategy, the goal of global education was to provide students with knowledge and skills for national competitiveness. Thus, in Korean education society, the 'world' was a free-market economy or Western industrialized countries, and 'globalization' meant that the Korean economy would survive and become competitive among these countries.

Schattle (2015) researches the history of global citizenship education in the past two decades in Korea. He contended that Korea's global citizenship education is national and neo-liberalistic because the 'segzehwa' (globalization in Korean) — the desire to become a competitive country in the world — had shaped Korea's 'segye simin' (global citizen in Korean) as a worker who drives Korea's national development in the global market. In this framework, Korea's national curriculum and textbooks associated with GCED have ideologies such as nationalism and

cultural assimilation.

Thus, Korea's global citizenship education was presented in a neo-liberalistic form as the nation-state implemented it. The textbooks also reflected this direction of education. The contents of Korea's global citizenship education reflected in textbooks are nationalistic and neo-liberalistic. Hence, the 'global citizen' depicted in the textbook serves as a tool to promote Korean culture in the world and have international competitiveness in the market economy. (Choi & Kim, 2018).

In this context, teachers who participated in this study answered that they set the purpose of global citizenship education as enhancing students' competence to strengthen their competitiveness in a global society. Global citizenship education as such means can lead to a misunderstanding of it as elite education.

However, global citizenship education is not an education to cultivate specific competencies or to cultivate excellent learners. It should be an education for all learners.

Global citizenship education needs to be practiced and participated in as a transformative education paradigm that reflects how knowledge and actions will affect the region, the country, and the world. Therefore, it can be said that the issue that can occur 'here and now' is a global issue and a global citizen who can resolve and participate in it.

### **5.3. Teacher's Passive Participation in ME and GCED**

In this study's survey to identify differences between the two education agendas perceived by teachers, more than half of the teachers said they had no idea or could hardly explain the differences between GCED and ME. It is notable that many teachers cannot distinguish between the ME and GCED despite the

characteristics of the Siheung area, where these educations are more active than other regions.

This lack of awareness of these differences reveals the limitations of GCED and ME being conducted at school sites owing to both education being introduced into the curriculum by national necessity, not by the craving within the education community. Although there had been calls from academia and others for these education agendas before then, it was American-South Korean athlete Heins Ward's visit to Seoul that sparked a full-fledged multicultural education (Yang, 2008), and the need for global citizenship education surged when Korea hosted the 2015 World Education Forum (Kim, 2015).

Now, the ratio of multicultural families in Korean society is rapidly rising, but it was hard to say that it was a multicultural society because the ratio of multicultural families was barely over one percent in 2004 when the multicultural education policy began. Against this background, teachers could not find a need for multicultural education (Hwang, 2010). While there was no consensus on the need for multicultural education within the educational community, a top-down, state-led approach to multicultural education was implemented.

In most countries that have already entered multicultural societies, multiculturalism policies have tended to emerge as a result of a gradual social-citizen movement aimed at easing discrimination and inequality against social minorities and enhancing their rights and interests.

However, in Korea, the central government took the initiative in spreading the discourse of multiculturalism. Such vigorous support for multicultural families can also be linked to a kind of investment to use their children as global human resources (Seo, 2017). Behind this state-led multiculturalism is the fundamental

purpose of strengthening national competitiveness in the era of globalization. In this regard, Korea's multicultural education policy is assessed to have an instrumental purpose in improving the country's global competitiveness (Jho, 2015).

Since the Incheon Declaration in 2015, global citizenship education has rapidly become a big agenda in the Korean education society. Korean government sought to become the leader of global citizenship education, and through educational reform, it incorporated GCED into the revised curriculum.

Contrary to the fervor of the education policy, teachers were found to be unfamiliar with global citizenship education. In a study by Lee (2016), only 38 percent of teachers said they had taught global citizenship education. Although similar concepts such as education for international understanding and sustainable development education have been consistently present at the school, teachers have not recognized them as necessary because they have never been the main targets of the educational agenda.

This unfamiliar concept of global citizenship education among teachers can be explained, on the one hand, by the external context factor of education policy, which is suddenly pushed forward. On the other hand, the ambiguity, abstractness, and multilayeredness of global citizenship education also make it difficult for teachers to understand it.

In this context, teachers on the survey answered that their motivation behind the implementation of the two education programs in schools was not from his/her determination to the philosophy, but instead answered: "because they are included in the curriculum." This suggests that many teachers find it convenient to repeat the fragmentary content in the curriculum.

Siheung City has been provided with educational programs related to multicultural education and global citizenship education due to its regional characteristics, but elementary school teachers' perceptions of the two educations were found not to be very high. This explains that primary school teachers are undertaking passive participation and practice in both education.

Moreover, in the absence of any designated subject, these two education agendas are likely to degenerate into an accessory. Teachers do not feel the importance of multicultural and global citizenship education because the contents of the curriculum are presented in a fragmented form and inserted into an existing subject rather than a single curriculum or a regular subject.

## **CHAPTER VI. CONCLUSION**

### **6.1. Summary and Limitations**

#### **6.1.1. Summary**

In this era that we live, the movement of goods and people between countries is increasing, and the profits and losses from these transfers are closely aligned with our lives. Expanding diversity due to the growth of interconnection is no exception to Korean society, and the number of multicultural students in Korean society proliferates at a rate that can no longer be ignored. Thus, multicultural education and global citizenship education are considered necessary in this era when diversity and complexity are increasing.

The close link between the two educations implies a complementary possibility while also creating lingering ambiguity and confusion in the perception of relevant concepts and applications in the field of education. Therefore, clearly identifying these educational interrelationships, along with each concept of multicultural education and global citizenship education, is very important and significant in understanding and practicing both correctly and effectively in the field of education.

This study aims to identify the similarities and contrasts between multicultural education and global citizenship education, which is presented as a new concept in Korean schools where diversity increases in the process of growing interdependence and interconnectivity caused by globalization. Accordingly, this study examined the theory and practice of multicultural education and global citizenship education, which are currently being promoted in elementary school

courses, through literature research and a survey of teachers, respectively.

In particular, Siheung City in Gyeonggi Province is an area in which about 10 percent of the population, most of whom live near the Sihwa National Industrial Complex in the southern part of the country, have a multicultural background. On the other hand, the northern part of the city is part of the Seoul metropolitan area, with most of the resident population being mainstream Korean. Therefore, the area has been designated as an exclusive educational internationalization zone, and multicultural education and global citizenship education are actively carried out.

Moreover, unlike middle and high school courses where there is a wide gap in understanding multicultural education and global citizenship education by subject, elementary schools are assumed to have a high level of experience and understanding of teachers in multicultural education and global citizenship education because most teachers teach all subjects. From this circumstance, this study has targeted teachers working at elementary schools located in Siheung, Gyeonggi Province.

By focusing on the role of teachers, this study identified the degree of teachers' perception in multicultural education and global citizenship education and the similarities and differences between these two educational initiatives. Through survey investigation and statistical analysis, this study revealed some significant findings as follows.

First, elementary school teachers' understanding and teaching effectiveness of multicultural education and global citizenship education have a more significant impact on participation in related training than on personal characteristics.

Second, differences in teachers' perceptions of multicultural education and global citizenship education are related mainly to the demographic characteristics

of the region where teachers are in service. Multicultural education is naturally emphasized in schools near the industrial complex, where many students have different linguistic and cultural backgrounds, which is why interest in multicultural education has increased among teachers in the area, leading to the perception of education. On the contrary, it was determined that teachers would be interested in global citizenship education rather than in multicultural education because the ratio of multicultural students in non-industrial areas is meager in schools near the non-industrial areas.

Third, through the comparison of perceptions between the two educations, teachers recognized global citizenship education as a more expanded concept than multicultural education, which was more familiar to them. On the one hand, these results pointed out that teachers recognized the concept of multicultural education as the integration of immigrants in Korean society. The goal of multicultural education was focused on the adaptation of multicultural children to Korean society. On global citizenship education, on the other hand, a more comprehensive concept of international understanding and improving foreign language skills were found among teachers who participated in the study, as it aims to improve the global competencies of its members to improve the country's national competitiveness.

Finally, it was noteworthy that teachers lacked interest in the two educational initiatives due to the state-led education policy concerning differences in perceptions of concepts. The local characteristics of Siheung City have the right conditions for raising teachers' perceptions of the two educations, but the top-down education policy only recognizes them as additional educational content.

### **6.1.2. Limitations**

This study has some limitations concerning the analysis procedures, the subject of analysis, and the implications of the analysis results.

First, this study was conducted only for elementary school teachers in Siheung, Gyeonggi-do. The regional characteristics of Siheung city provided relevant results for this study amid the ongoing segregation of immigrants in Korean society, such as the formation of dense residential areas of immigrants such as Siheung, Ansan, and Daelim. Nevertheless, Siheung is a small city in the Seoul metropolitan area with a population of less than 500,000. Therefore it is not possible to represent the entire nation, and the teachers involved in this study are elementary school teachers in Siheung City, so it is hard to say that they represent all teachers; it is excessive to generalize the results of this study to all regions in Korea. Therefore, studies involving more diverse subjects and regions need to be carried out.

Second, the survey was conducted to determine the current status of teachers' perceptions and relationships between multicultural education and global citizenship education. Although there has been work to verify the questionnaire's validity and reliability, the survey used in this study is self-reporting, limiting the possibility of measurement error that each respondent may have a different standard on rating the question.

Third, the analysis of this study consists only of the results of quantitative surveys. The study is limited because it is difficult for teachers to include detailed narratives and opinions in the study analysis. Therefore, if qualitative research is conducted on how teachers perceive the difference between multicultural

education and global citizenship education, it is believed to supplement the more meaningful results of the relationship between the two educations that teachers perceive.

## **6.2. Implications**

With globalization continuing and diversity increasing, the need for and importance of multicultural education and global citizenship education is continuously growing. When the coronavirus spread, many countries closed their borders and blocked exchanges with each other. However, as closing borders do not solve refugees and resource problems, global problems such as the coronavirus, terrorism, and global climate change cannot be resolved in the national community, but need global solidarity and cooperation. Meanwhile, the range of communities that individuals in Korean society think of remains within the Korean Peninsula. Despite the increasing racial and cultural diversity of Korean society, the ‘pure’ ethnicism toward Koreans remains strong, which brings a dichotomous notion of ‘us’ and ‘them’(Han, 2007).

It is noteworthy that the increase in transnational migration has led to rapid national and cultural diversification in Korean society. It is desperately necessary for this society, which has a fixed sense of homogeneity, to respond quickly to this rapidly changing social pattern and to cultivate the civic capabilities necessary to live together as citizens equal to those of various cultural backgrounds within the same community. In particular, Korean society requires not only ‘global citizens’ based solely on international understanding and exchanges, but also ‘multicultural’ civic capabilities that encompass cultural interdependence and interaction within a country.

In this circumstance, multicultural education and global citizenship education are approaches that will bring awareness of and transformation for the problems we have in this society. Therefore, it would be better to raise the question of how to pursue harmony between Global citizenship education and multicultural education, rather than solving it by choosing between multicultural education and global citizenship education.

This study provides implications for enriching multicultural education and global citizenship education in Korea and the follow-up research. First, while most of the existing studies on the relationship between multicultural education and global citizenship education focused on theoretical discussions, this study is an empirical one that analyzes the concepts they have through survey data on teachers in Siheung City. It is intended for teachers to reveal the meaning between the academic and policy discourse and the perception by investigating how multicultural education and global citizenship education, which are discussed academically and planned at the national level, are implemented at the school field. It tries to figure out how school teachers, both consumers and other producers of multicultural education and global citizenship education, are learning the meaning of the two education initiatives and what effects they could have in the classroom. This matter can help set the direction for the future development of multicultural education and global citizenship education.

Second, the study has found that participation in related training programs raises teachers' perception of multicultural education and global citizenship education. It contends that opportunities to participate in various training sessions should be expanded so that teachers can be interested in global citizenship education and multicultural education. Also, programs on global citizenship

education and multicultural education of prospective teachers should be needed in education universities. Related training sessions with practical and systematic content should be included in first-class elementary school teacher qualification training and head-teacher qualification training.

Third, it is revealed that teachers' perceptions could differ depending on the characteristics of the population composition. Differences in these external factors can make a distinction in the content and direction of education performed by teachers. Therefore, it is necessary to improve teachers' strategies and practical skills for effective multicultural education and global citizenship education classes tailored to regional and class characteristics.

Lastly, numerous educational reform plans have been proposed at the national level, but the teachers on the ground have not supported the policy methods promoted from top to bottom. As a result, policies that do not involve teachers voluntarily and actively disappeared over time. As shown in this study, the process of multicultural education and global citizenship education setting in Korean education can be seen as a phenomenon caused by social and policy needs rather than by teachers' spontaneity. Given that national curricula and textbooks are organized for a particular purpose (Apple, 2011), it is necessary to change the form of development of the two types of education, which extend from 'bottom to top' or 'side to side' rather than 'top to bottom.' These practices require not only individual teachers' efforts but also for policy support for teacher research and professional learning communities. Therefore, it is necessary to create a field where teachers interested in the two educations can share knowledge and materials, as well as find various ways to induce other teachers to pay attention to each type of education.

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## **APPENDICES**

### **1. Questionnaire in English**

## **Multicultural Education/Global Citizenship Education Teacher Survey**

Hello, I would like to thank the teachers of the school for their dedication to your work. Thank you very much for participating in this survey while you are very busy with your school work.

This survey is part of a study to write a master's thesis on the Global Education Cooperation course of Seoul National University's College of Education. We conduct a survey on teachers' perceptions and practice of multicultural education and global citizenship education. The results of this survey will be used as a basis for understanding the status of multicultural education and global citizenship education, and will be used as valuable information for developing better multicultural education and global citizenship education support policies in the future.

The content of the responses shall be anonymous and there will be no harm or disadvantage to participate in this research, and any personal information written herein will be disclosed to the outside without the consent of the participants or will never be used for any purpose other than research purposes. Thank you very much for taking your time to answer this survey.

**August 2019**

**Kim Hyungryeol, professor of ethics education at Seoul National  
University's College of Education**

**Moon Jeong-min, Seoul National University's Master's degree in  
Global Education Cooperation**

Respondents Background	<b>Sex</b>	① Female ② Male
	<b>Age</b>	① 20s ② 30s ③ 40s ④ 50s ⑤ 60s
	<b>Teaching Experience</b>	① less than five years ② 5-10 years ③ 10-15 years ④ 15-20 years ⑤ more than 20 years
	<b>Final Degree</b>	① Bachelor's degree ② In the master's course ③ Master's degree ④ In the Ph.D. program ⑤ Ph.D.
	<b>School type</b>	① Innovation school ② Multicultural Reserve School ③ Multicultural hub schools/special classes ④ General public elementary school
	<b>School Location</b>	① Sorae District (Gyesu, Eungye, Geummorae, Eunhaeng, Daeya, Sorae, Sinchon, Siheung Downon, Siheung Shinil, Uteogol, Geombawi, eunbit) ② Yeonseong District (Siheung Maehwa, Dochang, Pori, Haujoung, Yeonseong, Mokgam, Janggok, Jinmal, Siheung Janghyeon, Siheung Neunggok, Seungji, Jonam, Sanhyeon, Unheung) ③ Jeongwang District (Saenggeum, Gunseo, Gunja, Doil, Sihwa, naengjeong, Siheung Jeongwang, Seochon, Songun, Hamhyeon, Okteo, Sehae, Siheung Wolgot, Wolpo, Baegot, Baegotnuri, Baegothanul, Baegotnuri, Baegothaesol)
	<b>School Name</b>	(                    )
Respondents Experience	<b>Overseas travel/stay/work experience</b> <b>※ Please tell us the total sum.</b>	① None. ② Total less than 6 months ③ Total over 6 months to less than 1 year ④ Total of more than one year to less than two years ⑤ Total of more than 2 to 5 years ⑥ Over five years in total
	<b>Experience in overseas service</b>	① Yes ② No
	<b>English ability</b>	① Very good (native level) ② Good ③ Average ④ Poor ⑤ Very poor

	<b>Experience in English education</b>	① Yes ② No
	<b>Completion of multicultural education training</b>	① None ② Less than 30 hours ③ Over 30 hours
	<b>Completion of Global Citizenship Education Training</b>	① None ② Less than 30 hours ③ Over 30 hours

**'Multicultural Education' and 'Global Citizenship Education' in this survey mean:**

- **Multicultural education** is defined as an educational approach that respects diversity within a country and eliminates discrimination and prejudice against each cultural group by promoting understanding and acceptance of all cultural groups, including race, ethnicity, social class and gender, and provides equal educational opportunities and cultural choices to those people.
- **Global Citizenship Education** aims to provide students with a social and emotional capacity to understand, embrace, and unite with me and others as members of the global community, as well as the ability to participate directly in solving problems at local and global levels, rather than just knowing that their lives and the world are connected.

1~3. The following is to find out your understanding of multicultural education. Please mark '√' in the corresponding column.

No.	Multicultural Education Knowledge	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	I know what the concept and purpose of multicultural education is					
2	Multicultural education threatens Korea's cultural identity					
3	I think that myself, as a citizen of a multicultural society, show understanding and tolerance toward other cultures.					

4~8. The following is to find out the effectiveness of teaching in multicultural education. Please mark '√' in the corresponding column.

No.	Multicultural Education Teaching Efficacy	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
4	I can teach students to reduce their prejudice against multicultural families.					
5	I can apply teaching methods that meet the needs of children from multicultural families.					
6	I can guide students to develop their ability to cope with cultural diversity.					
7	I can guide students to discover their prejudices and reflect on themselves.					
8	I can teach students to appreciate and respect the values of other ethnic groups.					

9. Have you ever actually taught multicultural education at your school?		<b>Select one</b>
①	Yes (Please answer 9-1)	
②	No (Go to number 10)	
9-1. What is the biggest motivation for you to teach about multicultural education?		<b>Select one</b>
①	It was from the personal interest.	
②	School official advised me to teach	
③	From the recommendation of colleague teacher	
④	It was one of the contents in the school curriculum.	
⑤	Others ( )	

9-2. What was the main purpose of your multicultural education? (Up to 3 can be selected)	
① Multicultural students' adaptation to Korean culture	⑤ Anti-biased education in race, culture, religion, etc.
② Understanding the different cultures of the entire student population	⑥ To improve the abilities necessary in the age of internationalization
③ Realization of social justice	⑦ Extend the student's view of the world
④ Promote understanding of the economic, political and social context of the world	⑧ Social engagement at the community, national, and global level
First ( )	Second ( )                      Third ( )

10. Do you think multicultural education is going well at school?		<b>Select one</b>
①	Yes	
②	No	

11~15. The following is to find out what you think is wrong with multicultural education, please mark '√' in the corresponding column.

No.	Multicultural Education Perceived Problem	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
11	The concepts and contents of multicultural education are difficult to teach to elementary school students.					
12	The problem is the teacher's low understanding of multicultural education and lack of professional knowledge.					

13	It is difficult to put classes related to multicultural education in the classroom curriculum.					
14	It lacks policy and budget support from municipal and provincial education offices related to multicultural education.					
15	The problem is the prejudice or stereotype of a particular people, race, or culture that citizens have.					

16. What do you think is the most necessary direction for multicultural education in Korean society?		<b>Select one</b>
①	Multicultural education should teach children of multicultural families language, culture, etc. to adapt to Korean society.	
②	Multicultural education should be a way of teaching children from multicultural families to adapt to Korean society, and teaching children from non-multicultural families understanding and respect for various cultures.	
③	Multicultural education should teach understanding and respect for various cultures for all students, regardless of background.	
④	Multicultural education should be aimed at understanding discrimination and inequality against minority groups and improving their status.	
⑤	Multicultural education should be an education to develop the necessary competencies in the era of internationalization.	
⑥	Others ( )	

■ Read the questions below regarding global citizenship education and choose the best example for your situation.

17~19. The following is to find out your understanding of global citizenship education. Please mark '√' in the corresponding column.

No.	Global Citizenship Education Knowledge	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
17	I know what the concept and purpose of global citizenship education is.					
18	Global citizenship education undermines the national identity of Koreans.					
19	I recognize myself as a citizen of the world.					

20~24. The following is to find out the effectiveness of teaching in global citizenship education. Please mark '√' in the corresponding column.

No.	Global Citizenship Education Teaching Efficacy	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
20	I can teach with confidence about climate change.					
21	I can explain confidently to students about the various perspectives people have on the world.					
22	I think it helps students understand that we live in an interdependent world.					
23	I can teach students how the global issues (economic crisis, epidemic, IS, yellow dust, natural disasters, etc.) affect their lives.					
24	I can prepare students to respond to the rapidly changing globalization.					

25. Have you ever actually taught global citizenship education at your school?		<b>Select one</b>
①	Yes (Please answer 25-1)	
②	No (Go to number 26)	

25-1. What is the biggest motivation for you to teach about global citizenship education?		<b>Select one</b>
①	It was from the personal interest.	
②	School official advised me to teach	
③	From the recommendation of colleague teacher	
④	It was one of the contents in the school curriculum.	
⑤	Others ( )	

25-2. What was the main purpose of your global citizenship education? (Up to 3 can be selected)	
① Improving the competences such as foreign language (English, etc.) abilities needed in the era of globalization	⑤ Sustainable development and Environmental protection
② Promote understanding of other countries and cultures	⑥ Promoting mutual respect, responsibility, and values of students

③ Realization of social justice	⑦ Extend the student's view of the world	
④ Promote understanding of the economic, political and social context of the world	⑧ Social engagement at the community, national, and global level	
First ( )	Second ( )	Third ( )

26~30. The following is to find out what you think is wrong with global citizenship education, please mark '√' in the corresponding column.

No.	Global Citizenship Education Perceived Problem	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
26	The concepts and contents of global citizenship education are difficult to teach to elementary school students.					
27	The problem is the teacher's low understanding of global citizenship education and lack of professional knowledge.					
28	It is difficult to put classes related to global citizenship education in the classroom curriculum.					
29	It lacks policy and budget support from municipal and provincial education offices related to global citizenship education					
30	Teaching global citizenship undermines students' Korean identity.					

31. What do you think is the most necessary direction for global citizenship education in Korean society?		<b>Select one</b>
①	Global citizenship education should teach awareness of global issues such as the environment, society, economy, etc. due to increased international interconnection caused by globalization.	

②	Global citizenship education should be an education that fosters language skills, mutual cultural understanding, etc. necessary in the international community.	
③	Global citizenship education should foster human rights, equality, and awareness as a community of mankind as a whole.	
④	Global citizenship education should recognize inequality and discrimination existing in the world and teach social justice elements to create citizens who solve them.	
⑤	Others ( )	

32~35. These are questions about the relationship between multicultural education and global citizenship education. Please read carefully and choose one example that suits you better.

32. Which education is more important to your class between multicultural education and global citizenship education?		<b>Select one</b>
①	Multicultural Education	
②	Global Citizenship Education	
③	Other ( )	
33. Do you know the difference between multicultural education and global citizenship education?		<b>Select one</b>
①	Never heard of it, never knew the difference.	
②	I've heard of it, but I don't know the difference.	
③	I've heard of it and I can explain the difference a little bit.	
④	I can explain the difference accurately.	
34. What do you think about the relationship between multicultural education and global citizenship education?		<b>Select one</b>

①	Multicultural education includes global citizenship education.	
②	Global citizenship education includes multicultural education.	
③	The two educations are complementary to each other.	
④	The two education agendas are different.	
⑤	The two education agendas are same	
⑥	I don't know much about the relationship between the two educations.	
⑦	Others ( )	

35. Below is a list of the core curriculum topics of multicultural education and global citizenship education into eight groups of learning topics. Please read the key learning topics below and select any topics you think are included in the areas of multicultural education and global citizenship education.

※ It is possible to select both areas of education. For example, if the subject of ' Human Rights' is included in both multicultural and global citizenship education, you can mark both!

※ Or, It is also possible not to select both areas of education. For example, if the subject of 'Human Rights' is not included in both multicultural and global citizenship education, you don't have to mark both!

Core Topic	Subject	Multicultural Education	Global Citizenship Education
① <b>Interconnectedness</b>	Globalization, Migration/movement between countries, Global competition, Global inequality, poverty, Gaps between countries	<input type="checkbox"/>	<input type="checkbox"/>
② <b>Human right</b>	Human Rights Sensitivity, Human Rights Education, Women's Rights, Minority Rights, Children/Youth Human Rights	<input type="checkbox"/>	<input type="checkbox"/>
③ <b>Peace/ Nonviolence</b>	Peace, Peace education, School violence, Harassment, Bullying, Sexual harassment, Sexual violence, The right to live like a human being.	<input type="checkbox"/>	<input type="checkbox"/>

④ <b>Understanding global issues</b>	Environmental problems, Environmental education, Climate change, Global warming, Carbon footprint, Biodiversity, Waste recycling, Environmental conservation	<input type="checkbox"/>	<input type="checkbox"/>
⑤ <b>cultural diversity</b>	Cultural diversity, Cultural relativity, Multicultural/ intercultural understanding, Multicultural society, Multicultural families, Migrants, Racism, Cultural prejudice, Anti-biased education	<input type="checkbox"/>	<input type="checkbox"/>
⑥ <b>Sustainable development</b>	sustainability, sustainable development education, environmental education, sustainable consumption/production, sustainable community, sustainable environment, renewable energy,	<input type="checkbox"/>	<input type="checkbox"/>
⑦ <b>Communication skill</b>	Korean language education, Mother language education, Bilingual education, Korean culture learning	<input type="checkbox"/>	<input type="checkbox"/>
⑧ <b>Global competency</b>	English education, Foreign language education, Understanding world culture, International exchange,	<input type="checkbox"/>	<input type="checkbox"/>

※ If you have any suggestions or requirements regarding multicultural education and global citizenship education, please feel free to write them down.

☺ Thank you very much for your sincere response. -

## 2. Questionnaire in Korean

### 다문화교육/세계시민교육 관련 교사 인식 설문조사지

안녕하십니까? 학교 교육을 위해 헌신하시는 학교의 선생님들께 감사 인사를 전합니다. 학교 업무로 매우 바쁘신 가운데 본 설문조사에 참여해 주셔서 대단히 감사합니다.

본 설문조사는 서울대학교 사범대학 협동과정 글로벌교육협력 전공의 석사 논문 집필을 위한 연구의 일환으로써, 다문화교육 및 세계시민교육에 대한 교사들의 인식 및 실천 현황에 관한 설문조사를 시행하고 있습니다. 본 설문조사의 결과는 다문화교육 및 세계시민교육의 실태를 파악하는 기초 자료로 사용될 예정이며, 향후 더 나은 다문화교육 및 세계시민교육 지원 정책 개발을 위한 소중한 정보로 활용될 것입니다.

응답 내용은 무기명 참여를 원칙으로 하며, 본 연구 참여로 인해 어떠한 피해나 불이익이 가지 않을 것이며, 여기에 적혀진 개인 정보 일체는 참가자의 동의 없이 외부로 유출되거나, 연구 목적 이외에 절대 사용되지 않을 것을 약속합니다. 귀중한 시간을 내어 본 설문에 정성껏 답해주셔서 깊이 감사드립니다.

2019년 8월

서울대학교 사범대학 윤리교육과 교수 김형렬  
서울대학교 글로벌교육협력전공 석사과정 문정민 드림

응답자의 배경	성별	① 여성 ② 남성
	나이	① 20대 ② 30대 ③ 40대 ④ 50대 ⑤ 60대
	교직 경력	① 5년 미만 ② 5-10년 ③ 10-15년 ④ 15-20년 ⑤ 20년 이상
	최종 학위	① 학사졸업 ② 석사 과정 중(수료) ③ 석사 졸업 ④ 박사 과정 중(수료) ⑤ 박사 졸업

	<b>학교별 유형</b> ① 혁신학교 ② 다문화 예비학교 ③ 다문화 거점학교/다문화 특수학급 ④ 일반 공립 초등학교
	<b>학교 소재지</b> ①소래지구 (계수, 은계, 금모래, 은행, 대야, 소래, 신천, 시흥도원, 시흥신일, 웃터골, 검바위, 은빛) ②연성지구 (시흥매화, 도창, 포리, 하중, 연성, 목감, 장곡, 진말, 시흥장현, 시흥능곡, 승지, 조남, 산현, 운흥) ③정왕지구 (생금, 군서, 군자, 도일, 시화, 냉정, 시흥, 정왕, 서촌, 송운, 함현, 옥터, 서해, 시흥월곶, 월포, 배곧, 배곧누리, 배곧라운, 배곧한울, 배곧해솔)
	<b>학교명</b> (            )
응답자의경험	<b>해외 여행/체류/근무 경험</b> ※모두 합친 총 합을 이야기 해주 세요. ① 없음 ② 총 6개월 미만 ③ 총 6개월 이상~1년 미만 ④ 총 1년 이상~2년 미만 ⑤ 총 2년 이상~5년 미만 ⑥ 총 5년 이상
	<b>해외 봉사 경험</b> ① 있음 ② 없음
	<b>영어실력</b> ① 매우 우수(원어민 수준) ② 우수 ③ 보통 ④ 부족 ⑤ 전혀 못함

	영어 전담 경험	① 있음 ② 없음
	다문화 교육 연수 이수 여부	① 없음 ② 조금 있음(30시간 이하) ③ 많이 있음(30시간 초과)
	세계시민교육 연수 이수	① 없음 ② 조금 있음(30시간 이하) ③ 많이 있음(30시간 초과)

**(필독) 본 설문조사에서 말하는 '다문화교육', '세계시민교육'은 다음을 의미합니다.**

- 다문화교육(Multicultural Education)은 “한 국가 내의 다양성을 존중하고, 인종, 민족, 사회계층, 성별 등 모든 문화집단에 대한 이해와 수용을 촉진함으로써 각 문화집단에 대한 차별과 편견을 없애고, 그러한 사람들에게 평등한 교육 기회와 문화적 선택을 제공하는 교육적 접근”이라고 정의합니다.
- 세계시민교육(Global Citizenship Education)은 학생들이 자신의 삶과 세계가 연결되어 있다는 것을 아는 것(인지적 역량)에 그치지 않고 지구촌 구성원으로서 나와 다른 사람들을 이해하고 포용하며 친구가 될 수 있는 사회적·정서적 역량, 그리고 지역과 지구촌 단위의 문제 해결을 위해 직접 참여할 수 있는 행동적 역량을 갖추는 것을 목표로 하는 교육입니다.

1~3. 다음은 선생님의 다문화교육에 대한 이해도를 알아보기 위한 내용입니다. 해당란에 ‘√’표 해 주십시오.

번호	다문화교육 이해도	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
1	나는 다문화교육의 개념과 취지가 무엇인지 알고 있다.					
2	다문화교육은 한국의 문화적 정체성을 위협한다.					

3	나는 나 자신이 다문화사회에서 속한 시민으로서 타문화에 대한 이해와 관용적 태도를 가지고 있다고 생각한다.					
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4~8. 다음은 선생님의 다문화교육에 대한 교수효능감을 알아보기 위한 내용입니다.  
해당란에 ‘√’표 해 주십시오.

번호	다문화교육 효능감	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
4	나는 다문화가정에 대한 편견을 줄일 수 있도록 지도할 수 있다					
5	나는 다문화가정 자녀들의 필요에 부응하는 수업 방법을 적용할 수 있다.					
6	나는 학생들이 문화적 다양성에 대처할 수 있는 능력을 함양하도록 지도할 수 있다.					
7	나는 학생들이 자신들의 편견을 발견하고 반성할 수 있도록 지도할 수 있다.					
8	나는 학생들이 타민족 집단의 가치관을 인정.존중할 수 있도록 지도할 수 있다.					

9. 선생님의 학교에서 다문화교육을 실제 지도하신 경험이 있습니까?		하나만 선택
①	예 (9-1 번에 답변하여 주십시오)	
②	아니오 (10 번으로 가십시오)	

9-1. 선생님께서 다문화교육과 관련된 내용을 가르치게 된 가장 큰 동기는 무엇입니까?		하나만 선택
①	다문화교육에 대한 개인적인 관심이나 사명감	
②	교장 선생님의 권유로	
③	다른 교사의 권유로	
④	학교 교육과정에 반영되어 있어서	
⑤	기타 ( )	

9-2. 선생님께서 수행하신 다문화교육의 주요 목적은 무엇이였습니까? (3 개까지 선택가능)	
① 다문화 배경 학생의 한국 문화 적응	⑤ 인종, 문화, 종교등에 대한 반편견교육
② 전체 학생에 대한 다양한 문화 이해	⑥ 국제화 시대에 필요한 능력을 향상시키기 위해
③ 사회정의 실현	⑦ 학생의 세상을 보는 시야를 확대

④ 세계의 경제적, 정치적, 사회적 맥락에 대한 이해 증진	⑥ 지역사회, 국가적, 글로벌 수준의 사회 참여	
1 순위 ( )	2 순위 ( )	3 순위 ( )

10. 현재 다문화교육이 학교 현장에서 올바르게 진행되고 있다고 생각하시나요?		<b>하나만 선택</b>
①	예	
②	아니오	

11~15. 다음은 선생님이 생각하시는 다문화 교육의 문제점을 알아보기 위한 내용입니다. 해당란에 '√'표 해 주십시오.

번호	다문화교육 문제점	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
11	다문화교육의 개념 및 내용이 초등학생에게 가르치기 어렵다.					
12	다문화교육에 관한 교사의 낮은 이해도 및 전문적 지식이 부족하다.					
13	학급 교육과정에 다문화교육과 관련된 시수를 넣기 어렵다.					
14	다문화교육 관련 시·도교육청 정책 및 예산 지원이 부족하다.					
15	시민들이 가지고 있는 특정민족이나 인종,					

	문화에 대한 편견이나 고정관념이 문제다,					
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16. 현재 한국 사회에 가장 필요한 다문화 교육의 방향은 무엇이라고 생각하십니까?		<b>하나만 선택</b>
①	다문화교육은 다문화 가정 자녀들의 한국 사회의 적응을 위한 언어, 문화 등을 가르쳐야 한다.	
②	다문화교육은 다문화 가정 자녀들의 한국 사회의 적응을 가르치고, 비다문화 가정 자녀들에게는 다양한 문화에 대한 이해와 존중을 가르치는 방식이어야 한다.	
③	다문화 교육은 배경과 관계없이 전체 학생들을 대상으로 한 다양한 문화에 대한 이해와 존중을 가르쳐야 한다.	
④	다문화 교육은 소수 집단에 대한 차별과 불평등을 이해하고 이들의 지위 향상을 목표로 해야 한다.	
⑤	다문화 교육은 국제화 시대에 필요한 역량을 키우기 위한 교육이어야 한다.	
⑥	기타 ( )	

■ 세계시민교육과 관련한 아래 질문들을 읽고, 선생님의 상황에 가장 근접한 보기를 라 주세요.

17~19. 다음은 선생님의 세계시민교육에 대한 이해도를 알아보기 위한 내용입니다. 해당란에 ‘√’표 해 주십시오.

번호	세계시민교육	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
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17	나는 세계시민교육의 개념과 취지가 무엇인지 알고 있다.					
18	세계시민교육은 한국인의 국가 정체성을 저해한다.					
19	나는 나 자신이 세계시민이라고 인식하고 행동한다.					

20~24. 다음은 선생님의 세계시민교육 교수효능감을 알아보기 위한 내용입니다. 해당란에 ‘√’표 해 주십시오.

번호	세계시민교육 효능감	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
20	나는 기후변화에 대하여 자신 있게 가르칠 수 있다.					
21	나는 학생들에게 사람들이 세상을 바라보는 다양한 관점들에 대해서 자신 있게 설명해 줄 수 있다.					
22	나는 학생들에게 우리가 상호의존적인 세상에 살고 있음을 이해시키는 데 도움을 주고 있다고 생각한다.					
23	나는 학생들에게 세계의 여러 가지 이슈(경제 위기, 전염병, IS, 황사, 자연 재해 등)가 학생들의 삶에 미치는 영향에					

	대해서 가르칠 수 있다.					
24	나는 급변하는 세계화에 학생들이 대응할 수 있도록 준비시켜 줄 수 있다.					

25. 선생님의 학교에서 세계시민교육을 실제 지도하신 경험이 있습니까?		<b>하나만 선택</b>
①	예 (25-1 번에 답변하여 주십시오)	
②	아니오 (26 번으로 가십시오)	

25-1. 선생님께서 세계시민교육과 관련된 내용을 가르치게 된 가장 큰 동기는 무엇입니까?		<b>하나만 선택</b>
①	세계시민교육에 대한 개인적인 관심이나 사명감	
②	교장 선생님의 권유로	
③	다른 교사의 권유로	
④	학교 교육과정에 반영되어 있어서	
⑤	기타 ( )	

25-2. 선생님께서 수행하신 세계시민교육의 주요 목적은 무엇이었습니다? (3 개까지 선택가능)	
① 외국어(영어 등) 능력 신장	⑤ 지속가능한 발전과 환경보호

② 다른 국가와 문화에 대한 이해 증진	⑥ 학생의 상호 존중, 책임감, 가치관 함양
③ 사회정의 실현	⑦ 학생의 세상을 보는 시야를 확대
④ 세계의 경제적, 정치적, 사회적 맥락에 대한 이해 증진	⑧ 지역사회, 국가적, 글로벌 수준의 사회 참여
1 순위 ( )	2 순위 ( )
	3 순위 ( )

26~30. 다음은 선생님이 생각하시는 세계시민 교육의 문제점을 알아보기 위한 내용입니다. 해당란에 '√'표 해 주십시오.

번호	세계시민교육 문제점	매우 그렇지않다	그렇지않다	보통이다	그렇다	매우 그렇다
26	세계시민교육의 개념 및 내용이 초등학생에게 가르치기 어렵다.					
27	세계시민교육에 관한 교사의 낮은 이해도 및 전문적 지식이 부족하다.					
28	학급 교육과정에 세계시민교육과 관련된 시수를 넣기 어렵다.					
29	세계시민교육 관련 시·도교육청 정책 및 예산 지원이 부족하다.					

30	세계시민교육을 가르치는 것이 학생의 한국인 정체성을 약화시킨다,					
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31. 현재 한국 사회에 가장 필요한 세계시민 교육의 방향은 무엇이라고 생각하십니까?		<b>하나만 선택</b>
①	세계시민교육은 세계화로 인한 국제적 상호 연결성의 증대로 인한 환경, 사회, 경제 등과 같은 글로벌 이슈에 대한 인식을 가르쳐야 한다.	
②	세계시민교육은 국제 사회에서 필요한 언어 능력, 상호 문화 이해 능력 등을 키워주는 교육이어야 한다.	
③	세계시민교육은 전체 인간이 가지고 있는 인권과 평등, 인류 공동체로서의 의식을 키워야 한다.	
④	세계시민교육은 세계에 존재하는 불평등과 차별을 인식하고 이를 해결하는 시민을 만들기 위한 사회정의적 요소를 가르쳐야 한다.	
⑤	기타 ( )	

32~35. 다문화교육과 세계시민교육 간의 관계에 대한 문항입니다. 잘 읽고 선생님의 학교에 더 맞는 보기를 하나만 골라 주세요.

32. 다문화교육과 세계시민교육 중 선생님의 학교에 더 중요한 교육은 무엇입니까?		<b>하나만 선택</b>
①	다문화교육	
②	세계시민교육	
③	기타 ( )	

33. 선생님께서는 다문화교육과 세계시민교육의 차이점을 알고 있습니까?		하나만 선택
①	들어본 적도 없고 설명할 수도 없다.	
②	들어본 적은 있으나 설명할 수 없다.	
③	들어본 적이 있으며 차이를 조금 설명할 수 있다.	
④	정확하게 설명할 수 있다.	
34. 다문화교육과 세계시민교육 간의 관계는 어떠하다고 생각하십니까?		하나만 선택
①	다문화교육이 세계시민교육을 포함한다.	
②	세계시민교육이 다문화교육을 포함한다.	
③	다문화교육과 세계시민교육은 상호 보완적인 관계에 있다.	
④	다문화교육과 세계시민교육은 각기 다른 별개의 교육개념이다.	
⑤	다문화교육과 세계시민교육은 같은 교육개념이다.	
⑥	다문화교육과 세계시민교육간의 관계에 대해 잘 알지 못한다.	
⑦	기타 ( )	

35. 아래는 다문화교육과 세계시민교육의 핵심 교육과정 주제들을 8 가지 학습주제군으로 분류한 목록입니다. 아래의 핵심 학습주제를 읽어 보신 후 다문화교육, 세계시민교육의 영역에 포함된다고 생각하시는 주제를 모두 골라주세요.

※ 2 개 교육 영역을 모두 선택하는 것이 가능합니다. 예를 들어 '② 인권' 주제가 다문화교육, 세계시민교육에 모두 포함된다면, 2 개에 모두 표시하시면 됩니다!

※ 2 개 교육 영역을 모두 선택하지 않는 것도 가능합니다. 예를 들어 '② 인권' 주제가 다문화교육, 세계시민교육에 모두 포함되지 않는다면, 2 개에 모두 표시하지 않으셔도 됩니다!

핵심 학습주제	하위 주제/유사어	다문화교육	세계시민교육
① 상호연계성	세계화, 국가간 이주/이동, 지구촌 경쟁, 지구촌 불평등, 빈곤, 국가 간 격차	<input type="checkbox"/>	<input type="checkbox"/>
② 인권	인권감수성, 인권교육, 여성인권, 소수자인권, 아동/청소년인권, 언론/출판/집회/결사의 자유, 임파워먼트	<input type="checkbox"/>	<input type="checkbox"/>
③ 평화/비폭력/안보	평화, 평화교육, 학교폭력, 가정폭력, 괴롭힘, 따돌림, 성희롱, 성폭력, 인간답게 살 권리	<input type="checkbox"/>	<input type="checkbox"/>
④글로벌 이슈 이해	환경 문제, 자원 문제, 환경교육, 기후변화, 지구온난화, 탄소발자국, 생물다양성, 쓰레기재활용, 환경보전	<input type="checkbox"/>	<input type="checkbox"/>
⑤ 문화다양성	문화다양성, 문화상대성, 다문화/간문화 이해, 다문화사회, 다문화가정, 이주민, 인종차별, 문화적 편견, 고정관념, 반편견교육	<input type="checkbox"/>	<input type="checkbox"/>
⑥ 지속가능발전	지속가능성, 지속가능발전교육, 환경교육, 지속가능한 소비/생산, 지속가능공동체, 지속가능환경, 재생에너지,	<input type="checkbox"/>	<input type="checkbox"/>
⑦ 의사소통 능력	한국어교육, 모국어교육, 이중언어교육, 한국 문화 학습	<input type="checkbox"/>	<input type="checkbox"/>

⑧ <b>글로벌 역량</b>	영어교육, 외국어교육, 세계 문화 이해, 국제교류,	<input type="checkbox"/>	<input type="checkbox"/>

☞ 성실히 응답해 주셔서 진심으로 감사합니다 -

## 국문초록

# 다문화교육과 세계시민교육 교사 인식 및 실천 비교 연구: 경기도 시흥시를 중심으로

서울대학교

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문정민

본 연구의 목적은 세계화로 인한 상호의존성과 상호연결성이 높아지는 과정에서 다양성이 증가하고 있는 한국의 학교 교육 현장에서 새로운 개념으로 제시되고 있는 다문화교육과 세계시민교육 간 상관관계를 파악하는데 있다. 다문화교육과 세계시민교육은 전 지구적 이동이 증대되고 국가내 다양성이 증가하는 21세기에 필요한 글로벌 교육 내용 요소로 주목을 받는다는 공통점을 가지고 있다. 그러나, 다문화교육이 국가 내 다양한 언어적, 인종적 구성원들을 포함하는 교육 내용을 담고 있는 반면에, 세계시민교육은 국가를 넘어 지구촌 문제에 대한 전세계적인 연대를 강조한다는 점에서 두 교육은 다르게 인식될 수 있다.

이에 따라 본 연구에서는 현재 한국의 공교육 체계 중 특히 초등학교 과정에서 추진되고 있는 다문화교육과 세계시민교육의 이론 및 실천 현황을 문헌연구 및 교사 대상 설문조사를 통해 알아보았다.

특히 경기도 시흥시는 전체 시 인구의 10% 정도가 다문화 배경을 가지고 있는 지역으로, 이 중 대부분이 남부의 시화국가산업단지 근처

에 거주하고 있다. 반면, 이 도시의 북쪽 지역은 수도권의 일부로서 거주 인구의 대부분이 주류 한국인이다. 이에 이 지역은 교육국제화특구로 지정되어 다문화교육과 세계시민교육이 활발하게 진행되고 있다.

중·고등학교는 담당하는 과목별로 다문화교육 및 세계시민교육에 대한 이해도에 대한 격차가 날 수 있다. 그러나 초등학교는 대부분의 교사가 모든 과목을 가르치므로 다문화교육 및 세계시민교육에 대한 교사들의 경험과 이해도가 높을 것이라 분석된다. 더욱이, 다문화 배경 학생의 비율 역시 초등학교가 가장 높기 때문에 본고는 경기도 시흥시에 소재하고 있는 초등학교에 근무하고 있는 교사를 연구의 대상으로 삼았다.

본 연구는 먼저 두 교육의 이론적 논의와 함께 국내 다문화교육 및 세계시민교육의 이행 과정을 살펴보았다.

다문화교육은 1990년대 이후로 이주노동자 및 결혼 이민자의 증가로 인해 한국내 인종적 다양성이 증가됨에 따라 주목을 받게 되었다. 2006년 ‘다문화가정 자녀 교육지원 대책’이후 정부는 인종적, 문화적으로 다양한 배경을 가진 학생의 교육 지원과 전체 학생을 대상으로 한 문화적 감수성 교육을 진행하고 있다. 그러나 한국의 다문화교육은 전통적인 한국인의 개념을 벗어나지 못하고 소수집단을 한국에 동화시키려는 방향을 가지고 있다는 비판과 함께 최근에는 이주민의 자녀를 국가 경쟁력 향상의 도구로 사용한다는 부정적인 시각도 존재한다.

세계시민교육은 김영삼 정부의 ‘5.31 교육 개혁’에서부터 시작된 국제화 교육의 패러다임이 2015년 세계교육포럼의 개최로 인해 한국 교육 정책 내에서 세계시민교육으로 체계화되었다. 정부는 이후 ‘세계시민교육 선도교사’ 사업을 위주로 국내 세계시민교육을 추진하고 있다. 그러나 세계시민교육은 국가 위주로 진행되면서 학생의 국제적 경

쟁력을 향상시켜 국가의 인적 자원을 만들기 위한 교육이라는 비판적 시각도 있다.

다음으로 현재 초등학교 과정에서 추진되고 있는 다문화교육과 세계시민교육의 이론 및 실천 현황을 문헌연구 및 설문조사를 통해 도출된 결과는 다음과 같다. 첫째, 시흥 지역 내 현직 초등 교사 121명을 대상으로 실시한 설문조사 결과, 교사들의 다문화교육과 세계시민교육의 이해도와 교수효능감을 향상시키는 가장 의미 있는 요인은 관련 교육 연수 프로그램의 이수 여부였다. 연구 결과에 따르면 학교가 위치한 지역의 환경에 따라 다문화교육과 세계시민교육에 대한 교사들의 인식에 차이가 존재한다. 즉, 다문화 배경을 가진 학생이 많은 남부 공단 지역의 교사들은 다문화교육에 대한 인식이 높았으며, 다른 지역의 학교에 재직하고 있는 교사들은 세계시민교육에 대한 인식이 높은 것으로 밝혀졌다.

둘째, 한국의 공교육 현장 내 다문화교육과 세계시민교육의 이행 현황과 관련해서, 기존 선행 연구의 주요 결과들이 본 연구의 설문조사 결과에서도 비슷하게 드러났다.

셋째, 두 교육의 관계에 있어 교사들은 세계시민교육을 다문화교육보다 더 중요한 개념으로 인식하고 있었다. 이는 교사들이 다문화교육을 동화주의적 접근으로 받아들이고 있어 시흥시에 거주하는 다문화가족의 주요 배경인 제3세계 국가와 한국으로 다문화교육의 지리적 경계를 정하고 있는 반면에, 세계시민교육은 신자유주의적인 접근법에 의해 국제 사회에서 경쟁력 있는 시민의 양성을 목표로 하고 있어 지역적 경계가 전세계의 자유경제시장을 의미하고 있기 때문이다.

이러한 결과는 교사들이 다문화교육과 세계시민교육을 학교 현장에서 주도적으로 받아들인 것이 아닌 교육과정에 존재하는 하나의 교육

요소로 받아들이고 있기 때문에, 기존의 두 교육이 가지고 있는 사회적 정의적 요소 보다는 국가의 필요에 의해 이루어지는 동화주의적이고 신자유주의적인 접근으로 학교 현장에서 받아들여지고 이루어지고 있기 때문으로 분석된다.

이러한 결과들로 미루어 볼 때, 향후 다문화교육과 세계시민교육에 대한 교사 연수가 확대될 필요가 있으며, 두 교육이 상호보완적으로 이행될 수 있도록 정책 구축이 필요하다고 판단된다.

마지막으로 본 연구는 지금까지 이론적으로만 논의되었던 다문화교육과 세계시민교육의 관계에 대한 논의를 실증적으로 분석하여 두 교육이 국가적으로 진행되어 교사들의 두 교육에 대한 이해가 부족하다는 점을 밝혔다는 점에 의의가 있다.

**주제어:** 세계시민교육, 다문화교육, 교사인식, 교사실천

**학번:** 2018-26045